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DÆMONOLOGIA SACRA.

OR, A

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TREATISE

OF

Satans Temptations:

In Three Parts.

By RICHARD GILPIN.

2 Cor. 2. 11. *We are not ignorant of his Devices.*

LONDON,
Printed by *J. D.* for *Richard Randel,* and *Peter Maplisden,*
Bookſellers in *New Caſtle* upon *Tine.* 1677.



109:90

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To the Reader.

THe accurate ſearches into the Secrets of Nature which this Age hath produced, though they are in themſelves ſufficient evidences of a commendable Induſtry; yet ſeeing they fall ſo exceedingly ſhort of that diſcovery which Men aim at, giving us at beſt but probable conjectures, and uncertain gueſſes, they are become as little ſatisfactory to Men that look after the true cauſes of things, as thoſe Ships of deſire; whoſe great undertaking for Gold had raiſed high expectations in their attempts; but in the return, brought nothing home for their Ventures but Apes and Peacocks. While Men reflect upon themſelves under ſuch Diſappointments, they cannot but check themſelves, for over-promiſing themſelves in their Adventures, with that of Zophar, Vain Man would be wiſe.

But how happy would it be for Men, if ſuch failures of expectation might better inform them? If our Attainments in theſe purſuits will not bear our Charges, nor recompence our pains, and loſs of time, with an anſwerable profit, though we may ſee cauſe ſometimes (as a Divertiſement or Recreation) to uſe them; yet how ſhall we ſatisfie our ſelves to make them our chief and ſole buſineſs?

If we knew of nothing of higher concern to us than theſe our neglect of greater Matters were more excuſable; but ſeeing we are ſufficiently inſtructed, that we have more weighty things to look after, ſuch as relate to a certain future eſtate of happineſs or miſery: the very diſcovery of this to a Rational Being muſt needs intitle ſuch things to the firſt and greateſt part of his care. He that knows that there is one thing

neceſſary, *and yet ſuffers himſelf to be diverted from the purſuit of that, by* troubling himſelf about many things, *is more juſtly chargable with folly, than he that neglects his Eſtate, and finds himſelf no other Imployment, but to purſue Feathers in the Wind.*

Among thoſe things that Religion offers to our ſtudy, God *and our* own hearts *are the chief. God is the* Firſt *and* Laſt, *and* whole *of our Happineſs, the Beginning, Progreſs, and Compleatment of it is from him, and in him, for in that Centre do all the Lines meet, but our Heart is the Stage upon which this Felicity (as to the application of it) is tranſacted: upon this little ſpot of Earth, doth God and Satan draw up their ſeveral Armies; here doth each of them ſhew their Power and Wiſdom; this is treated by both, each of them challenge an intereſt in it; 'tis attaqued on the one ſide, and defended on the other. So that here are Skirmiſhes, Battels, and Stratagems managed; that Man then that will not concern himſelf in his Enquiries, how the Matter goes in his own Heart, what Ground is got or loſt, what Forts are taken or defended, what Mines are ſprung, what Ambuſcado's laid, or how the Battel proceeds: muſt needs lie under a juſt imputation of the greateſt folly; neither can he be excuſed in his neglect, by the moſt preſſing ſollicitations of other things that ſeem to require his attendance upon the higheſt imaginable pretences of neceſſity: For what is he profited, that gains* the whole World, if he loſes his Soul?

But the exact and faithful management of ſuch ſpiritual Enquiries, with their neceſſary improvement: to diligent watchfulneſs, and careful endeavours of reſiſtance, is another manner of work than moſt Men dream of: To diſcover the intrigues *of Satans policy, to eſpie his haunts and lurking places in our hearts, to note his ſubtile contrivances in taking advantages againſt us, and to obſerve how the Pulſe of the Soul beats under his provocations, and deceitful allurements,*

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how far we comply or diſſent; requires ſo much attendance and laborious skilfulneſs, that it cannot be expected that ſuch Men who deſign no more than to be Chriſtians at the eaſieſt *rate, and content themſelves with a formal ſuperficiality of Religion; or ſuch, who, having given up themſelves to the deceitful* ſweets *of worldly carnal delights, are not at* leiſure *to engage themſelves in ſo ſerious a Work; or ſuch whoſe ſecret* guilt *of rebellious Combination with the Devil againſt God, makes them* fearful *to conſider fully, the hazards of that wickedneſs, which they had rather practiſe with forgetfulneſs, leſt the review of their ways, and ſight of their danger, ſhould awaken their Conſciences to give them an unwelcome diſquiet; it cannot (I ſay) be expected that any of theſe ſorts of Men (whilſt they are thus ſet) ſhould give themſelves the trouble of ſo much pains and toil as this Buſineſs doth require.*

Upon this conſideration, I might rationally fix my Prognoſtick of the entertainment of the following Treatiſe. What acceptance ſoever it may find with ſuch as are cordially concerned for their Souls, and the Realities of Religion, (and of ſuch I may ſay as the Apoſtle Paul *concerning* Brotherly Love, 1 *Theſſ.* 4. 9. *as touching this Matter,* They need not that I write unto them, for they themſelves are taught of God *to be ſuſpicious of Satans devices; and by experience they find his deceits ſo ſecret, and withal ſo dangerous, that any help for further diſcovery and caution, muſt needs be welcome to them; yet) to be ſure the Prince of Darkneſs (who is always jealous of the leaſt attempts that may be made againſt his Empire) will arm his forementioned Subjects againſt it, and whomſoever elſe he can prevail upon, by the power of prejudice, to reject it, as urging us to a ſtudy more ſevere or harſh, than is conſiſtent, either with the lower degrees of knowledge of many, or with that eaſe which moſt Men deſire to indulge to themſelves; or as*

offering such things which they (to save themselves from further trouble) will be willing to call Chimæra's *or idle Speculations: and this last I may rather expect, because in this latter Age, Satan hath advanced so far in his general design against all* Christianity, *and for the introduction of* Paganism *and* Atheism, *that now none can express a serious conscientious care for holiness, and the avoidance of sin; but upon pain of the imputation of* sillineſs, *or* whining preciſeneſs; *and none can speak or write of Conversion, Faith, or Grace, but he shall be hazarded by the scoffs of those that are unwilling to judge the private workings of the heart to Godward, or spiritual exercises of Grace, to be any better than conceited* Whims, *and* unintelligible Nonsense: *but seeing such Men make bold to jeer, not only that Language, and those forms of Speech which the Holy Ghost thought fit to make use of in the Scriptures, but also the very things of Faith, Grace, and Spirit, which are every where in the Sacred* Oracles *recommended to us with the most weighty seriousness, (which with them pass for no better than* cheats *and* fancies) *we can easily sit under their contempt; and shall (as we hope) be so far from being jeered out of our Religion, that their scorns shall have no more impression upon us, than the ravings of a frenzical Person that knows not what he speaks.*

Notwithstanding these, (who are no way considerable for weight) there are, I hope, a great many, who seriously imploy themselves in the Inwards, as well as the Outwards of Religion, (and who will not suffer themselves to be perswaded, that the Apostle obtruded an empty Notion upon Believers, when he recommended that observable Truth to them, Rom. 2. 28. He is not a Jew which is one outwardly, *&c.) for their sakes have I undertaken this labour of collecting and methodizing the grand Stratagems, and chief ways of delusion of the great Deceiver. To these I must particu-*

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larly account for ſome few things relating to this Diſcourſe: As,

1. *That I have ſatisfied my ſelf in the Reaſons of the publication of theſe Papers, and do not judg it requiſite to trouble any ſo far, as to tell what theſe Reaſons are. They who deſire to reſiſt ſuch an Enemy, and whoſe experience doth convince them, that all helps are neceſſary, will not need them, and thoſe that are Men of ſcorn, or of avowed careleſneſs, will not regard them though I ſhould declare them.*

2. *To prevent the miſapprehenſions (which poſſibly ſome may otherwiſe labour withal) of a monſtrous product from one Text, becauſe they may obſerve one Text in the Front, and no other mentioned throughout the Firſt and Second Parts; they may know, that I made uſe of ſeveral in the preaching of theſe Diſcourſes, as ſuitable Foundations for the ſeveral Particulars herein mentioned; but in the moulding up of the Whole, into the method of a Treatiſe, for the eaſe of the Reader, I thought fit to lay aſide thoſe Introductions, as alſo many other occaſional Applications, which were proper for Sermons, and a great many things which were neceſſary to be ſpoken for Explication and Illuſtration of theſe Points to a popular Auditory, and have only preſented the Subſtance in a more cloſe connection; becauſe if there be any little obſcurity that may at firſt appear to any, for want of variety of words, the Treatiſe being under their eye, will be at leiſure to attend their review in a ſecond or third reading: Which however I would recommend earneſtly to thoſe that, in theſe Concerns, do really deſign to be* wiſe for themſelves.

3. *Neither ſhould it ſeem ſtrange, that I have frequently made uſe of Inſtances from Hiſtory, or other later Relations. Whoſoever ſhall conſider the nature of the Matter treated on, will not complain of this as a needleſs trouble put upon them; yet withal I have been ſo careful of doing*

any

any Persons an unkindness, by making too bold with them, that I mentioned no Names but such, as upon such occasions have been made publick by others before. The rest I have only mentioned in the general, discovering their case where it was useful, but concealing the Persons.

4. *It may perhaps seem a defect, that the several Directions, Remedies, or Counsels, which are requisite to be observed in making resistance against Satan, are not added, except some few hints in the latter end of the Third Part, and some other things in that Part, in the Applications of the several Doctrines therein, (which I thought fit, upon good grounds, to leave in the order of a Preaching Method) but such may be pleased to consider, that several have performed that part very fully, to whose Labours I had rather refer the Reader, than trouble him with a repetition: It was only my design to endeavour a more full discovery (though every way short of the thing it self) of Satan's Craft, because the knowledg of this is so necessary, and withal others have done it more sparingly. Such as it is accept, and improve for thy spiritual advantage; for that was the end of this undertaking, by him who desires that thy Soul may prosper,*

Rich. Gilpin.

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PART

DÆMONOLOGIA SACRA:

OR, A

TREATISE

OF

Satans Temptations

The First Part.

CONTAINING

A Diſcourſe of the Malice, Power, Cruelty and Diligence of Satan. Of his cunning in Temptation in the general. Of his Method of tempting to Sin. Of his Policies for maintaining his Poſſeſſion. Of his Deceits for the preventing and ſpoiling Religious Services and Duties.

By *R. G.*

2 Cor. 2. 11. *We are not ignorant of his Devices.*

London, Printed by *J. D.* for *Richard Randel*, and *Peter Mapliſden*, Bookſellers in *New-Caſtle* upon *Tine*, 1677.

OF A

PART I.

1 Pet. 5. 8.

Be ſober, be vigilant; becauſe your Adverſary the Devil, as a roaring Lion, walketh about ſeeking whom he may devour.

CHAP. I.

The Introduction to the Text, from a conſideration of the deſperate ruine of the Souls of Men. The Text opened, expreſſing Satan's Malice, Power, Cruelty and Diligence.

THe Souls of Men are *precious*, the whole World cannot repair their loſs; hence by God are all Men in particular charged with care and watchfulneſs about them. He hath alſo ſet up Watchmen and Overſeers, whoſe buſineſs it is to watch over Souls, and in the moſt ſtrict and careful manner, as thoſe that muſt give an account.

What can more ſtir up Men to the diſcharge of this Duty, than the frequent *alarms* which we have of the aſſaults of ſuch an Adverſary, whoſe buſineſs 'tis to deſtroy the Soul? *The Philiſtims are upon thee* Sampſon; he fights continually, and uſeth all the policy and skill he hath for the management of his ſtrength.

Beſides, 'tis a Conſideration very affecting, when we view the *Deſolations that are made in the Earth*; what Wounds, what Overthrows, what Cruelties, Slaveries, and Captivities theſe con-

quered Vassals are put to. It was (as some think) an inexcusable cruelty in *David* against the *Ammonites*, when he *put them under Saws, and Harrows of Iron, and made them pass through the Brick-kiln*; but this Spiritual *Pharaoh* hath a more grievous *House of Bondage*, and Iron Furnace. Neither is this miserable destruction ended, but will keep pace with Time, and shall not cease, till Christ shall at his appearance finally conquer him and tread him down. If *Xerxes* wept to look upon his Army through the prospective of devouring Time, which, upon an easy foresight, shewed him the death of so great a company of gallant Men; we may well weep (as *David* at *Ziglag*) till we can *weep no more*: or (as *Rachel* for her Children) *refusing to be comforted*, while we consider what a great number of succeeding Generations, *heaps upon heaps*, will be drawn with him to a consuming *Tophet*. And could we follow him thither, to hear the cries of *his Prisoners*, the roarings of his Wounded, where they *curse the day* that brought them forth, and *themselves* for their folly and madness in hearkning to his Delusions; the dreadful out-crys of *Eternity*, and then their *rage against Heaven* in cursings and blasphemings, while they have no mitigations, or ease, nor the refreshment of *a drop of Water to cool their Tongues*, we would surely think we could never spend our time better, than in opposing such an Enemy, and warning Men to *fly from the wrath to come*, to take heed they come not into his snare; with what earnestness would we endeavour to perswade Men? what diligence would we use to cast Water upon these devouring Flames, and to pluck Men as Brands out of the Fire? 'Tis true, if Satan had dealt plainly with Men, and told them what Wages they were to expect, and set a visible mark upon his Slaves, or had managed a *visibly destructive hostility*, Men have such natural principles of *self-preservation*, and of *hatred* of what *appears* to be evil, that we might expect they would have fled from him, and still have been upon their guard: But he useth such Artifices, such Sleights and Couzenage, that Men are cast into a sleep, or a *golden dream*, while he binds them *in Chains of Darkness*, they see not *their end*, the Snare, nor the Pit; nay, he intoxicates them with *a love* of their misery, and a delight in helping forward their ruin; so that they are *Volunteers* in his Service, and possessed with a *madness* and rage against all that will not be *as willing as themselves* to go to Hell; but especially if they put forth a compassionate hand to help any out of that Gulf of Misery,

2 Sam. 12. 31.

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they hate them, they *gnash upon them with their teeth*, and run upon them with utmoſt violence, as if they had no Enemies but theſe compaſſionate *Samaritans*.

How great is this *Myſtery* of Darkneſs! Who ſhall be able to open the depths of it? Who ſhall declare it fully to the Sons of Men, to bring theſe *hidden things to light*? Eſpecially ſeeing theſe helliſh *Secrets* which are yet undiſcovered, are *double to thoſe that have been obſerved*, by any that have eſcaped from his power: He only whoſe prerogative it is *to ſearch the hearts of Men*, can know, and make known, what is in the *heart of Satan*; he views all his goings, even thoſe Paths which the *Vultures Eye hath not ſeen*; and can trace thoſe foot-ſteps of his, which leave no more print or tract behind them, than *a Ship in the Sea*, or *a Bird in the Air*, or *a Serpent on a Stone*.

Yet notwithſtanding we may obſerve *much* of his Policies, and *more* would God diſcover, if we did but humbly and faithfully improve what we know already. 'Tis my deſign to make *ſome diſcovery* of thoſe Haunts I have obſerved, if by that means I may be uſeful to you to quicken and awaken you. And firſt I ſhall ſet before you the ſtrength and power of your Enemy, before I open his Cunning and Craft.

There are found in him whatſoever may render an Adverſary dreadful. *The Text opened.*

As firſt; *Malice* and Enmity; ὁ Ἀντίδικος is a Law Term, and ſignifies an Adverſary *at Law*, one that is againſt *our Cauſe*; and the Text (as ſome think) heightens this Malice, (1.) by the Article ὁ, which denotes an *Arch Enemy*. (2.) The Name διάβολος, which ſignifies a Slanderer or Calumniator, (for the word is twice in the *New Teſtament* uſed for a Slanderer) ſhewing his hatred to be ſo great, that it will not ſtick at lying and falſhood, either in accuſing *God* to us, or *us* to God. Nay it particularly hints, that when he hath in malice tempted a poor Wretch to ſin, he ſpares not to accuſe him for it, and to load him with all things that may aggravate his guilt or miſery, accuſing him for *more* than he hath really done, and for a *worſe eſtate* than he is really in. Vid. *Leigh.* Crit. Sac. *The Accuſer of the brethren* *Rev.*12.10. *Gen.*3.3. *Job* 1.

Secondly; His *Power*, under the metaphor of a *Lion*, a Beaſt of prey, whoſe innate property is to deſtroy, and is accordingly fitted with ſtrength, with tearing Paws, and a devouring Mouth; that as a Lion would rend a Kid with eaſe, and without reſiſtance, ſo

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ſo are Men *ſwallowed* up by him, as with open Mouth; ſo the word καταπίν signifies, he can ſup them up at a draught.

κατασπίνω.

Thirdly; His *Cruelty*, a *Roaring Lion*, implying, not only his innate property to deſtroy, which muſt be a ſtrange fierceneſs, but alſo that this innate Principle is *heightned* and whetted on, as *hunger* in a Lion ſharpens and enrages that diſpoſition, till he get his Prey; ſo that he becomes raving and roaring, putting an awful *Majeſty* upon *Cruelty*, and frighting them out of endeavours, or hopes of reſiſtance, and increaſing their miſery with affrightments and tremblings. Thus Satan ſhews a fierce and truculent temper, whoſe power being put forth from ſuch an implacable malice, muſt needs become rage and fierceneſs.

Fourthly; His *Diligence*; which, together with his Cruelty, are conſequences of his Malice and Power; he *goes about*, *and ſeeks*; he is reſtleſs in his purſuit, and diligent, as one that promiſeth himſelf a ſatisfaction or joyful contentment in his Conqueſts.

CHAP.

CHAP. II.

Of the Malice of Satan in particular. The Grounds and Cauſes of that Malice. The Greatneſs of it proved; and Inſtances of that Greatneſs given.

I Shall *firſt* give ſome account of his *Malice*, by which it ſhall appear, we do not wrong the Devil in calling him malicious; the truth of which Charge, will evidence it ſelf in the following particulars.

Firſt; The Devil, though *a Spirit*, yet is a proper *Subject* of Sin. We need no other evidence for this, than what doth by daily experience reſult from our ſelves; we have ſins, which *our Spirits* and Hearts do act, that relate not to the Body, called *a filthineſs of the Spirit*, in contradiſtinction to the *filthineſs of the Fleſh*. 'Tis true it cannot be denyed, but that thoſe Iniquities which have a neceſſary dependance upon the *Organs* of the Body, (as Drunkenneſs, Fornication, *&c.*) cannot properly, as to the *formality of the Act*, be laid at Satan's door, (though as a tempter and provoker of theſe in Men, he may be called the Father of theſe ſins) yet the forementioned Iniquities which are of a Spiritual Nature, are *properly and formally* committed by him, as Lying, Pride, Hatred, and Malice. And this diſtinction Chriſt himſelf doth hint, *Joh.* 8. 44. *When he ſpeaketh a Lye, he ſpeaketh of his own*; where he aſſerts ſuch ſpiritual Sins to be *properly* and formally acted by himſelf. The certainty of all appears in the *Epithites* given him, the *wicked One*, the *unclean Spirit*; as alſo thoſe places that ſpeak his fall, *They kept not their firſt Eſtate*, Jude 6. *The Angels that ſinned*, 2 Pet. 2. 4. If ſins Spiritual are in a true and proper ſenſe attributed to the Devil, then alſo may Malice be attributed to him.

Secondly; The wickedneſs of Satan is capable of *increaſe*, a *magis* & *minus*, though he be a wicked Spirit, and as to inclination full of wickedneſs, though ſo ſtrongly inclined that he cannot but ſin; and therefore as God is ſet forth to us, as the *Fountain* of Holineſs, ſo is Satan called the *Author* and *Father* of Sin. Yet ſeeing

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seeing we cannot ascribe an *infiniteness* to him, we must admit, that (as to acts of Sin at least) he may be more or less sinful, and that the wickedness of his heart may be more drawn out, by *Occasions*, Motives, and Provocations: besides we are expressly taught thus much, *Rev.* 12. 12. *The Devil is come down, having great wrath, because his time is short:* where we note (1.) that his wrath is called *great*, implying greater than at other times. (2.) That *External Motives* and Incentives, (as the shortness of his time) prevail with him to draw forth greater acts of fury.

Thirdly; Whatsoever *Occasions* do draw out, or kindle malice to a rage, Satan hath met with them in an *eminent degree*, in his own *fall*, and Man's *happiness*. Nothing is more proper to beget malice, than *hurts* or *punishments*, *degradations* from happiness. Satan's Curse, though just, fills him with rage, and fretting *against God*, when he considers that from the state and dignity of a *blessed Angel*, he is cast down to *darkness*, and to the basest condition imaginable: for the part of his Curse, (which concerned Satan as well as the Serpent) *Upon thy belly shalt thou go, and dust shall be thy Meat*, implies a state most base; as the use of the phrase proves, *they shall lick the dust of thy feet. Thine enemies shall lick the dust*, Psal. 72. 9. *They shall lick the dust as a Serpent*, Mich. 7. 17. Where the Spirit is so wicked, that it cannot *accept the punishment* of its iniquity. All punishment is as a *poyson*, and invenoms the heart with a *rage* against the hand that afflicted it; thus doth Satan's fall enrage him, and the more, when he sees Man enstated into a *possibility* of enjoying what he hath lost. The envy and pride of his heart boils up to a madness (for that is the only use, that the wretchedly miserable can make, of the sight of that happiness which they enjoy not; especially if having once enjoyed it, they are now deprived): this begot the rage and wrath in *Cain* against *Abel*, and afterward his Murther. The *eye* of the wicked is *evil*, where God is *good*. Hence may it be concluded, that Satan (being a wicked Spirit, and this wickedness being capable of acting higher or lower according to occasions, and with a suitableness thereto) cannot but shew an unconceiveable malice against us, *our happiness* and *his misery* being such *proper occasions* for the wickedness of his heart to work upon.

Quia inordinatam excellentiam affectando, ordinatam amiserunt, ideo de aliorum excellentia dolebat, & ad eam oppugnandam maliciosè ferebatur. *Am. med. l.* 1. *c.* 11. Esa. 49. 23.

Fourthly; This Malice in Satan must be *great:*

First; If we consider the *greatness* of his wickedness in so great and

and *total* an Apoſtacy. He is ſo filled with iniquity, that we can expect no ſmall matters from him, as to the workings of ſuch curſed Principles; not only is he wicked, but the *ſpirit* and *extract* of wickedneſs, as the phraſe ſignifies, *Epheſ. 6. 12.* Πνευματικὰ τῆς πονηρίας.

Secondly; The Scripture lays to his charge all *Degrees*, *Acts*, and *Branches* of Malice; As (1.) *Anger*, in the *impetuous* haſt and violence of it, *Rev. 12. great wrath*, Θυμὸς there ſignifies *Excandeſcentia*, the *Inflammation* of the Heart, and whole Man; which is violent in its motion, as when the Blood with a violent ſtream ruſheth through the Heart, and ſets all Spirits on fire; and therefore this Wrath is not only called great, but is alſo ſignified to be ſo, in its threatning *a wo to the Inhabitants of the Earth.* (2.) *Indignation* is more than Anger, as having more of a *fixed* fury; and this is applyed to him *Epheſ. 4. 27.* in that thoſe that have this παροργισμὸς, are ſaid *to give place to the Devil*; which is true, not only in point of temptation, but alſo in reſpect of the *reſemblance* they carry to the frame and temper of Satan's furious heart. (3.) *Hatred* is yet higher than Wrath or Indignation, as having deeper roots, a more confirmed and *implacable reſolution*; Anger and Indignation are but *ſhort Furies*, which like a Land Flood are ſoon down, though they are apt to fill the Banks on a ſudden; but Hatred is laſting, and this is ſo properly the Devil's diſpoſition, that *Cain* in *hating his Brother*, is (*1 John 3. 12.*) ſaid to be the proper Off-ſpring and lively Picture of that *wicked One*, who is there ſo called, rather than by the name of the Devil, becauſe the Apoſtle would alſo inſinuate, that hatred is the *Maſter-piece* of Satan's wickedneſs, and that which gives the *fulleſt Character* of him. (4.) All *Effects* of his cruelty ariſe from this Root; this makes him *accuſe* and calumniate; this puts him upon breathing after thoſe *murthers* and deſtructions which damned Spirits are now groaning under. Ira brevis furor.

Thirdly; This Malice is the *reſult* of that *Curſe* laid upon Satan, *Gen. 3. 15. I will put enmity betwixt thee and the Woman, between her Seed and thy Seed:* Which implies (1.) a *great enmity*; and ſome render it, *inimicitias implacabiles*, implacable enmities. (2.) A *laſting enmity*, ſuch as ſhould continue as long as the Curſe ſhould laſt. (3.) That this ſhould be *his work* and exerciſe, to proſecute and be proſecuted with this enmity; ſo that it ſhews, the Devil's *whole* mind and deſire is in this Work, and that he is *whetted* on, by the *oppoſing* enmity which he meets withal, it is

the Work of his *Curse*, of his *Place*, of his *Revenge*, and that wherein all the delight he is capable of, is placed. In that part of the Curse, *Dust shall be thy Meat*; 'tis implyed, (if some interpret right) that if Satan can be said to have *any delight* or ease in his Condition, 'tis in the eating of *this Dust*, the exercise of this Enmity: No wonder then if Christ speak of his desires and sollicitations with God, to have a liberty and Commission for this Work; *Satan hath desired to have thee, that he may winnow thee.*

Vid. *Pool* Synop. in loc.

That this Curse relates not only to the *Serpent* who was the *Instrument*, but also to *Satan* who was the *Agent*, is agreed by all almost, that it was not the Serpent *alone*, but the Devil speaking by it, is evinced, from its *speaking* and *reasoning*; and that the Curse reached further than a *natural Enmity* 'twixt a Serpent and a Man, is as evident, in that *Christ* is expresly held forth, as giving the full accomplishment of this Curse against *Satan*, 1 John 3. 8. *The Devil sinneth from the beginning: for this purpose was the Son of God manifested, that he might destroy the Works of the Devil*; which is a clear Exposition and *Paraphrasis* of the *Womans Seed bruising the Serpents head.*

Fourthly; I shall add to this some few *Instances* of Satan's Malice, by which it will appear to be great.

First; That Malice must needs be great, which shews it self, where there is such a load of *anguish* and *horror* that lies upon him; he is now *reserved in Chains of Darkness in Hell*; he is *in Hell*, a place of Torment; or which is all one, *Hell is in him*, he carries it about him in his Conscience, which by God's decree binds him to his horror like a Chain. 'Tis scarce imaginable that he should have a thought free from the contemplation of his own misery, to spend in a malicious pursuit of Man. What can we think less of it, than a desperate madness and revenge against God, wherein he shews his rage against Heaven, and hunts after our Blood, as for a *little Water* to *cool his Tongue*; and when he finds his hand too short to pull the *Almighty* out of his Throne; he endeavours *(Panther-like)* to tear his *Image* in Man, and to put Man, created after his Image, upon blaspheming and dishonouring his Maker.

2 Pet. 2. 4.

Secondly; That Malice must needs be great, that *seeks* its own *Fewel*, and provides or begs its own Occasions; and those, such as give no *proper provocation* to his anger. Of this temper is his

his Malice, he did thus with *Job*, he begs the Commiſſion, calumniates *Job* upon unjuſt ſurmiſes; preſſeth ſtill for a further power to hurt him, in ſo much that God expreſly ſtints and bounds him, (which ſhews how boundleſs he would have been if left to his own will) and gives him at laſt an open check, *Job* 2. 3. wherein he lays open the malice of his heart in three things. (1.) His own preſſing urgency, *Thou movedſt me.* (2.) His deſtructive Fury, no leſs would ſerve, than *Job's utter deſtruction.* (3.) *Job's* Innocency; *All this without cauſe, thou movedſt me to deſtroy him without cauſe.*

Thirdly; That Malice muſt needs be great, that will purſue a *ſmall matter:* what ſmall game will the Devil play, rather than altogether ſit out? If he can but trouble, or puzzle, or affright; yet that he will do, rather than nothing, if he can (like an Addar in the Path) but bite the *Heel*, though his *Head* be bruiſed for it, he will notwithſtanding buſie himſelf in it.

Fourthly; That Malice muſt be great, which will put it ſelf forth where it knows it can *prevail nothing*, but is certain of a diſappointment. Thus did Satan tempt *Chriſt*; thoſe Speeches, *if thou be the Son of God*, do not imply any doubt in Satan; he knew what was *propheſied* of Chriſt, and what had been *declared from Heaven* in teſtification of him; ſo that he could not but be certain he was *God* and Man; and yet what baſe unworthy temptations doth he lay before him, as *to fall down and worſhip him?* Was it that Satan thought to prevail againſt him? No ſurely, but ſuch was his Malice, that he would put an affront upon him, though he knew he could not prevail againſt him.

Fifthly; The Malice of *wicked Men*, is an Argument of Satan's great Malice; they have an *antipathy* againſt the Righteous, (as the Wolf againſt the Sheep) and upon that very ground, that they are *called out of the World*; how great this fury is, all Ages have teſtified: This hath brought forth Diſcord, Revilings, Slanders, Impriſonments, ſpoiling of Goods, Baniſhments, Perſecutions, Tortures, cruel Deaths, as Burning, Racking, Tearing, ſawing aſunder, and what-ever the wit of Man could deviſe, for a ſatisfaction to thoſe implacable, furious, murtherous minds; and yet all this is done to Men of the ſame Image and Lineage with themſelves, of the ſame Religion with themſelves (as to the main); nay, ſome time to Men of their own Kindred, their own Fleſh and Blood, and all to thoſe that would live peaceably

in the Land. What ſhall we ſay to theſe things? How come Men to put on a *ſavage Nature*, to act the part of *Lions*, *Leopards*, *Tigars*, if not much worſe? The reaſon of all we have, *John* 8. 54. *Ye are of your Father the Devil, he was a Murtherer from the beginning*; as alſo *Gen.* 3. 15. *I will put enmity between her Seed and thy Seed*: So that all this ſhews what malice is in Satan's Heart, who urgeth and provokes his Inſtruments, to ſuch bloody hatreds. Hence who-ever were the *Agents*, Rev. 2. 10. in impriſoning the Saints, the Malice of Satan in ſtirring them up to it, makes him become the Author of it; *Satan ſhall caſt ſome of you into Priſon.*

CHAP. III.

Of Satan's Power. His Power as an Angel conſidered. That he loſt not that Power by his Fall. His Power as a Devil. Of his Commiſſion. The Extent of his Authority. The Efficacy of his Power. The Advantages which he hath for the management of it, from the Number, Order, Place, and Knowledge of Devils.

THat Satan's *Power* is *Great*, is our next Enquiry: Where, Firſt, we will conſider his Power as an *Angel*. In *Pſalm.* 103.20. Angels are ſaid *to excel in ſtrength*: and in *verſ.* 21. as alſo *Pſal.* 148.2. they are called *God's Hoſt*; which is more fully expreſſed, 1 *Kings* 22. 19. *I ſaw the Lord ſitting upon his Throne, and all the Hoſt of Heaven ſtanding by him on his right hand and on his left*: which phraſe, though it import their *Order* and Obſervance; yet undoubtedly the main of its intendment, is to ſet forth their *Power*, as Hoſts are the ſtrength of Kings and Nations. God himſelf in putting on that Title, *The Lord of Hoſts*, makes it an evidence of his incomprehenſible Power, that ſuch Armies of ſtrong and mighty Creatures are at his command. But this only in the general. That which comes nearer to a particular account of their ſtrength, is that Notion of *a Spirit*, by which they are frequently

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frequently described; *He maketh his Angels Spirits, his Ministers flaming Fire.* The *being* of a Spirit is the highest our understanding is able to reach, and that it shews a *being* very *excellent*, is manifest in this, that *God* is pleased to represent himself to us under the notion of a *Spirit*; Not that he is *truly* and properly such, but that this is the most excellent Being that falls under our apprehension. Besides, that the tearm *Spirit*, raiseth our understanding to conceive a Being of an high and extraordinary Power; it doth further tend to form our conceptions to some apprehensions of *their Nature:* (1.) From the knowledg that we have of our own Spirits; that our Spirit is of a *vast comprehension* and *activity*, our Thoughts, Desires, Reasonings, and the particular Undertakings of some Men of a raised Spirit, do abundantly evidence. (2.) In that it represents a Spiritual Being, *freed* from the *clog* and hinderance of *corporeity*, our own Spirits are *limited* and restrained by our Bodies, as Fire, an active Element, is retarded and made sluggish by Matter unapt to serve its proper force, as when 'tis in an heap of Earth; which is also sufficiently pointed at in that opposition betwixt *Flesh and Blood*, and *Principalities and Powers*, Ephes. 6. shewing that Flesh and Blood are a *disadvantage* and hinderance to the *activity* of a Spirit. A Spirit then, as *incorporeal*, may be conceived to move *easily* without molestation, *quickly*, *imperceptibly* and *irresistibly*.. (3.) This is yet further illustrated by the Similitude of *Wind* and *Fire*, which are (to the common experience of all) of very great force. And 'tis yet further observable, that the Scripture sometime speaks of the power of Angels in the *Abstract*, chusing rather to call them *Powers* than *powerful*; clearly shewing, that Angels are Beings of vast strength, as indeed the Actions done by them do abundantly testifie; such was the destroying *Sennacheribs* Host in a night, the opening the Prison Doors for *Peter*, the carrying *Philip* in the Air, and such other Acts, which tend to the protection of the Faithful, or punishing of the wicked.

Though this may fully satisfie us that Angels excel in strength, yet the Scripture suggests another consideration relating to the *Office* and Imployment of Angels, where their Commission shews not only a *liberty* for the Exercise of this Power, but also doth imply such a Power as is *fit* to be *commissionated* to such Acts; these Invisible Beings are called *Thrones*, *Dominions*, *Principalities*, *Powers*, 1 Col. 16. 'Tis indeed a task beyond a sober undertaking

Psal. 104. 4.

Ἐξουσίαι, Col. 1. 16.

taking to distinguish these words, and to set their true Bounds and Marks of difference; This, *Augustin* acknowledged, yet may we hence conclude, (1.) that these words imply a very *great Authority* in Angels. (2.) A power and *strength* suitable to their Imployment, and that God furnished them with power answerable to the Work which he intended for them, in his moving the Heavens, and governing the World, &c. However, in some Cases, God works by Instruments every way *disproportionable* to the Service, *That the excellency of the Power might be of God*; yet in the *ordinary* way of his working, he puts an *innate*, *suitable* force in Creatures, for the Acts to be done by them; as there is an innate Power in the Wind to blow, in the Fire to burn, in Herbs and Plants for Medicinal uses. Thus may we conceive of Angels, that God using them as *his Host*, his *Ministers to do his pleasure*; he hath indowed them with an innate natural Power for those great things which he doth by them; which must not be supposed in the least *derogatory* to the Power of God, in his ways of Mercies or Judgments, seeing all the strength of Angels is *originally* from God: hence is it that all the Names of Angels which we read of in Scripture carry this acknowledgment in their *signification*; *Michael* thus unfolds it self, *Who is like God. Gabriel* thus, *The Glory of God*; and therefore may we suppose them not so much the *proper* Names of Angels, but (as *Calvin* noteth) *Nomina ad captum nostrum indita*, Names implying God's great Power in them.

Such a powerful Spirit is Satan by *Creation*. But because it will be doubted lest his fall hath *bereaved* him of his excellency, and *cast him down from his strength*; I shall evidence that he still retains the same *natural* Power: To which purpose, 'tis not unfit to be observed, (1.) that the *same* Terms and Names which were given to *good Angels*, to signifie their Strength and Commission, *Col.* 1. 16. and 1. 10. are also given to *Satan*, Ephes. 6. 12. *Devils* are called *Principalities*, *Powers*, *Rulers*; and *Col.* 2. 15. they have the same Names which in *vers.* 10. were given to good Angels, *he spoiled Principalities and Powers*. (2.) The Scripture gives particular *Instances* of Satan's Power and Working, as his raising Tempests in the Air, commanding Fire from Heaven; both which he did in prosecution of his Malice against *Job*; his carrying the Bodies of Men in the Air, as he did with Christ, hurrying him from the Wilderness to the Mountain, from thence

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Quid inter se distant quatuor ista vocabula, dicant qui possunt, si tamen possunt probare quæ dicunt, ego me ista ignorare confiteor. *Enchirid. ad Laurent.* c. 58.

Instit. *l.* 1. *c.* 4. §. 8.

to the Pinacle of the Temple; his breaking Chains and Fetters of Iron, *Mark* 5. 4. His bringing Diſeaſes, inſtances whereof were that crooked Woman whom Satan had *bowed together*, Luke 13. 16. and the *Lunatick Perſon*, Luk. 9. 31. with a great many more. (3.) 'Tis alſo obſervable, that notwithſtanding Satan's fall hath made an *alteration* as to the *Ends*, *Uſes*, and *Office* of his Power; yet nevertheleſs *God makes uſe* of this ſtrength in him, not only as an *Executioner* of Wrath againſt his Enemies, (as when he vexed *Saul* by this Evil Spirit; and through this *Lying Spirit*, gave up *Ahab* to be deluded into his ruin, and inflicted Plagues upon *Egypt*, by ſending *Evil Angels among them*) but alſo for the *tryal* of his own Servants; thus was *Job* afflicted by Satan, and *Paul* buffeted by his *Meſſenger*. 1 Sam. 16. 14. 1 King. 22. 21. Pſal. 78. 49.

Secondly; This Power of his, as a *Devil*, falls next under our conſideration, wherein are divers Particulars to be noted: As,

Firſt, His *Commiſſion* and Authority. If any put that Queſtion to him, which the Jews did to Chriſt; *By what Authority doſt thou theſe things?* or, *Who gave thee this Authority?* We have the Anſwer in *John* 12. 24. and 16. 11. where he is called *the Prince of this World*; and accordingly the Scripture ſpeaks of a two-fold Kingdom of *Light* and of *Darkneſs*; and in this we hear of Satan's *Seat* or Throne, of his *Servants* and Subjects. Yea, that which is more, the Scripture ſpeaks of a kind of *Deity* in Satan; he is called *the God of this World*, 2 Cor. 4. 4. Which doth not only ſet forth the intollerable pride and *uſurpation* of Satan in propounding himſelf as ſuch, ſo drawing on poor blind Creatures to worſhip him, but alſo diſcovers his Power, which by *Commiſſion* he hath obtained over the *Children of Diſobedience*. Hence doth he challenge it, as a kind of right and due from the poor *Americans* and others, that they ſhould fall down and worſhip him; and upon this Suppoſition was he ſo intollerably preſumptuous in offering the Kingdoms of the World to Chriſt for ſuch a Service and Worſhip. *Zanchius.*

If it be queſtioned, What Satan's Authority is? I ſhall anſwer it thus. *Q.*

Firſt; His Authority is not *abſolute* or *unlimited*; he cannot do what he pleaſeth, and therefore we do find him begging leave of God for the exerting of his Power in particular Caſes, as when he was a Lying Spirit in the Mouth of *Ahab*'s Prophets, and in every Aſſault he made upon *Job*; nay, he could not *A.*

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enter into the *Swine* of the *Gaderens*, till he had Chriſt's Commiſſion for it.

Secondly; Yet hath he a Commiſſion in general, *a ſtanding Commiſſion*, as petty Kings and Governours had under the *Roman Emperor*, where they were authoriſed to exerciſe an Authority and Power, according to the Rules and Directions given them; this is clearly ſignified by thoſe Expreſſions, they are Captives *at his Will*—and *given up to Satan*, as Perſons Excommunicated; and when Men are converted, they are ſaid to be *tranſlated from his Power*, and put under another Juriſdiction, in the *Kingdom of Chriſt*. All which would have been highly *improper*, if a *Commiſſion* for Satan, and an Authority for thoſe Works of Darkneſs had not been ſignified by them.

Next let us view the *Extent* of this Authority, both as to *Perſons* and *Things*. In relation to *Perſons*, the boundary of his Kingdom reacheth as far as *Darkneſs*; he rules in the *dark places of the Earth*, or the *darkneſs of this World*; and therefore his Kingdom is hence denominated a *Kingdom of Darkneſs*. This extends (we may well imagine) as far as *Heatheniſm* reacheth, where he is worſhipped as God, as far as any darkneſs of *Mahumetaniſm* ſtretcheth it ſelf, as far as the darkneſs of *Infidelity* and blindneſs upon the hearts of unconverted Men, which if ſummed up together, muſt needs take up the greateſt part of the World by far; which is acknowledged, not only by that large Expreſſion, *World*, *Prince of this World*, &c. but alſo by that Prophetick Speech of *Rev.* 11. 15. *The Kingdoms of this World, are become the Kingdoms of our Lord and his Chriſt*; which acknowledgeth they had not been ſo before, in the ſenſe wherein we now ſpeak.

Neither is his Kingdom ſo *bounded*, but that he alſo can (when allowed) make *Excurſions* and Inroads into the Kingdom of Chriſt, ſo far as to moleſt, diſturb and annoy his Subjects: as the Kings of any Nation, beſides the Power which they Exerciſe in their proper Juriſdiction, may moleſt their Neighbours. And Chriſt *ſo far* permits this, as is *uſeful* to his *own Deſigns*, yet ſtill with ſtraiter reſerves and limitations to Satan, and a reſolved reſcue and conqueſt for his own People.

If we enquire the Extent of his Power in relation *to things*, we find the *Air* in a peculiar manner permitted to him, ſo that he is named by it, as by one of his chief *Royalties*, *the Prince of the Power of the Air*; we find alſo *Death*, with the Powers of it given

given up to him, ſo that this is a *paraphraſis* of him, *He that hath the Power of Death*, Heb. 2. 14. And if we take notice of his large proffer to Chriſt of the Kingdoms of the World, *All this will I give thee*; we may imagine that his Commiſſion reacheth *far* this way, as *Rewards* and *Encouragements* to his Service; which we will the readilier entertain, when we find that by God's allowance, wicked Men have their *Portion in this Life*, and that theſe are called *their Good Things*.

Thirdly; Let us proceed a ſtep further to the *Efficacy* of this Authority; which alſo,

Firſt, Upon *wicked Men* is no leſs remarkable than is his Commiſſion; he is called the *ſtrong Man* in reference to their Hearts, which he fortifies as ſo many *Caſtles* and *Gariſons* againſt God: He alſo *rules in them* without controul; his Suggeſtions and Temptations are as *Laws* to them; *he fills their Hearts* with his Deſigns, and raiſeth their Affections to an high and greedy purſuit of them; he works in them, and by an inward force doth hurry them on to atchieve his Enterpriſes; In all this enſnaring and captivating them *at his pleaſure*. Acts 5. 3. Epheſ. 2. 2. 2 Tim. 2. 26.

Secondly; The *Saints*, which are Subjects of another Kingdom, are ſtill *fearing*, complaining, watching, praying, and ſpreading out their hands, with lifting up their Eyes to Heaven for help againſt him; they complain of violence and reſtleſs Aſſaults from him; they are ſenſible that he can ſuggeſt evil thoughts, and follow them with inceſſant Importunities; that he can draw a darkneſs upon their Underſtanding, by bribing their Wills and Affections againſt them; that he can diſturb their Duties, and that becauſe of him they cannot do the good they would: many a fear doth he beget in their Hearts; many a diſquiet hour have they from him; their fleſh hath no reſt, and happy are they if they eſcape from him without broken Bones: many excellent ones have been caſt down by him, and for a time have been like dead Men. 'Tis ſad to ſee ſo juſt a Perſon as *Lot* under his feet; ſo choice a Saint as *David* wounded almoſt to the death; ſo high an Apoſtle as *Peter* by force and fear from him, to open his Mouth with Curſes and Imprecations in the denial of his Saviour; to ſay nothing of the Buffetings of others, which was ſufficiently wearifom to *Paul*, and deſcribed by a *Thorn in the Fleſh*; which (if a Learned Man think right) is compared by a Metaphor, to thoſe ſharp Stakes upon which Chriſtians were cruelly ſpitted and burnt. 2 Cor. 12. 7. σκόλοψ. Aretæus. Tract. Sacr. l. 2. c. 8.

Thirdly; His *quick* and ready accomplishment, is a further proof of the Efficacy of his Power. No sooner had God given him a Commission in reference to *Job*, but he *quickly* raiseth the Tempest, brings down the House, slayes his Children, brings Fire from Heaven; and (which would seem strange) hath the Troops of the *Sabeans* and *Chaldeans* at his beck, as if they had been listed under his known Command; so that in a little time he puts his Malice into Act.

Fourthly; If any would slight all this, as being the Force of *Principalities* and *Powers* against *Flesh* and *Blood*: We may see he hath so much strength and confidence, as to grapple with an *Angel of Light*, as he did in the contesting for *Moses* his Body, *Jude v. 9.* This was a *Created Angel*, else he durst not sure have brought a *railing Accusation*; but in that he strove, and raylingly accused, it shews he wanted not a daring boldness to second his Commission and Power.

Fourthly; It will be also requisite to lay open the *Advantages* he hath in the management of all this Power, which are great: As,

First, The *multitude* of Devils: That there are many, is not denyed, upon the evidence of *seven* cast out of *Mary Magdalen*, and the *Legion* which were setled in one poor Man at once. It may be we may not credit the Devil's own account of his strength so much, as to believe that their number was *exactly* answerable to a *Roman Legion*, which (if some speak right) was *6666*: yet there being so plain an allusion to a *Roman* Legion; and the Scripture in the recital favouring it so far, as to consent to a truth in that part of the Story, we can do no less than conclude that the number of Devils in that Person was a very great number, and so great, that the similitude of Legion was proper to express it by. Besides, if the Scripture had been silent in this particular, our Reason would have clearly drawn that conclusion from such premises as these, That he is the *God of the World*, and rules in the *Children of Disobedience*; for whatsoever we conceive of his Power, we cannot think him *Omnipotent*, or *Omnipresent*, these being the *incommunicable Attributes* of the great Creator of all things, in which no Creature can share with God. Being then assured that he is the Tempter of all Men, and that he cannot be in all places at once, we must needs apprehend the Devils

to

to be many, as is ſignified by that expreſſion, the *Devil and his Angels.*

Secondly; He hath alſo an advantage for the executing of his Deſigns, from that *Order*, which from the fore-mentioned grounds we muſt be forced to conceive to be among Devils. I know the bold determination of the Order of Angels by *Dyoniſius* is juſtly rejected, not only by *Irenæus* and *Auguſtin*, but alſo by the generality of Proteſtants, who upon that, and other grounds of like preſumption, do reject that Author as not being the *true Dyoniſius* the *Areopagite.* Neither do ſome of our Proteſtant Authors (as *Chamier* and others) admit the Government of Angels to be *Monarchical*, (which ſuppoſition the *Papiſts* would gladly make uſe of, as a Foundation whereon to eſtabliſh the *Univerſal Headſhip* of the *Pope*) being a thing which *Dyoniſius* himſelf, (as *Chamier* affirms) never dream'd of: Yet do none of theſe Authors deny an Order among the Angels, but willingly grant it, as clearly implyed from the term *Arch-Angel* uſed by *Paul*, 1 Theſſ. 4. 16. and from their being called *God's Hoſt* or Army, where Order is neceſſary for the right management of their ſtrength, and confuſion the way to the ruin of their deſigns: The thing they diſlike is, the bold and peremptory determination of the *particular Orders* among them, and the *aſſignment* of the ſeveral Charges, Imployments and Stations to each; which whoſoever ſhall do, muſt needs be guilty of *intruding into things which he hath not ſeen.* It would upon the ſame ſcore be a preſumptuous folly to make ſuch a determination of the ſeveral Ranks and particular Imployments of Devils: Yet this hindereth not, but with a warrantable ſobriety we may believe in the general, that there is *an Order* among the Devils. Not only do theſe Expreſſions (*Baalzebub the Prince of Divils*, *the Devil and his Angels*, and in that they are called, *Principalities* and *Powers*) warrant us ſo to think; but the fore-mentioned Conſiderations about the *multitude* of Devils, will force our Reaſon to an aſſent: for if they muſt be many, becauſe all Mankind is ſenſible of their Aſſaults, they muſt have alſo an Order in the management of their Temptations; without which, their Deſigns of Cruelty and Malice muſt (at leaſt in great part) fall to the ground. Neither do I know well, how thoſe Authors may be juſtly blamed, who proceed a little further in their Suppoſitions, to tell us (as moſt probable) That theſe Infernal Spirits do *ſhare* the *World* among them,

Lib. 2. *Enchir.* c. 58.

Panſt. Vol. 3. l. 9. c. 11.

Sclater in loc.

Cal. Inſtit. l. 1. c. 14. §. 8.

Vid. *Baynes* on Epheſ. 6. 12.

Baynes ibid.

them, and are alloted to several Countries and Places, as their own proper Charge and Jurisdiction; for what other Interpretation those Passages in *Dan.* 10. 13. can receive, I cannot see, *The Prince of the Kingdom of* Persia *withstanding the Angel one and twenty days*; and his help in that opposition from *Michael*, cannot (if things be well weighed) be properly understood of *Cambyses* the Son of *Cyrus*, or a contest with any Man. However if we let this go, as a thing uncertain, (becaus this Interpretation is denyed by some) yet that which is spoken of their Order in the general, and the advantage these Spirits have against us upon that Consideration, seems to be past denyal.

Calvin in loc.

Thirdly; The advantage of *place* among Armies is reckoned much. Satan seems to have something this way as an advantage of *Ground*, in that he is stiled Spiritual Wickedness in *High Places*. What advantage High Places may be to Devils and Spirits we cannot further imagine, than that they being thus above us and about us in the Air, see and know our Wages and Actions, and so receive Information from thence for their malicious proceedings against us.

Ἐν τοῖς ὑπουρανίοις. Ephes. 6. 12.

Fourthly; But his greatest advantage is from his Knowledg, which I shall a little explain in the following Chapter.

CHAP.

CHAP. IV.

That Satan hath a great measure of Knowledg, proved, by comparing him with the knowledg of Adam *in Innocency, and by his Titles. Of his Knowledg Natural, Experimental, and Accessory. Of his knowledg of our Thoughts. How far he doth not know them, and how far he doth, and by what means. Of his knowledg of things future, and by what ways he doth conjecture them. The Advantages in point of Temptation that he hath by his Knowledg.*

IN the discovery of Satan's *Knowledg*, I shall first give Evidence and Demonstration thereof. To which purpose, (1.) Let us consider the Knowledg of *Adam* in *Innocency*; which being found to be great, it will thence be easily concluded, that Satan's Knowledg is far greater: *Two* notable discoveries we have of *Adam*'s Knowledg, the one was his giving of *Names* to all Creatures; Gen. 2. 19. Which was not only a Sign of his *Dominion*, but also a notable Instance of his *Understanding*, seeing the *Names* were given according to the *natures* of Creatures; whereof *Bochartus* gives a large account, as the *Camel* is called גמל, because it's apt to repay injuries; the *Kite* ראה, from its sharpness of sight; the *Pelican* is named קאת, from its usual Vomiting, &c. The consideration of the aptness of Names imposed on Creatures, made *Plato* acknowledg, That it was a work above ordinary capacity. The other discovery of *Adam*'s Knowledg, was his knowledg of the *Original* of *Eve* at first sight; *Gen.* 2. 23. he said, *This is now Bone of my Bones, and Flesh of my Flesh*, &c. This Instance *Luther* made use of to prove the knowledg that we shall have of one another in Heaven; which shews that *Adam*'s Understanding was then incomparably more sublime than ours, and of a nearer approach to the knowledg which a state of Glory shall furnish us withal. To this might be added a further proof from the rare *Hierozoicon*, 1. Part.

Inventions,

Inventions, and excellent Discoveries that some raised Wits have made, of things that have laid deep, and far out of the view of common Capacities. As also those *views*, sights, and more than ordinary comprehensions which the Souls of Men have had, when they were a little freed from the clog and hinderance of the Body, either in *Extasies*, or by *approaching* Death; all which put together, will go far to prove a very great measure of Knowledg in Satan, if we take along with us this Foundation, That in all the Works of God, we find the *highest Knowledg* in the *noblest Being*: Living Creatures are more excellent than Stones or Trees, and therefore hath God furnished them with Senses, and hath also distinguished them by higher degrees of Sagacity, according to their excellency above others: Thus the Ape, Fox, Elephant, &c. have such Abilities above the Worm and Fly, &c. that some have questioned whether they had not some lower degrees of Reason Yet as these are below Man, so doth his Reason far excel their greatest quickness of Sense. Angels are an higher Being than Man, (for he made him *lower than the Angels*) and consequently their Knowledg is proportionably greater. So that if *Adam* in Innocency understood the Nature of Things, how much more exactly and fully must we imagine Satan to know them?

Secondly; But the Proof is more full and direct, from those *Appellations* and Titles which the Scripture, and the Experience of Men, have put upon him; his usual name Δαίμων, which (in *Matth.* 8. 31. *Mark* 5. 12. *Rev.* 16. 14.) we translate Devil, properly signifieth one that is *wise*, knowing, or skilful. And however the wickedness of that Spirit hath so far dishonoured this word, that 'tis always (as some think) used to signifie *Unclean Spirits*; yet still it carries an evidence of their Nature in reference to Knowledg, that though they are wicked Creatures, yet are they wise and knowing: 'tis said, *Gen.* 3. 1. *The Serpent was more subtil than any Beast of the Field*; which though it be true literally of the Serpent, whose Wisdom and Subtilty, Naturalists have abundantly noted, yet that expression hath an eye upon Satan, who was the principal Agent; and the Serpent there is called *subtil*, as *influenced* by Satan, whose Instrument he was: which we may believe, not only upon the credit of *Austin* and *Lyra*, but more securely upon the Testimony of other Scriptures, which name him the *Old Serpent*, Rev. 17 9. and impute all that Craft in the management of that Temptation, to a particular remark-

quasi Δαήμων.

Principaliter ad Diabolum referenda est calliditas.

remarkable skill and ſubtilty of Satan; *The Serpent beguiled* Eve *through ſubtilty*, 2 Cor. 11. 3. and (if *Beza* conjecture right) the Appellation Δαίμων do ſo fitly ſuit this Hiſtory of the Tree of Knowledg, that the title of Knowledg ſeems to be given him for this ſingular Maſter-piece of Craft.

Thirdly; That Satan hath Great Knowledg, is by theſe Arguments diſcovered; but if further inquiry be made into the *Nature* of his Knowledge, we ſhall be nearer to a ſatisfaction in this particular; and here we may obſerve a *three-fold* Knowledg in Satan.

Firſt; A *Natural* Knowledg, which the School-men have diſtinguiſhed into theſe *two*; (1.) An *Evening* Knowledg, which he received from things Created, whereby the *ſpecies* of things were impreſſed upon his Mind, and ſo received, being a Knowledg *à poſteriori*, from the *Effects* of Things; which becauſe it is more dark and obſcure, than that which ariſeth from the *Cauſes* of things, they tearmed Evening Knowledg. (2.) The other is *Morning Knowledg*, which is a Knowledg of Things in the Power and Wiſdom of God, in which he ſaw the *Idea's* and Images of all Things; this Knowledge they prefer before the other, as Lines and Figures are better known from *Mathematical* Inſtruction, than by their bare tract, as written in Duſt.

Cognitio Veſpertina & Matutina. *Barth. Sybilla* otium Theol. p. 361. *Aug.* in 3 Gen. & civitat. Dei. lib. 11. c. 29. *Dr.* Jeniſon *Height of Iſraels Idolatry*, p. 31. Ipſam creaturam melius ibi, hoc eſt, in Sapientia Dei tanquam in arte qua facta eſt, quam in ea ipſa ſciunt. *Aug.* Civit. Dei. Ibid.

Secondly; Beſides this he hath an *Experimental* Knowledg; which is the improvement of that natural Stock, by further Acquiſitions and Attainments; and indeed Satan had very high Advantages for an increaſe of Knowledg, he had a great *Stock* to begin withal; he hath had fit and *ſuitable Objects* to work upon in his Contemplations, ſo that by comparing things with things, in ſo large a Field of *Variety*, and that for ſo *many years* together, it cannot be, but that he ſhould be grown more experienced and ſubtil than he was at firſt: and the Scripture doth fairly countenance this Suppoſition, by telling us of his *Devices*, 2 Cor. 2. 11. of *his Wiles*, Epheſ. 6. 11. and of *his Depths*, Rev. 2. 24. All which Phraſes imply, That Satan hath ſo *ſtudied* the Point of Temptation, that he hath now, from long Experience and Obſervation, digeſted it into an *Art* and *Method*, and that with ſuch exactneſs, that it is become a *Myſtery*, and a *Depth*, much covered and concealed from the notice and obſervation of Men. Νόηματα. Μεθοδείας. Βάθη.

Thirdly; To both the former, may be added another Knowledg; which becauſe 'tis from another Spring, I may call it an *Acceſſory*

Accessory Knowledg, consisting in occasional Discoveries made to him, either when *God* is pleased to make known so much of his Mind and Purpose as he imploys him (as an Instrument or Servant) to execute, as he did in the case of *Job* and *Ahab*; or when he *informs* himself from the *Scriptures*, or catcheth hints of Knowledg from the *Church*, and the Ordinances thereof. If *good* Angels have an encrease of Knowledg this way, as is evident they have, (*for to Principalities and Powers in Heavenly Places, is made known by the Church the manifold Wisdom of God*, Ephes. 3. 10.) we cannot but imagine that Satan hath some addition of Knowledg from such Discoveries. While we are upon this Point, it will be necessary to offer some satisfaction to *two Questions*.

Quest. 1. First; *Whether Satan knows our Thoughts?*

Answ. 1. It's undoubtedly God's *Prerogative*, to know the Thoughts; he knows them *intuitively*, which is beyond the power of any Creature, *Jer.* 17. 9. *Who can know it?* This is a Challenge to all, implying the utter impossibility of it to any but to God alone; *I the Lord search the Heart*; he knows the most *inward* Thoughts. Rev. 2. 23. *I am he which searcheth the Reins, and the Heart*; he knows them *evidently* and certainly, *All things are naked and open before him, with whom we have to do.* Heb. 4. 13. Those secret Thinkings and Intendments which are hid from others, and which we our selves cannot distinctly read, because of their secret intricacy or confusedness, yet the very *inside* and *outside* of them are uncased, *cut up* and *anatomized* by his eye: in all which Expressions, God is careful to reserve this to himself, *I the Lord do it*, or *I am he* that searcheth; and signifies, that none else is able to do the like. γυμνὰ. τετραχηλισμένα.

Answ. 2. Yet Satan can do *much* this way: for if we consider how he can come so *near* to our Spirits, as to *communicate* his Injections to us, and that he often entertains a *Dispute* with us in this secret way of access that he hath to our Thoughts; if we observe his *Arguings*, his *Answers* and *Replys* to our refusals, so *direct*, so *pertinent*, so *continued*, we shall be constrained to grant that he can do more this way than is commonly imagined. That I may explain this with a due respect to God's Prerogative of knowing the Heart, I shall,

First, Shew that there are *two* things which are clearly out of Satan's reach. (1.) Our *future Thoughts*, he cannot tell what shall be our Thoughts for time to come, he may possibly adven-

ture

ture to tell what *Suggestions* he *resolves* to put into our Hearts, but what shall be our *Resolves* and *Determinations* thereupon, he knows not: This is singled out as one part of God's Prerogative, that he knoweth the *determinate Purposes* and Resolves of the Heart aforehand, because he turneth the Heart as he pleaseth, *Prov.* 21. 1. (2.) Our *present formed Thoughts*, the immediate and imminent Acts of the Mind he cannot *directly* see into: He may tell what *floating Thinkings* he hath put into our Heart, but our own proper Thoughts, or *formed Resolves*, he cannot *directly* view; this is also particularly insisted on as proper to God alone. John 2. 24, 25. *Christ knew all Men*, so directly, that *he needed not that any should testifie of Man*, (this Satan stands in need of; he sometimes knows Men and their Thoughts, but he *needs* a *Sign* or notification of these Thoughts, and cannot *immediately* look into them); the reason why Christ needed not this, is rendred thus, *for he knew what was in Man*; that is, *intuitively* he knew his Thoughts, and could immediately read them. Matth. 12. 25.

Secondly; I shall endeavour to explain *how* much, or how far he can *pry* into our Thoughts. Several things are granted which argue Satan can go a great way toward a discovery: As,

First, That he knows the *Objects in our Fancy*, or Phantasms, and this as clearly as we do behold things with our Eyes; and the proof given hereof is this, That there are *Diabolical Dreams*, in which the Devil cannot create *new Species*, and such as our Senses were never acquainted withal, (as to make a Blind Man dream of Colours) but that he can only call forth and set in order those Objects, of which our Imagination doth retain the Shadows or Impressions; and this he could not do, if he did not visibly behold them in our fancy. *Dr.* Jenison's *Height of Israels Idolatry*, p. 35. *Vid.* Goodwin *Child of Light*, p. 65.

Secondly, 'Tis certain he knows his *own Suggestions*, and Temptations darted into our Minds; upon which, he can at *present* know what our Thoughts are busied upon.

Thirdly, He knows the *secret workings* of our *Passions*, as Love, Desire, Fear, &c. because these depend upon, or are in a concomitancy of the motions of the Blood and Spirits, which he can easily discern, though their motions and workings may be kept secret from the observation of all by-standers.

Fourthly, Some go further, (as *Scotus*, *referente Barthol. Sybilla*) Quæst. peregrinarum p. 392.

Dæmones cognoscunt cogitationes nostras, quantum ad subjectum, objectum & affectum, non autem quantum ad finem. Sciunt quid cogitamus sed ignorant ad quem finem.

ſuppoſing that he knows what is in our Thoughts at any time, only he knows not *to what* theſe Thoughts *incline:* but I leave this to thoſe that can determine it certainly. In the mean time I proceed,

Thirdly, To ſhew what a gueſſing Faculty he hath of what he doth *not directly* know; he hath ſuch grounds and advantages for Conjecture, that he ſeldom fails of finding our Mind: As,

First, His long *experience* hath taught him, what *uſually* Men do think, in ſuch caſes as are commonly before them; by a cunning *obſervation* of their Actions and Ways he knows this.

Secondly; He by ſtudy and obſervation knows *our temper* and inclination, and conſequently what Temptations do moſt ſute them, and how we do ordinarily entertain them.

Thirdly; He knows this the more, by taking notice of our *Prayers*, our complainings and mournings over our defects and miſcarriages.

Fourthly; He is quick and ready to take notice of any *Exteriour Sign*, by which the Mind is ſignified, as the *Pulſe*, the *motion* of the Body, the *change* of the Countenance; all which do uſually ſhew the aſſent or diſſent of the Mind, and at leaſt tell him what entertainment his Offers have in our Thoughts.

---deprehendas animi tormenta latentis ex ægrotorum facie. Sæpe tacens vocem, verbaq; vultus habet.

Fifthly; Being ſo quick-ſighted, he can underſtand thoſe *particular Signs* which would eſcape the obſervation of the wiſeſt Men; there are ſome things ſmall in themſelves, (and therefore unobſerved) which yet to wiſe Men are very great *indicia* of things; the like may be ſaid of us, in reference to our inclinations, our acceptance or reſiſtance of Temptations, which yet he hath curiouſly marked out.

Sixthly; No doubt but he hath ways to *put us upon a diſcovery* of our Thoughts, while we conceal them, as by continuing and proſecuting Temptations or Suggeſtions, till our trouble or paſſions do ſome way diſcover how it is with us. By all which it appears that his gueſſings and conjectures do ſeldom fail him. 'Tis now time to ſpeak to the other Queſtion, which is,

Queſt. 2. *Whether and how far Satan knows things to come?*

Anſw. To this I ſhall return Anſwer in theſe two Concluſions.

1. *Concluſion.* First; There is a way of knowing future things, which is *beyond the knowledg* of Devils, and *proper* only to *God*, Eſa. 41. 23. there God puts the competition 'twixt Himſelf and *Idols*, about the truth of a *Diety* upon this iſſue, That *he that can ſhew the things that*

that are to come hereafter, he is God; which because they cannot do, he doth hereby evince them to be no Gods. If Satan could truly and properly have done this, he had had a Plea for a *Godhead*. In Divine Predictions two things are to be considered. (1.) The *Matter* foretold, when the events of things *contingent*, and (as to *second* Causes) *casual*, depending upon *indeterminate* Causes, are foretold. (2.) The *Manner*, when these things are not *uncertainly*, or *conjecturally*, or darkly; but *clearly*, *certainly*, *infallibly*, and *fully* predicted. Of this nature are Divine Predictions, which Satan cannot perform, nor yet the Angels in Heaven.

Secondly; Yet Satan hath such advantages for the knowledg of future Things, and such means and helps for a discovery of them, that his Conjectures have often come to pass. 2. *Conclusion.*

First; He knows the *Causes* of Things, which are *secret* to us. Upon which he seems to foretel many things strange to us; As a *Physician* may foretel the *Effects*, Workings, and Issues of a Disease, as seeing them in the *Causes*: which would pass for little less than *Prophesie* among the Vulgar. Thus an *Astrologer* foretells *Eclipses*, which would be taken for a *Divine Excellency*, where the knowledg of the ground of these foretellings had not taken away the wonder.

Secondly; Many things are made known to him by *immediate Divine Revelation*: We know not the intercourse betwixt God and Satan in the matter of *Job*; Satan (having obtained his Commission to afflict him) might have made a long prophesie of what should come to pass in reference to *Job*, his Children and Substance; how many such Predictions he might make, we little know.

Thirdly; He hath a deep *insight* in *Affairs* of Kingdoms and States, and so might (from his Experience and Observation) easily conjecture *Mutations* and Alterations. A Politician may do much this way: for ought we know, Satan's Propheſy (in the likeness of *Samuel*) to *Saul*, of his ruin, and the translation of his Kingdom to *David*, might be no more than a conjectural conclusion, from his comparing the order of the present Providence, with former threatnings and promises.

Fourthly; He hath a greater understanding of *Scripture Prophecies*, than ordinarily the wisest of Men have; so that at *second hand* he might be able to foretel what shall come to pass. Whilst we that do not so clearly see into Scripture-Predictions, may not

Invictus eris Alexander. Plutarch in vit Alexandri.

be able to find out the matter. Hence by *Oracle* he foretoled *Alexander* of his Succeſs, which he knew from the Propheſy of *Daniel*, Chap. 11. long before.

Fifthly; He hath advantage from his Nature as *a Spirit*, by which he *over-hears* and *ſees* the *private* Actings, Complottings and Preparations of Men in reference to certain Undertakings, and can eaſily, by his Agents, communicate ſuch Councels or Reſolves in *remote* Countries and Kingdoms, which muſt paſs for real Predictions, if the event anſwer accordingly.

Sixthly; He can *foretel* (and with probability of ſucceſs) ſuch things as he by temptation is about to *put Men upon*, eſpecially ſeeing he can chuſe ſuch Inſtruments, as he (from experience) knows are not likely to fail his Enterpriſe.

Seventhly; To this may be added, the *way and manner* by which he expreſſeth himſelf, either in *doubtful* or enigmatical Terms, or in *general* Expreſſions, which may be applyed to the Event, what way ſoever it ſhould happen. Of theſe, Authors have obſerved many Inſtances, which were ſuperfluous to enumerate.

Non non ſuperabit Gallus Apulum. Ibis redibis nunquam per bella peribis.

Satan's Knowledg being thus explained, it is eaſie to imagine what an advantage it is to him in the management of his Temptations: For,

Firſt, He by this means knows our *tempers* and diſpoſitions.

Secondly; And what is moſt likely to *prevail* with us.

Thirdly; How *inclinable* we are upon any Motion made to us, and what hope to gain upon us.

Fourthly; He knows *fit Times*, Seaſons and Advantages againſt us.

Fifthly; He knows how to *purſue* Suggeſtions, and can chuſe ſtrong Reaſons to urge us withal.

Sixthly; He knows how to *delude* our Senſes, to *diſturb* our Paſſions.

Seventhly; He knows all the Ways and Arts of *Affrightments*, Vexations, Diſquietments, *Hinderances* and Diſturbances of Duty.

Eighthly; He by this means is furniſhed with skill for his *publick Cheats* and Deluſions in the World, how to amuſe, aſtoniſh, and amaze Men into *Errors* and Miſtakes, which he hath always endeavoured with very great ſucceſs in the World, as we ſhall ſee hereafter.

CHAP.

CHAP. V.

Inſtances of Satan's Power. Of Witchcraft, what it is. Satan's Power argued from thence. Of Wonders. Whether Satan can do Miracles. An account of what he can do that way. His Power argued from Apparitions and Poſſeſſions.

I Shall add in the fifth place, ſome particular *Inſtances* of his Power, in which I ſhall inſiſt upon theſe four, *Witchcraft*, *Wonders*, *Apparitions* and *Poſſeſſions*.

First; *Witchcraft* affords a very great diſcovery of Satan's Power: but becauſe ſome give ſuch Interpretations of Witchcraft, as (if true) would wholly take away the force of this Inſtance, I ſhall firſt endeavour to eſtabliſh a *true Notion* of Witchcraft, and ſecondly from thence argue Satan's Power.

First; Though the *being* of Witches is not *directly* denyed (becauſe the Authority of Scripture, *Exod.* 22. 18. *Deut.* 18. 10. *&c.* hath determined beyond controverſie, that ſuch there are); yet ſome will allow no other interpretation of the word, than a *skill and practice in the Art of Poyſoning*, becauſe the *Septuagint* doth interpret the Hebrew word מכשפה by φάρμακον, *veneficam*. Which apprehenſion they ſtrengthen by the Authority of *Joſephus*, who giveth this account of the Law, *Let none of the Children of Iſrael uſe any deadly Poyſon, or any Drug wherewith he may do hurt*, &c. 'Tis eaſie to obſerve, that this conceit ariſeth from a great *inobſervancy* of the reaſon of the Application of theſe words, φάρμακον & *veneficus* to Witchcraft, in *Greek* and *Latin* Authors.

Scot. *diſcovery of Witchcraft.* l. 6. c. 1.

Antiq. l. 4 c. 8.

Witchcrafts were ſuppoſed to be helped forward by the *ſtrength* of ſeveral Herbs, and theſe by *Incantations* and other *Ceremonies* at their gathering, imagined to attain a poyſonous and evil quality or efficacy for ſuch Effects, as were intended to be produced by

by them, as appears by * *Ovid*, *Virgil*, and other *Authors*. Hence was it that the word φάρμακος became applicable to any ſort of Witchcraft. To this may be added, that ſuch Perſons were *reſorted* to, for help againſt *Diſeaſes*, *Vid.* Leigh. *Crit. Sac. in Voc.* As alſo that they uſed *Unguents* for Tranſportations; Hence *Godwin. Jew. Antiq. lib.* 4. *c.* 10. renders φαρμάκους by *Unguentarios*. *Dioſcorides*, *Cap. de Rhamno*, hath an Expreſſion to this purpoſe, That the Branch of that Tree, being placed before the Doors, doth drive away τῶν φαρμάκων κακοτεχνίας, Witchcrafts; it were ridiculous to ſay, it drives away Poyſonings; which is a ſufficient evidence that the *Græcians* uſed that word to ſignifie another kind of Witchcraft, than that which this miſtake would eſtabliſh. Beſides this, the Scripture doth afford *two* ſtrong Arguments againſt this Interpretation of Witchcraft. (1.) That this word is ranked with others, (as being of the ſame alliance) which will carry the apprehenſions of any conſiderate Man, to *Effects* done by the *help* of Satan, in an *unuſual* way, as Deut. 18. 10. *There ſhall not be found among you, any that maketh his Son or his Daughter to paſs through the Fire*, (this is not the conſuming of their Children to *Moloch*, but by way of *Luſtration* a *Mock-Baptiſm*, a piece of *Witchcraft*, to preſerve from *violent Death*) or *that uſeth Divination, an obſerver of Times, or an Inchanter, or a Witch*, &c. The very Neighbourhood of the *Witch*, will tell us that this Witch muſt be *a Diviner*, Divination being the *general* tearm, comprehending the *ſeven* Particulars following: It would be an harſh ſtraining to put in the Poyſoner (in the ſenſe of our Oppoſites) among the Diviners. Yet the ſecond Argument is more cogent, which is this; That among thoſe whom *Pharaoh* called together to encounter with *Moſes*, *Exod.* 7. 11. we find *Witches* or Sorcerers expreſſed by the ſame word מכשפים, which is uſed in *Exodus* 22. and *Deut.* 18. What can more certainly fix the interpretation of the Word than this place, where the end of *Pharaohs* calling them together, was not to *poyſon Moſes* and *Aaron*, but by *Enchantment* to

outvy

* — Medeides Herbæ miſtaq; cum magicis merſa venena ſonis. *Ovid* Art. Amandi. l. 2.

Has Herbas atque hæc Ponto mihi lecta venena. Ipſa dedit Mœris--his ego ſæpe lupum fieri & ſe condere Sylvis Mœrim, ſæpe animas imis exire Sepulchris. *Virg.* Eccl. 8.

Φαρμακία, Philtrum, & Magicas Actiones quæ in imaginibus, & caracteribus, certis verbis, ac ſimilibus conſiſtunt, ſignificat. Unde pharmaceutria appellatur Idyllium Secund. Theocriti. & Eclog. 8. Virgilii. & Antiquos etiam vocabulum φαρμακίας, pro omni veneficii genere, quo vel hominibus, vel jumentis, vel frugibus, ſeu carmine, ſeu aliis modis nocetur, accipere, manifeſte patet ex Platone lib. 10. de Legibus. Et apud Ariſtot. Hiſt. Animal. cap. 25. φαρμακίδες nominantur. Et Apocal. c. 18. φαρμακία pro præſtigiis & impoſtura ſumitur. —— Dan. Sennert. Tom. 3. lib. 6. Part. 9. Cap. 2.

Fuller Piſg. Sight. lib. 4. c. 7. p. 128. *Maimon* vid. *Pool* in loc.

Godwin *Jews Antiq.* l. 4. c. 10. *Pool* in loc.

outvy them in point of Miracles. Which will ſhew that Witchcraft is not Poyſoning, but the doing of ſtrange Acts by the aid of Satan. Neither was this the act of one Man, (who might poſſibly, together with that preſent Age, be under a miſtake concerning Witches, though it be a thing not to be ſuppoſed) but long after him, *Nebuchadnezzar* in *Dan.* 2. 4. being aſtoniſhed with his Dreams, calls for the *Sorcerers* or *Witches*, and *Magicians*, to give him the Interpretation; which had been a matter very improper for them, if their skill had lain only in mixing Poyſons.

Witchcraft reckoned as diſtinct from Murther, in Gal. 5. 20, 21.

When we have thus ſilenced this Imagination, we have yet another to encounter with, and that is of thoſe that think theſe Witches, of which the forecited Texts do ſpeak, are but meer *Cheats*, and by ſome tricks of Deluſion and *Legerdemain*, pretend they can do things, which indeed they cannot do at all; and yet finding death threatned to ſuch, which (in a buſineſs of meer Jugling) would ſeem too great a ſeverity, they have framed this anſwer to it, That the death is threatned, not for the *jugling*, but for their *preſumptuous* and *blaſphemous* undertaking to do things that belong to a *Divine Power*, and for *taking his Name in vain*. Or (as others are pleaſed to ſay) though they have *no real* power, they are juſtly puniſhed for the *belief* they have, that they can do ſuch miſchief, joyned with their *purpoſe* to do it, if they can.

Scot. *Witchcraft* l. 6. c. 2.

Hobs *Leviath.* c. 2. p. 7.

In Anſwer to this apprehenſion, I ſhall not much inſiſt upon *theſe* Reaſons, which yet are ſufficiently weak, (the *latter* accuſing God's Laws of *unreaſonable ſeverity*, and the former accuſing them of *unneceſſary redundancy*, ſeeing enough in other places is provided againſt Blaſphemers) but ſhall offer a Conſideration or two, which I judg will be of force to rectifie the Miſtake.

Teneſon. Hobs Creed. Exam. Art. 4. p. 63.

Firſt; Though it cannot be denyed, but that a great many Cheats there have been in all Ages, by which Men have endeavoured to raiſe the repute and eſteem of their own Skill and Excellencies, or for other baſe ends; yet from hence to conclude, that *all theſe things* that have been done under the name of Witchcraft were ſuch, muſt be an unſufferable piece of inſolence; not only denying that *credit* which all ſober Men owe to *Hiſtory*, to the conſtant *belief* of all Ages, to the *faithfulneſs* and wiſdom of *Judges*, *Jurors*, *Witneſſes*, *Laws* and *Sanctions*, but alſo dangerouſly overthrowing all our *Senſes*; ſo that at this rate we may well queſtion,

Whether

Whether we really Eat, Drink, Move, Sleep, and any thing elſe that we do; this Reaſon is urged by grave and ſerious Men.

Baxter *Sin againſt the Holy Ghoſt*, p. 83.
J. Glanvil. *Conſiderations of Witchcraft*, p. 6. Teneſon *againſt* Hobs, *Art.* 4. *p.* 59.

Secondly; It cannot be imagined that ſuch things are meerly deluſory, where the *voluntary Confeſſions* of ſo many, have accuſed themſelves and others, not of *Thinking* or Jugling, but of *really Acting*, and doing ſuch things; with ſuch *Circumſtances* as have particularized Time, Place, Thing, and Manner.

Vid. Epiſt. D *Balthaſaris* Han. M. D. in calce Tom. 3. oper. *Dan. Sennerti* de fœmina faſcinatâ in cujus cute, literæ N. B. notæ Crucis † à capite ad calcem, cum Aſtronomicorum & Chymicorum caracteribus, Roſæ figura in dextra & trifolii in ſiniſtrâ artificioſè picta cum Anno Chriſti 1635. cor Servatoris telis transfixum, & imago ſtulti, cum verbo Germanico *Narr*, procumbebant. [Dr. *More*.] Mr. *Baxter* ut ſuprà. *Dan. Sennertus* Tom. 3. Lib. 6. Pars 9. Varias hiſtorias enumerat de morbis incantatione inductis. Ex *Jo. Langio*, *Alex. Benedicto*, *Cornel. Gemma*, *Foreſto*, & aliis.

Thirdly; The *real Effects* done by the Power of Witchcraft, ſhew it not to be Deluſion: Such are the *Tranſportation* of Perſons many miles from their Habitations, and leaving them there; their *telling* things done in remote Places; *raiſing* of Storms and Tempeſts; *Vomiting* of Pins, Needles, Stones, Cloth, Leather, and ſuch like; and theſe ſome of them atteſted by ſober and intelligent Perſons who were Eye-witneſſes. Large accounts you have of theſe in *Bodinus*, *Sprengerius*, and ſeveral *others* that have borrowed theſe Relations from them.

The Notion of Poyſonings, or deluſory Juglings, being below what the Scripture intends to ſet forth, as Witchcraft; it is evident that Witchcraft is a power of doing great Things by the aid of the Devil. By which our way is open to improve this Inſtance, to demonſtrate (which was the ſecond thing promiſed) that Satan's Power muſt be Great: For,

Helmont. Magnet. Vuln. cura. §. 87.

Firſt, 'Tis acknowledged that a great part of thoſe things that are done in this Matter, as *concurrent* with, or helpful toward the promoting of ſuch Acts, are Satan's *proper Works*, as the troubling the Air, raiſing Storms, Apparitions, various Shapes and Appearances, Tranſportations from Place to Place, and a great many more things of Wonder and Amazement, all which *exceed* humane Power.

Secondly; Many things of Wonder done by ſuch Perſons; to which

which (ſome ſuppoſe) the ſecret Powers of Herbs, or Things, contribute their natural *Aids* or concurrance, are evidences of Satan's *deep knowledg* of, and inſight into *Natural Cauſes*. Of this nature is that *Ointment* with which Witches are ſaid to beſmear themſelves in order to their Tranſportation: The power and efficacy whereof, is by ſome imagined to conſiſt in this, That it keeps the Body *Tenantable*, and in a fit condition to receive the Soul by *re-entry*, after ſuch *Separations*, as (by all Circumſtances are concluded) have been *really made* in purſuit of thoſe Viſionary Perambulations and Tranſactions. Which things if they be ſo, (as they are not improbable) Witches have them from Satan's *diſcovery*, and they are to be aſcribed to his Power.

Dr. More. *Death conſiſts not ſo much in an actual ſeparation of Soul and Body, as in the indiſpoſition and unfitneſs of the Body for vital union. What is the meaning elſe of that Expreſſion,* [*Whether in the Body or out of the Body I cannot tell*] *except the Soul may be ſeparated from the Body without death.* J. Glanvil, *Witchcraft*, p. 15. 18.

Thirdly; Thoſe Actions that are moſt properly the Witches *own Actions*, and in which the Power of Hurting doth (as ſome ſuppoſe) reſide, are notwithſtanding, either *awakened* or *influenced* by Satan: So though we grant (what ſome would have) that the Power of Hurting is a *Natural* Power, and a *venomous Magnetiſm* of the Witch, and that her Imagination, by her Eye, darts thoſe Malignant Beams which produce real Hurts upon Men, (after the manner of the Imaginations force upon a Child in the Womb, which hath (as by daily Experience and Hiſtory is confirmed) produced Marks, Impreſſions, Deformities, and Wounds) and that Satan doth but cheat the Witch into a belief of his Aid in that Matter; that with a greater advantage he may make uſe of her Power, without which he could do nothing; yet even this ſpeaks his *Ability*, in that *at leaſt* he doth awaken and raiſe up that Magical Force, (which otherwiſe would lie a-ſleep) and ſo puts the Sword into their hand. Yet ſome attribute far more to him, to wit, the infuſion of a poyſonous Ferment, (by that action of ſucking the Witch in ſome part of the Body) by which not only her *Imagination* might be heightned, by Poyſonous Streams *breathed* in, which might infect Blood and Spirits with a noxious Tincture.

Helmont ubi ſuprà.

Aricenna vid. *Barthol. Sybilla.* Perig. quæſt p. 401. Neſcio quis teneros oculos, *&c.* Glanvil *Witchcraft*, p. 24.

Helmont ut ſupra, §. 101. Satan Itaque vim magicam hanc excitat (ſecus dormientem & ſcientia exterioris hominis impeditam) in ſuis mancipiis.—— Glanv. *Wit.* p. 18.

2. *Wonders.* The *Second* grand *Instance* of his Power, I shall produce from those Actions of *Wonder* and Astonishment which he sometime performs, which indeed have been so great, that they have occasioned that *Question*;

Q. *Whether Satan can do Miracles?*

A. 1. To this we answer; (1.) That *God alone* can work Miracles. *Polanus* 1632. A Miracle being, *a real Act, done visibly, and above the Power of Nature.* Such Works some have ranked into *three* heads; (1.) Such as created Power *cannot* produce; as to make the Sun stand still, or go backward. (2.) Such as are in themselves *produceable by Nature,* but not in such an *order* as to make the Dead to live, and those that were born Blind to see, which is strongly argued *John* 9. 32. to be above humane Power; and *John* 10. 21. to be above the Power of Devils. (3.) Such as are the *usual Works* of Nature yet *produced,* above the *principles* and *helps* of Nature, as to cure a Disease by a Word or Touch.

Tho. Cont. Gent. lib. 3. c. 101. *cited by* Sclater, *on* 2 *Thess.* 2. 9.

Things that are thus truly and properly Miraculous, are peculiarly Works of God; neither can it be imagined, that since he hath been pleased to *justifie his Commands,* Ways, and Messages, by such mighty Acts, 2 *Cor.* 12. 12. *Heb.* 2. 4. *John* 10. 38. and also hath been put to it, to justifie himself and his sole Supream Being and Godhead; from false Competitors, *Psal.* 86. 10. & 72. 18. by his Miraculous Works: it cannot be imagined, I say, that he would permit any created Being, (much less Satan) to do such things.

Mira non Miracula. Secondly; Though Satan cannot do things *Miraculous,* yet he can do things *wonderful* and amazing. And in this point lies the danger of Delusion, as Christ foretells, *Matth.* 24. 24. *False Christs shall arise, and shew great Signs and Wonders* —: in 2 *Thess.* 2. 4. the Apostle tells us, *The coming of Antichrist shall be with all Power, and Signs, and Wonders*; that is (as some interpret) with the *power* of Signs and Wonders; which however they be *lying,* both in reference to the *design* they drive at, (which is to propagate Errors) and also in their *own Nature,* being truly such, in respect of their form, *false*; as *Miracles,* being indeed no such matter, but jugling Cheats: Yet notwithstanding there is no small cunning, and working of Satan in them, insomuch that the uncautious and injudicious, are *deceived by those Wonders that he hath power to do,* Rev. 13. 13. In this matter, though we are not

Sclater in loc.

not able to give a particular account of these *under-ground* Actions; yet thus much we may say,

First, That in many Cases, his great Acts, that pass for Miracles, are no more but *deceptions of Sense*. *Naturalists* have shewn several Feats and *Knacks* of this kind. *Jo. Bap. Porta* hath a great many ways of such deceptions, by *Lamps*, and the several Compositions of *Oyls*, by which not only the colours of things are changed, but Men appear without Heads, or with the Heads of Horses, *&c.* The like Deceptions are wrought by *Glasses* of various Figures and Shapes. If Art can do such things, much more can Satan. Magia Naturalis. l. 2. c. 17.

Secondly; He can mightily work upon the *Fancy* and *Imagination*; by which means Men are abused into a belief of things that are not: as in Dreams, the Fancy presents things which are really imagined to be done and said; when-as they are Visions of the Night, which vanish when the Man is awake; or as in *Melancholy* Persons, the Fancy of Men doth so strongly impose upon them, that they believe strange absurd things of themselves, that they have *Horns* on their Head, that they are made of *Glass*, that they are *dead*, and what not: If Fancy, both asleep and awake, may thus abuse Men into an apprehension of impossible things, and that with confidence, no wonder if Satan (whose Power reacheth thus far, as was before proved) doth take this advantage for the amusing of Men with strange things. *Nebuchadnezzar* his Judgment, *Dan.* 4. 25. whereby he was *driven from Men, and eat Grass as Oxen*, was not a *Metamorphosis*, or real change into an Ox; this all Expositors reject as too hard; neither seems it to be only his *extream necessity*, and low estate, whereby he seemed to be little better than a Beast, (though *Calvin* favour this Interpretation); but by that Expression, vers. 25. [*then my Understanding came to me*] it seems evident, (as most Commentators think) that his Understanding was so *changed* in that Punishment, that he *imagined* himself to be a *Beast*, and behaved himself accordingly, by eating Grass, and lying in the open Fields. There are several Stories to this purpose of strange Transformations, as the Bodies of Men into *Asses*, and other Beasts, which *Augustine* thinks to be nothing else but the Devils Power upon the Fancy. *Calvin* in loc.; Civit. Dei. l. 18. c. 18.

Thirdly; There are wonderful *Secrets in Nature*, which if cunningly used and applyed to *fit Things* and *Times*, must needs

amaze vulgar Heads; and though some of these are known to *Philosophers* and *Scholars*, yet are there many secret Things lock'd from the wisest Men, whose Powers, and Natures, because they know not, they may also be deluded by them. *Augustin* reckons up many Instances, as the *Loadstone*, the Stone *Pyrites*, *Selenites*, the Fountain of *Epirus* that can kindle a Torch, and many more; and determines that many strange things are done by the application of these Natural Powers, either by the *Wit of Man*, or *Diabolical Art*. To this purpose he gives an account of an *unextinguishable* Lamp, in a Temple of *Venus*, which allured Men to Worship there, as to an Unquestionable *Deity*, when in truth the thing was but an *ingenious* Composition from the Stone *Asbeston*; of which *Pliny* makes mention, that being kindled, it will not be quenched with Water. Of this nature were those *Lamps* found in several *Vaults* accompanying the Ashes of the Dead, reserved there in Urns, both in *England* and elsewhere. If Men by such helps find such easy ways to delude Men, What exactness of Workmanship, and seeming Wonders may be expected from Satan upon such Advantages?

De Civit. Dei lib. 21. c. 5, 6.

Λύχνος ἄσβεστος.

Plin. lib. 28.

Vid. L. Vives Comment. in lib. 21. c. 6. De Civit Dei.

Fourthly; Many of his Wonders may challenge an *higher rise*. Satan knows the secret ways of *Natures Operations*, and the ways of *accelerating* or *retarding* those Works. So that he cannot only do what Nature can do, by a due application of *active* to *passive Principles*, and the help of those *Seminal* Powers that are in Things, but he may be supposed to perform them in a *quicker* and more expeditious manner: Thus *Worms*, *Flies*, and *Serpents*, that are bred of Putrefaction, Satan may speedily produce; And who can tell how far this help may reach in his Works of Wonders?

Determinata activa ad determinata passiva applicando.

Fifthly; The *secret* way of Satan's *Movings* and *Actings* is no small matter in these Affairs. How many things do common *Juglers* by the *swift motions* of their Hands, that seem incredible? Thus they make the By-standers believe they change the Substances, Natures, and Forms of Things, when they only, by a *speedy Conveyance*, take these things away, and put others in their room. They that shall consider Satan as a Spirit, subtil, imperceptible, quick of Motion, *&c.* will easily believe him to be more accomplished for such Conveyances than all the Men in the World.

Having

Having now ſeen the way of his Wonders, let us next conſider the advantage he hath by ſuch Actions. If we look upon *Simon Magus*, Acts 8. 10, 11. we find, that he by theſe ways, had a general influence upon the People; *To him they all gave heed, from the leaſt to the greateſt*; and that his Actions were reckoned no leſs than Miraculous, as done by the mighty Power of God. If we go from hence to the *Magicians* of *Pharaoh*, Exod. 7. 11. 'tis ſaid, *They did ſo with their Inchantments*, which (howſoever the matter was) prevailed ſo with *Pharaoh* and the Court, that they ſaw no difference 'twixt the Wonders done by *Moſes* and them, ſave that (it may be) they thought *Moſes* the more skilful *Magician*. But beſides this, if we conſider what they did, it will argue much for his Power, if we can imagine (as ſome do) that they turned their *Rods* into *real* Serpents, the Power is evident: and there is this that favours that Opinion, it is ſaid, They *could not make Lice*, which ſeems to imply, they *really* did the other things, and it had been as eaſy to *delude* the Senſes in the matter of *Lice*, as in the *Rods*, if it had been no more than a Deluſion; neither are ſome a-wanting to give a reaſon of ſuch a Power, (*viz.*) Serpents, Lice, *&c.* being the Off-ſpring of Putrefaction, by his dextrous application of the ſeminal Principles of things, he might quickly produce them. If we go lower, and take up with the Opinion of thoſe, that think that they were neither *meer Deluſions*, nor yet *true Serpents*, but *real Bodies like Serpents*, though *without life*, this will argue a very great Power: Or if we ſuppoſe (as ſome do) that Satan *took away* the Rods, and ſecretly *conveyed* Serpents in their ſtead, or (which is the loweſt apprehenſion we can have) that *Pharaoh*'s ſight was *deceived*: The matter is ſtill far from being contemptible, for as much as we ſee, the Spectators were not able to diſcern the Cheat.

Tho. Cajetan Delrio.

Barth. Sybilla Pereg. Quæſt. p. 372. Reverus.

Thirdly; The next *Inſtance* produceable for evidencing his Power, is that of *Apparitions*. It cannot be denyed, but that the *Fancy* of melancholick or timerous Perſons, is fruitful enough to *create* a thouſand *Bugbears*. And alſo that the *villany* of ſome Perſons hath been deſignedly imployed to deceive People with *Mock-Apparitions*; of which abundance of Inſtances might be given from the *knavery* of the *Papiſts*, diſcovered to the World beyond

Apparitions.

beyond contradiction; but all this will not conclude, that there are *no real Appearances* of Spirit or Devils. Such ſad effects in all Ages there have been of theſe things, that moſt Men will take it for an undenyable Truth.

Inſtead of others, let the Apparition at *Endor* to *Saul* come to examination: Some indeed will have us believe, that all that was but a *ſubtil Cheat*, managed by that Old Woman; and that neither *Samuel* nor the *Devil* did appear, but that the Woman, in *another Room* by her ſelf, or with a *Confederate*, gave the anſwer to *Saul*. But whoſoever ſhall read that Story, and ſhall conſider *Saul*'s Bowing and Diſcourſe, and the Anſwers given, muſt acknowledg that *Saul thought*, at leaſt, he *ſaw* and ſpake with *Samuel*: and indeed the whole Tranſaction is ſuch, that ſuch a Cheat cannot be ſuppoſed.

Scot. *Witchcraft* l. 7. c. 12.

Satisfying our ſelves then, that there was an Apparition, we muſt next enquire whether it was true *Samuel*, or *Satan*: it cannot be denyed, but that many judg it was true *Samuel*, but their Reaſons are weak.

Vid. *Pooli* Synops. in loc.

(1.) That Proof from *Eccleſiaſticus* 46. 23. is not *Canonical* with us.

(2.) That he was *called Samuel* is of no force; Scripture often gives names of things according to their appearances.

(3.) That things future were foretold, was but from *conjecture*; in which Satan yet (all things conſidered) had *good ground* for his *gueſſing*.

(4.) That the Name *Jehovah* is oft repeated, ſignifies nothing, the Devil is not ſo ſcarce of words; *Jeſus I know*, ſaith that Spirit in the *Acts*.

(5.) That he *reproved* Sin in *Saul*, is no more than what the Devil doth daily to *afflicted Conſciences* in order to deſpair.

I muſt go then with thoſe that believe this was *Satan* in *Samuel*'s likeneſs.

(1.) Becauſe God *refuſed* to *anſwer Saul* by *Prophets* or *Urim*. And 'tis too harſh to think he would ſend *Samuel* from the Dead, and ſo anſwer him in an *extraordinary* way.

(2.) This (if it had been *Samuel*) would have given too much *countenance* to Witchcraft, contrary to that check to *Ahaziah*, 2 King. 1. 3. *Is it not becauſe there is not a God in Iſrael, that ye go to enquire of Baalzebub?*

(3.) The

(3.) The *prediction* of *Sauls* Death, though true for *ſubſtance*, yet failed as to the *exactneſs* of time, for the Battel was not fought the next day.

(4.) The acknowledgment of the Witches Power, [*Why haſt thou diſquieted me?*] ſhews it could not be true *Samuel*, the Power of Witchcraft not being able to reach Souls at reſt with God.

(5.) That Expreſſion of *Gods aſcending out of the Earth*, is evidently ſuſpicious.

The reality of Apparitions being thus eſtabliſhed, Satan's Power will be eaſily evinced from it. To ſay nothing of the Bodies in which Spirits appear; the haunting of Places and Perſons, and the other Effects done by ſuch Appearances, ſpeak abundantly for it.

Fourthly; The laſt Inſtance is of *Poſſeſſions*, the reality of which can no way be queſtioned, becauſe the *New Teſtament* affords ſo much for it; I ſhall only note ſome things as concerning this Head. As, *Poſſeſſions.*

Firſt; The *multitudes* of Men poſſeſſed: ſcarce was there any thing in which Chriſt had more opportunities to ſhew his Authority, than in caſting out of Satan; ſuch Objects of Compaſſion he met with in every place.

Secondly; The *multitudes* of Spirits in *one* Perſon, is a conſideration not to be paſſed by.

Thirdly; Theſe Perſons were often *ſtrongly* acted, ſometime with *fierceneſs* and rage, *Matth.* 8. 28. ſome living without *Cloaths*, and without *Houſe*, Luke 8. 27. ſome by an incredible ſtrength *breaking Chains and Fetters*, Mark 5. 3.

Fourthly; Some time the Poſſeſſed were ſadly *vexed* and afflicted, caſt *into the Fire* and *Water*, &c.

Fifthly; Some were *ſtrangely influenced:* we read of one, *Acts* 16. 16. that had *a Spirit of Divination*, and told many things to come, which we may ſuppoſe frequently came to paſs; elſe ſhe could have brought *no gain to her Maſter by South-ſaying*. Another we hear of, whoſe Poſſeſſion was with a *Lunacy*, and had fits at certain times and ſeaſons. The Poſſeſſed Perſon with whom Mr. *Rothwell* diſcourſed, (within the memory of ſome living) could play the *Critick* in the Hebrew Language. Vid. *Clark's Lives.*

Sixthly;

Sixthly, In some the Possession was so strong, and so *firmly seated*, that *ordinary means* and ways could not dispossess them: *This kind comes not out but by Prayer and Fasting*, Mat. 27. 21. which shews that all Possession was not of one kind and manner, nor alike lyable to ejection.

To all these may be added *Obsessions*: where the Devil afflicts the Bodies of Men, disquiets them, haunts them, or strikes in with their melancholy temper, and so annoys by hideous and black representations. Thus was *Saul* vexed by *an evil Spirit from the Lord*, which (as most conceive) was the Devil working in his *melancholy Humor*. That the Devil should take possession of the Bodies of Men, and thus act, drive, trouble and distress them; so distort, distend, and rack their Members; so seat himself in their Tongues and Minds, that a Man cannot command his own Faculties and Powers, but seems to be rather changed into the nature of a Devil, than to retain any thing of a Man; this shews a Power in him to be trembled at.

Satan's Power being thus explained and proved, I shall next speak something of his Cruelty.

CHAP.

CHAP. VI.

Of Satan's Cruelty. Inſtances thereof in his dealing with wounded Spirits, in ordinary Temptations of the Wicked and Godly, in Perſecutions, Cruelties in Worſhip. His cruel handling of his Slaves.

HE that ſhall conſider his Malice and Power, muſt unavoidably conclude him to be *cruel*. *Malice* is always ſo, where it hath the advantage of a *proportionable* ſtrength and opportunity for the effecting of its hateful Contrivances: It baniſheth all pity and commiſeration, and follows only the dictate of its own rage with ſuch fierceneſs, that it is only limited by wanting power to execute. We may then ſay of Satan, That according to his Malice and Power ſuch is his Cruelty. The truth of this will be abundantly manifeſted by Inſtances: As,

Firſt, From his deſperate *purſuits* of Advantage, upon thoſe whoſe Spirits are *wounded*. The anguiſh of a diſtreſſed Conſcience is unſpeakably great, in ſo much, that many are (as *Heman*, Pſalm. 88. 15.) *even diſtracted, while they ſuffer the Terrors of the Almighty*. Theſe though they look round about them for help, and invite all that paſs by to pity them, *becauſe the hand of the Lord hath touched them*; yet Satan *laughs* at their *Calamity*, and *mocks* at them under their *Fears*, and doth all he can to augment the flame: he ſuggeſts dreadful thoughts of an incenſed Majeſty; begets terrible apprehenſions of Infinite Wrath and Damnation; he aggravates all their Sins, to make them ſeem unpardonable: every *Action* he calls a *Sin*, and every *Sin* he repreſents as a *willful* forſaking of God; and every *deliberate* Tranſgreſſion he tells them is *the ſin againſt the Holy Ghoſt*. He *baffles* them in their Prayers and Services, and then *accuſeth* their Duties for intollerable prophanations of God's Name; and if they be at laſt affrighted from them, he then clamours that they are *forſaken of God*, becauſe they have forſaken him: He (as *a right Baalzebub*) rakes in their Wounds, as Flies are ever ſucking where there is

a Sore. Their Outcrys and Lamentations are such Musick to him, that he gives them no rest; and with such triumph doth he tread upon those that thus lie in the Dust, that he makes them sometimes accuse themselves for that which they *never did*, and in derision he insults over them in their greatest perplexities, with this, *Where is now thy God?* and *who shall deliver thee out of my hand?* This were enough to evidence him altogether void of compassion. But,

Secondly; He shews no less cruelty in his *usage* of those that are his *Slaves*. The Service that he exacts of those that are his most willing Servants, is no less than the highest cruelty; and not only (1.) in regard of the *misery* and destruction which he makes them work out for themselves, (which is far greater, than where Men are forced by the most brutish Tyrants, to *buy their own Poyson*, or to *cut their own Throats*; because this is unspeakably less than the endless miseries of eternal Torments): but (2.) also in regard of the very slavery and *drudging toyl* of the Service which he exacts from them; he is not pleased that they *Sin*, but the *vilest* Iniquities, most contrary to God, and most abominable to Man, as the highest violations of the Laws of Nature and Reason, are the things which he will put them upon, where there are no restraints in his way: He drave the Heathens (as *Paul* testifies *Rom.* 1.) to affections so *vile* and loathsom, that in their way of sinning, they seemed to act rather like *Brutes* than *Men*, their Minds becoming so *injudicious*, that they lost all sense of what was fit and comely. Neither (3.) doth this satisfie his cruelty that the worst of Abominations be practised, but he urgeth them to the *highest desperateness* in the manner of performance, and so draws them out to the *front* of the Battel, that they might contemn and *out-dare God* to his face; he will have them sin with an *high hand*, and in the highest *bravado* of madness to rush into Sin, as *the Horse into the Battel*. This cruelty of Satan were yet the less, if he only brought them forth presumptuously, in some *one* or two set Battels upon *special* occasions: But (4.) he would have this to be their *constant work*, the task of every day; upon the same *score* that *Achitophel* advised *Absalom*, to an open and avouched defilement of his Fathers Concubines, that so the *breach* 'twixt them and God might be *fixed* by a resolute *determination*; and consequently that their hands might be strong, and their hearts hardned in rebellion against God. And (5.) that

(5.) That Satan might not come ſhort of the utmoſt of what Cruelty could do: We may yet further obſerve, that though Sinners *offer themſelves willingly* enough, to conflict againſt God in *the high places of the Field*, yet as not ſatisfied with their forwardneſs, he *laſheth* and whips them on to their work, and ſometime *over-drives* them in their own earneſtneſs. *Haman* was ſo hurried and overborn with violent hatred againſt *Mordecai* and the *Jews*, that his own advancement, and the marks of ſingular favour from the King availed him not, as to any *ſatisfaction* and preſent contentment. *Ahab*, though King of *Iſrael*, is ſo vehemently urged in his deſires for *Naboth*'s Vineyard, that he covered his Face and grew ſick upon it. Thus, as *Gally-Slaves*, were they *chained* to their Oar, and forced to their work beyond their own ſtrength. Eſther 5. 13.

Thirdly, There is alſo a cruelty ſeen in his *inceſſant provokings* and force upon the *Children of God*, while he urgeth his loathed Temptations upon them againſt their will. When I conſider *Paul*'s out-cry in this caſe, (*Rom.* 7. 15, 19.) *That which I do, I allow not, the evil which I would not, that do I*, &c.) my thoughts repreſent him to me, like thoſe Chriſtians that were tortured in the *Trough*, where Water was poured by a continued Stream upon their Mouths, till the *Cloth* that lay upon their Lips was *forced down their Throats*; or like thoſe that had ſtinking *Puddle-water* by a Tunnel poured into their Stomacks, till they were ready to *burſt*; and ſurely he apprehended himſelf to be under very cruel dealing by Satan, when he cryed out, *O wretched man that I am! who ſhall deliver me?* If we ſeriouſly conſider the mind and endeavours of thoſe Children of God, that are *ſtriving* againſt Sin, and have caſt it off as the moſt *loathſom* abominable thing, when Satan urgeth them to Evil with his inceſſant Importunities; it is as if they were forced to *eat their own Excrements*, or to *ſwallow* down again their own *Vomit*; for the Devil doth but (as it were) *cram* theſe Temptations down their Throats againſt their will.

Fourthly, If we caſt our Eye upon the *Perſecutions* of all Ages, we ſhall have thence enough to charge Satan withall, in point of Cruelty; for he, who is ſtiled a *Murtherer from the beginning*, ſet them all on Foot; 'tis he that hath filled the *World* with Blood and Fury, and hath in all Ages, in one place or other, made it a very *Shambles* and *Slaughter-houſe* of Men. (1.) Can we

reckon *how often* Satan hath been at this work? that is impoſſible. His moſt *publick* and general attempts of this kind are noted by *Hiſtories* of all Ages. The Perſecutions of *Pharaoh* againſt *Iſrael*, and of the prevailing Adverſaries of *Iſrael* and *Judah*, againſt both or either of them, are recorded for the moſt part in Scripture: the Perſecutions of the *Roman Emperours* againſt Chriſtianity are ſufficiently known, and what is yet to come who can tell? A great Perſecution by *Antichriſt* was the general belief and expectation of thoſe that lived in *Auſtin*'s time, and long before; but whether this be one more, to the ten former Perſecutions (that ſo the Parallel betwixt theſe, and *Pharaoh*'s ruine in the Red-Sea after his ten Plagues, might run even) be only to be looked for, or that others are alſo to be expected, he thinks it would be preſumption and raſhneſs to determine: But however, his particular aſſaults of this nature cannot be numbred: how buſie is he ſtill at this work, in all Times and Places? inſomuch, that *he that will live Godly in this World, muſt ſuffer Perſecution.* But (2.) if we withall conſider what *inventions* and devices of Cruelty and Torture he hath found out, and what endleſs variety of Pains and Miſeries he hath prepared, (a Catalogue whereof, would fill a great deal of Paper) we can do no leſs than wonder at the mercileſs fury, and implacable rage of him that contrived them. Satan the great *Engineer*, doth but give us the *Picture* of *his Mind* in all thoſe *Inſtruments* of *deſtruction.* And when we ſee amongſt Tyrants, ways of torturing *every Member* of the Body, and Arts of *multiplying deaths*, that ſo thoſe that periſh by their hands, might not have ſo much as the mercy of a *ſpeedy diſpatch*, but that they might *feel themſelves to die*, we may reflect it upon Satan, in *Jacob*'s words to *Simeon* and *Levi*, *Curſed be his Anger, for it is fierce, and his Wrath, for it is cruel.* (3.) But if we conſider what *Inſtruments* he uſeth, and *againſt whom*, we ſhall ſee cruelty in an *higher exaltation*: had he uſed ſome of the *Beaſts* of the Earth, or ſome of his *apoſtate Aſſociats*, to perſecute and afflict the innocent *Lambs* of Chriſt, it might have been much excuſed, from the natural *inſtinct* or curſed *antipathy* of ſuch Agents: or had he uſed only the *vileſt* of the Children of Men to act his tragical fury, the matter had been leſs: But as not content with common revenge, he perſecutes *Men* by *Men*, though all of *one Blood* and *Off-ſpring*, and ſo perverts the *ends* of nature, making thoſe that ſhould be the *comforts* and ſupport of Men, to be the

De Civit. Dei lib. 18. c. 52.

the greateſt *terrour* and curſe to them; a thing which Nature it ſelf abhors, and in regard of which, (that the impreſſions of Pity might be more permanent, and efficacious) God forbad *Iſrael to ſeeth a Kid in the Mothers Milk*; nay, he hath prevailed with ſome of *good Inclinations*, and *rare Accompliſhments* (for ſuch were ſome of the perſecuting *Emperours*) to be his *Deputies*, for *authorizing* the Rack, for *providing* Fire and Faggot; and (which is ſtrange) hath prevailed ſo far with them, that they have been willing to *open* their Ears, to the moſt *palpable* Lyes, the groſſeſt Forgeries, the moſt unreaſonable Suggeſtions that known Malice could invent; and then after all, when they were drawn out to *Butchery*, and ſlaughter by multitudes, they have made ſuch *Spectacles* (which might make impreſſions upon an *Iron* Breaſt, or an *Adamant* Heart,) only *advancements* of their *Jollity*; and as *Nero* upon the ſight of flaming *Rome*, took his Harp and made Melody: ſo have theſe tormenting Furies fired (by the help of combuſtible matter) multitudes of ſuch harmleſs Creatures, and then taken the opportunity of their *Light*, for their *night Sports*. And yet (me thinks) the Devil hath diſcoverd a *keener* Fury, when he hath made them rage againſt the *Dead*, and dig their Graves, and revenge themſelves upon their *ſenſleſs Aſhes*, and when they could do no more, ſeek to pleaſe themſelves by executing their rage againſt their Pictures or Statues; which Actions, though they might be condemned for *Follies*, yet are they evidences of *higheſt Fury*, which commonly deſtroys the *Judgment*, and ſacrificeth *Wit*, *Reaſon*, and *Honour*, upon the *Altar* of Revenge. That the Devil ſhould ſo *poyſon* Mans Nature, that he ſhould thus riſe up againſt his Fellow, that carries the ſame *ſpecifick* Being with himſelf, ſhews enough of his temper againſt Man, but never more than when he prevails againſt the engagements of *Kindneſs*, *Bloud*, *Affinity*, and *Relation*, to raiſe a Mans Enemies *out of his own Houſe*, *the Father againſt the Son*, *and the Son againſt the Father*; *the Daughter againſt the Mother*, *and the Mother againſt the Daughter*: for this is little leſs, than an *unnatural Mutiny* of the Members againſt the Body.

Fifthly, We have yet a more viſible inſtance of his Cruelty, in his *bloody* and tyrannical *Superſtitions*. Look but into the Rites and Ways of his Worſhip, among the Heathen in all Ages and Places, and you will find nothing but vile and *ridiculous* Fooleries, or *inſolent* and deſpightful Uſages. In the former he hath driven Men

Men to *Villanous Debauchries*, in the latter to *Execrable Cruelties*. Of the latter I ſhall only ſpeak, (though in the former, by debaſing Man to be his *Laughing-ſtock*, he is cruel in his Scorn and Mockery): Here I might mention his *tyrannical* Ceremonies of the lower order, ſuch as *touch not life*; ſuch were their tedious *Pilgrimages*, as in *Zeilan* their painful *Whippings*; as of the Youth of *Lacedæmon* at the Altar of *Diana*; of their Prieſts, and that with *knotted* Cords upon their Shoulders as at *Mexico*, and *New-Spain*; their harſh uſages in tedious Faſtings, ſtinking Drenches, hard lyings upon Stones, eating Earth, ſtrict forbearances of Wine, and Commerce, their torturings and *manglings* of their Bodies by terrible Lancings and Cuttings, for the effuſion of Blood; their diſmembring themſelves, plucking out their Eyes, mangling their Fleſh, to caſt in the Idols Face, ſacrificing their own Blood, as did the Prieſts of *Bellona* and *Deaſſyria*; ſo did the Kings of *New-Spain* at their Election, as *Montzeuma* the ſecond, who ſacrificed by drawing blood from his Ears, and the calves of his Legs. In *Narſinga* and *Biſnagar*, they go their Pilgrimages with *Knives* ſticking on their Arms and Legs, till the wounded Fleſh feſterd. Some caſt themſelves under the *Wheels* of the Waggon, on which their Idol is drawn in Proceſſion. Yet are all theſe but ſmall matters, in compariſon of the bloody out-rages committed upon Mankind, in the abominable cuſtom of ſacrificing Men to him. Of this, many Authors give us a large account, the *Lacedæmonians* to avert the Plague, ſacrifice a *Virgin*; the *Athenians* (by the advice of *Apollo*'s Oracle) ſent yearly to King *Minos* ſeven *Males*, and ſo many *Females* to be ſacrificed to appeaſe the wrath of the God, for their killing of *Androgeus*; the *Carthaginians* (being vanquiſhed by *Agathocles* King of *Sicily*) ſacrificed two hundred Noblemens Children at once; the *Romans* had every year ſuch ſacrifices of Men and Women (of *each* Sex *two*) for a long time; and this was ſo common among the wiſer Pagan Nations, that whenſoever they fell into danger, either of War, Sickneſſes, or of any other Calamity, they preſently (to expiate their Offences againſt their ſuppoſed incenſed Gods, and to clear themſelves of their preſent Miſeries or Dangers,) ſacrificed ſome mean Perſons, who for this reaſon were called καθάρματα, Expiations; and to this doth the *Apoſtle* allude, in *1 Cor.* 4. 13. (as *Budæus*, *Stephanus*, *Grotius*, and many others think) as if he ſhould ſay, we are as much *deſpiſed*, and loaded with Curſings, as thoſe that

1 Kings 18.

Tertul. Aolog. *cap.* 9.

Purchas. Pilgrim. *Part.* 1. *l.* 8. *c.* 10.

Idem *Part.* 1. *lib.* 5. *cap.* 11.

Iphigenia ſacrificata, de qua: Sanguine placatis ventos & virgine cæſa. *Virg.*

Plut. Paral. *cap.* 66.

Godwin Moſes and Aaron. *l.* 3. *c.* 8.

that are *sacrificed* for publick *Expiation.* But what cruel usage may we expect for the poor barbarous Nations of the World, where he had all possible advantages for the exercise of his bloody Tyranny? many sad instances of this kind are collected by *Purchas* in his Pilgrimage, in his Discourses of *Virginia*, *Peru*, *Brasilia*, *Mexico*, *Florida*, and other places, whose Stories of this Subject are so terrible, and occur so frequently, that they are almost beyond all belief; all which for brevities sake I omit, contenting my self to note one instance or two out of the Scripture, 2 *King.* 3.27. The King of *Moab took his eldest Son that should have reigned in his stead, and offered him for a Burnt-offering upon the Wall:* this he did (according to the customs of the *Phœnicians* and others,) being reduced to great straits, as supposing by this means (as his last refuge) to turn away the wrath of his God. Of *Ahaz* 'tis recorded, 2 *Chron.* 28.3. *That he burnt his Children in the Fire, after the abominations of the Heathen.* That this was not a *Lustration*, or Consecration of their Children (though that also was used) but a real sacrificing, is without doubt to *Josephus*, who expresseth it ὁλοκάυστωσε. thus, He offered his Son as an *Holocaust.* But whatever *Ahaz* did, 'tis certain the Children of *Israel* did so; *They offered their Sons and Daughters to Devils*, *Psal.* 106.37. And if the *sacrifices of the dead* which they eat in the Wilderness (mentioned *vers.* 28.) be understood of the Feasts which were made at the *burning of their Children*, as some think, (though many understand it of their *senseless dead Gods*, or their *deceased Heroes*, or for their *deceased Friends*,) then this cruelty had soon possessed them: However, possess them it did, as appears also by the description of their devouring *Moloch*, which the *Jewish Rabbins* say, was an hollow brazen Image in the form a Man, (saving that it had the head of a Calf,) the Arms stretched in a posture of receiving, the Image was heated with fire, and the Priest put the Child in his Arms, where it was burnt to death; in the mean time, a noise was made with Drums, that the crys of the Child might not be heard, and hence was it called *Tophet*, from *Toph*, which signifies a Drum; so that the name and shape of the Image shews that it was used to these execrable Cruelties.

Lightfoot on *Acts* 7. 43.

Godwin Moses and Aaron, *l.* 4. *c.* 2.

These Scripture evidences, (if we were backward to credit what Histories say of this matter) may assure us of the temper and disposition of Satan, and may enable us to believe what bloody work he hath made in the World, which I shall briefly sum up in these particulars. First,

First, These *inhumane*, or rather (as *Purchas* calls them) *overhumane* Sacrifices, were practised in *most* Nations, not only the *Indians*, *Parthians*, *Mexicans*, &c. but *Æthiopians*, *Syrians*, *Carthaginians*, *Grecians*, *Romans*, *Germans*, *French* and *Britanes* used them.

Secondly, These Cruelties were acted not only upon *Slaves* and Captives, but upon *Children*, whose age and innocency might have commanded the compassions of their Parents for better usage.

Thirdly, These Sacrificings were used upon *several* occasions, as at the *sprouting* of their Corn, at the *Inauguration*, *Coronation*, and *Deaths* of their Kings and Noblemen, in time of *War*, *Dearth*, *Pestilence*, or any *danger*; in a word (as the Priests in *Florida* and *Mexico* used to say) when ever the Devil is *hungry* or *thirsty*, that is, as oft as he hath a mind.

Fourthly, In some places the Devil brought them to *set-times* for those Offerings, some were *Monthly*, some *Annual*. The *Latines* sacrificed the *tenth* Child; the *annual* drowning of a Boy and a Girl in the Lake of *Mexico*; the casting of two *yearly* from the *Pons Milvius*, at *Rome* into *Tyber*, are but petty instances in comparison of the rest.

Fifthly, We cannot pass by the *vast number* of Men offered up at *one* time; so thirsty is Satan of Humane blood, that from *one* or *two*, he hath raised the number incredibly high; in some Sacrifices *five*, in some *ten*, in some a *hundred*, in some a *thousand* have been offered up. It was the argument which *Montezuma* the last *Emperour* of *Mexico* used to *Cortez* to prove his strength and greatness by, that he sacrificed yearly *twenty thousand* men, and some years *fifty thousand*. Some have reserved their *Captives* for that end, others have made *War* only to furnish themselves with Men for such occasions.

Sixthly, There are also several *circumstances* of these Diabolical out-rages that may give a further discovery of his cruelty, as that these miserable Creatures thus led to be butchered, have been *loaden* with all the Cursings, Revilings, and contumacious reproaches, as a necessary concomitant of their violent deaths. Thus were those used, who were forced to be the publick καθάρματα, or expiation, for the removal of common Calamities. Death also was not enough, except it had been most *tormenting* in the manner of it, as of those that suffered by the embracements

of

of *Moloch*, the *joy* and *feastings* of such Sacrificings (which were in themselves Spectacles of mourning and sorrow) were *Cruelties to the Dead*, and a *barbarous enforcement* against the *Laws* of Nature in the Living. But the dashing of the *smoaking* Heart in the *Idols face*, and the pulling off the *Skins* from the massacred bodies, that Men and Women might *dance* in them, were yet more cruel Ceremonies. And lastly, In those that have been prepared for those Solemnities, by *delicious Fare*, *gorgeous Ornaments*, and the *highest Reverence* or Honours, (as was the manner of several Countries) yet was this no other than Satan's *insulting* over their Miseries, of which we can say no otherwise, than that his *tenderest Mercies are Cruelties*.

Seventhly, I may cast in to the account, that in some places Satan (by a strange madness of devotion) hath perswaded some to be *Volunteers* in suffering these Tortures and Deaths. Some have cast themselves under the Chariot-Wheels of their Idols, and so have been crushed to pieces. Some *sacrifice themselves* to their Gods, first they cut off several pieces of their Flesh, crying every time, *For the worship of my God, I cut this my flesh*; and at last say, *Now do I yield my self to death in the behalf of my God*, and so kills himself out-right. *Purchas* Pilgr. Part. 1. lib. 5. cap. 11.

Eighthly, It is wonderful to think that the Devil should (by strange *pretexts of Reason*) have *smoothed* over these barbarous Inhumanities, so that they have become *plausible* things in the judgments of those miserable Wretches. In Piacular Sacrifices, they believed, that except the *life* of a Man were given for the *life* of Men, that the Gods could not be pacified. In other Sacrifices both Eucharistical and for Atonement, they retained this Principle, that *those things are to be offered to the Gods, that are most pleasing and acceptable to us*; *and that the offering of a Calf or a Pigeon, was not suitable to such an end.* This Maxim they further improved by the addition of another of the same kind, *that if it were fit to offer an Humane Sacrifice, it must also be innocent, and consequently little Children are the fittest for such a purpose.* And some have also conjectured, that the Devil hath not been a wanting to *improve* the example of *Abraham* sacrificing his Son, or the Law in *Levit.* 27. 28. or the Prophecies concerning the death of Christ, as the great Sacrifice of Atonement, to *justify* and warrant his Hellish Cruelty. In some cases, *Cruelty* hath arisen from the very *Principles of Reverence and Love* which Children have to Parents, and Friends to

Pro vita hominum nisi vita hominis redditur, non posse deorum numen placari, arbitrantur. *Jean D'Espan.* Popular Errors. cap. 19.

Vid. *Lud. Capel.* de voto *Jephtæ.* § 9. Vid. *Pool* Synopſ. Crit. on 2 *King.* 3. 27.

to Friends, as in *Dragoian*, when any are ſick, they ſend to their Oracle to know whether the Parties ſhall live or die; if it be anſwered they ſhall die, then their Friends ſtrangle them, and eat them; and all this from a kind of Religious reſpect to their Kindred, to preſerve (as they imagine) their Fleſh from putrifaction, and their Souls from torment. The like they do at *Java-major*, when their Friends grow old and cannot work, only they eat not their own Friends, but carry them to the Market and ſell them to thoſe that do eat them.

Purchas Pilg. Part 1. l. 5. c. 16.

Purchas ibid.

Laſtly, Let us call to mind *how long* the Devil domineer'd in the World at this rate of cruelty. When the World grew to a freer uſe of Reaſon, and greater exerciſe of Civility, they found out ways of mitigation, and changed theſe barbarous Rites, into more tolerable Sacrifices; as in *Laodicea*, they ſubſtituted an *Hart* to be ſacrificed inſtead of a *Virgin*; in *Cyprus*, an *Ox* was put inſtead of a *Man*; in *Egypt*, *Waxen-Images* inſtead of *Men*; Images of *Straw* at *Rome* were caſt into *Tyber* in the place of living Men; and the terrible burnings of *Moloch*, (which was not peculiar only to the Nations near to *Canaan*, but was in uſe alſo at *Carthage*, and found in the *American Iſlands* by the *Spaniards*; the like Brazen-Images were alſo found in *Lodovicus Vives* his time by the *French*, in an *Iſland* called by them *Carolina*.) Theſe were at laſt changed into a *Februation*, and inſtead of burning their Children, they only paſſed them betwixt two Fires; but it was long before it came to this. In the time of *Socrates*, Humane Sacrifices were in uſe at *Carthage*, and they continued in the *Roman* Provinces till the time of *Tertullian*, *Euſebius* and *Lactantius*: Though they had been ſeverely forbidden by *Auguſtus Cæſar*, and afterward by *Tiberius*, who was forced to crucify ſome of the Prieſts that dared to offer ſuch Sacrifices, to affright them from thoſe barbarous Cuſtoms. In other places of the World, how long ſuch things continued, who can tell, eſpecially ſeeing they were found at *Carolina* not ſo very long ſince?

Diod. Siculus. Biblioth. l. 20.

Lod. Vives on *Aug.* De Civ. Dei. l. 7. c. 19.

How impoſſible is it to caſt up the *total Sum* of ſo many large *Items?* when theſe terrible cuſtoms have had ſo *general* a practice in *moſt* Nations, upon ſo *many* occaſions, upon ſuch ſeeming *plauſible Principles*, when ſuch *great* numbers have been deſtroyed at *once*, and theſe uſages have been *ſo long* practiſed in the World, and with ſuch *difficulty* reſtrained, what vaſt multitudes of Men muſt we imagine have been conſumed by Satans execrable cruelty?

Sixthly,

Sixthly, There remains one inſtance more of the Devils Cruelty, which is yet different from the former, which I may call his *Perſonal Cruelties*, becauſe they are acted by his own *immediate Hand* upon certain of his Vaſſals, without the help or interpoſure of Men, who (in moſt of the fortementioned caſes) have been as Inſtruments acted by him. Here I might take notice of his fury to thoſe that are *poſſeſſed*, ſome have been as it were *racked* and tortured in their Bodies, and their Limbs and Members ſo diſtorted, that it hath been not only matter of *Pity* to the Beholders to ſee them ſo abuſed, but alſo of *Admiration*, to conſider how ſuch abuſes ſhould be conſiſtent with their lives, and that ſuch rendings and tearings have not quite ſeparated the Soul from the Body. In the *Goſpels* we read of ſome ſuch *caſt into the Fire*, and *into the Water*. Others, converſing *with Tombs* and *Sepulchers* in the *cold* nights without *Cloaths*, and all of them ſpoken of as Creatures ſadly tormented, and *miſerably vexed*. The Hiſtories of later days tell us of ſome, that vomited *crooked Pins*, *pieces of Leather*, *Coals*, *Cloth*, and ſuch like. Of others *ſnatched* out of their Houſes, and tired even to fainting, and waſte of their Spirits, as *Domina Roſſa*, (mentioned by *Bodin*,) with a great many more to this ſame purpoſe. We may take a view of his dealing with *Witches*, who (though he ſeem to gratify them in their Tranſportations from place to place, and in their Feaſtings with Muſick and Dancings,) are but cruelly handled by him very often; the very Work they are put upon (which is the deſtruction of Children, Men, Women, Cattle, and the Fruits of the Earth,) is but a *baſe Imployment*; but the account he takes of them, of the full performance of their Enterprizes, and the cruel Beatings they have of him, when they cannot accompliſh any of their Revenges, is no leſs than a *ſevere* Cruelty: He gives them no reſt, unleſs they be doing Hurt; and when they cannot do it to the Perſons deſigned, they are forced to do the ſame Miſchief to their *own* Children, or Relations, that they may gratifie their Tyrannical Maſter. *Bodin* relates the Story of a *French Baron*, (who was afterward put to death for Witchcraft) that after he had killed *eight* Children, was at laſt upon a deſign of ſacrificing his *own Child* to the Devil: and if at any time they grew *weary* of ſo execrable a Slavery, or confeſs their Wickeneſs, they are ſo miſerably tormented, that they chuſe rather *to die than live*: And what elſe but Cruelty can theſe Slaves expect from him, when the *Ceremo-* Pag. 180.

nies of their Entrance into that curſed Service, betokens nothing elſe; for their Bonds and Obligations are uſually writ, or ſubſcribed with their *own Blood*; and ſome Magical Books have been writ with the *blood* of many Children, beſides the farewel that they have of him at their uſual Meetings, is commonly this thundering Threatning, *Avenge your ſelves, or you ſhall die.* All theſe particulars are collected from the Confeſſions of Witches, by *Bodin*, *Wierus*, and others.

But leaving theſe, Let us further enquire into Satan's Carriage toward thoſe, that in *America*, and other dark and barbarous Places know no other God, and give their devouteſt worſhip to him. To thoſe he is not ſo kind as might be expected, but his conſtant way is, to *terrifie* and *torment* them; inſomuch, that ſome know no other reaſon of their worſhip, but that he may *not hurt them:* And ſince the *Engliſh-Colonies* went into theſe Parts, theſe *Americans* have learned to make this diſtinction between the *Engliſhman*'s God and theirs, that theirs is an *evil God*, and the other a *good God*; though that diſtinction in other places, is in the general, far more ancient; where they acknowledge *two Gods*, one good, the other bad, and the worſe the God is, the *ſaddeſt*, moſt *mournful* Rites of ſacrificing were uſed, as in *Caves*, and in the *Night*, the manner of the Worſhip fitly expreſſing the nature of the God they ſerved. Our Countrymen have noted of the Natives of *New-England*, that the Devil appeared to them in *ugly Shapes*, and in hideous Places, as in *Swamps* and *Woods*. But theſe are only the Prologue to the *Tragedy* it ſelf, for they only ſerve to impreſs upon the minds of his Worſhippers, what Cruelties and Severities they are to expect from him; and accordingly he often lets them feel his hand, and makes them know, that thoſe dark and diſmal *Preludiums* are not for nothing: for ſometime he appears to the Worſhippers, *tormenting* and *afflicting* their Bodies, *tearing the Fleſh from the Bones*, and *carrying them away quick* with him: ſometime *ſix* have been carried away at once, none ever knowing what became of them. By ſuch bloody acts as theſe, he kept the poor *Americans* in Fear and Slavery; ſo that as bad a Maſter as he is, they durſt not but pay their Homage and Service to him. All theſe particulars being put together, will ſhew we do the Devil no wrong, when we call him Cruel.

Porphyrius l. 2. De Abſtinent. *Plutarchus. Lod. Vives* in Aug. De Civ. Dei. l. 8. c. 13.

Wonder working. prov. for N. E. lib. 1. cap. 10.

CHAP.

CHAP. VII.

Of Satan's Diligence in ſeveral Inſtances. The Queſtion about the Being of Spirits and Devils handled. The Sadducees Opinion diſcovered. The Reality of Spirits proved.

THe laſt particular obſerved in the Text, is his Diligence. This adds force and ſtrength to his Malice, Power, and Cruelty, and ſhews they are not idle, dead, or *unactive Principles* in him, which (if they could be ſo ſuppoſed) would render him leſs hurtful and formidable. This I ſhall diſpatch in a few Inſtances, noting to this purpoſe.

Firſt, His *Pains* he takes in *hunting* his Prey, and purſuing his Deſigns: 'Tis nothing for him to *compaſs Sea and Land*, to labour to the utmoſt in his Imployment; 'tis all his Buſineſs to tempt and deſtroy, and his whole heart is in it. Hence Intermiſſion or Ceſſation cannot be expected, he *faints* not by his labour, and his labour with the ſucceſs of it, is all the delight we can ſuppoſe him to have: ſo that being puſhed and hurried by the Helliſh Satisfactions of *deadly Revenge*, and having a *ſtrength* anſwerable to thoſe *violent Impulſes*, we muſt ſuppoſe him to undergo (with a kind of pleaſing willingneſs) all imaginable *Toyl* and *Labour*. If we look into our ſelves we find it true, to our no ſmall trouble and hazard: Doth he at any time *eaſily* deſiſt, when we give him a Repulſe? Doth he not come *again and again*, with often and impudently repeated Importunities? Doth he not carry a Deſign in his Mind for *Months* and *Years* againſt us? and when the Motion is not *feaſible*, yet he *forgets* it not, but after a long Interruption begins again where he left: Which ſhews that he is big with his Projects, and *his Mind hath no reſt*: He ſtretcheth out his Nets all the day long: We may ſay of him, that he *riſeth up early, and ſitteth up late* at his work, and is content to labour in the *very Fire*, ſo that he might but either *diſturb* a Child of God, or *gain* a Proſilyte.

Secondly,

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Secondly,

Secondly, Diligence is not only discovered in Laboriousness, but also in a *peculiar readiness* to espy, and to close in with fit occasions, which may in probability answer the End we drive at. In this is Satan admirably diligent, no occasion shall slip, or through inadvertency escape him: No sooner are opportunities *before us*, but we may perceive him *suggesting* to us, *Do this, satisfie that Lust, take that Gain, please your selves with that Revenge.* No sooner obtains he a Commission against a Child of God, but presently he is upon his Back, as he dealt with *Job*; he lost no time, but goes out immediatly from the presence of the Lord and fals upon him. Besides what he doth upon *solemn* and extraordinary Occasions, these that are common and ordinary, are so carefully improved by him that every thing we *hear* or *see* is ready to become our *snare*, and Satan will assay to tempt us by them, though they lye something *out of the way* of our Inclination, and be not so likely to prevail with us.

Thirdly, 'Tis also a Discovery of his Diligence, that he never fails to pursue every *advantage* which he gets against us, to the *utmost*. If the occasion, and motion thereupon encline us, so that if we are perswaded by them, he follows it on, and is not satisfied, with either a *lower degree* of acting sinfully, or with *one* or *two* acts; but then he presseth upon us to *sin to the height*, with the greater contempt of God, and grievance of his Spirit, the greater scandal and offence to our Brethren, and having once caused us to *begin*, he would never have us to make *an end*. His Temptations roll themselves upon us, like the *breaking in of Waters*, which by the fierceness of their current, make a *large way* for more to follow. He knows how to improve his *Victories*, and will not thorow Slothfulness, or Pity, neglect to compleat them. Hence it is, that sometimes he reaps a *large Harvest* where he had *sowen little*, and from *one* Temptation, not only wounds the soul of him that *committed* it, but endevours to diffuse the Venom and Poysonous Steam of it to the *Infection of others*, to the disgrace of Religion, the hardning the Hearts of wicked Men, and the turning the Ignorant out of the way of Truth. In like manner, if he perceive the Spirits of Men grow distempered and wounded, he then plyes them with Threatnings, fills them with all manner of Discouragements, dresseth every Truth with the worst appearance, that it may be apprehended otherwise than it is, and puts such Interpretations on all Providences, that every thing may

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augment the ſmart of the Wound till they be overwhelmed with Terrors.

Fourthly, The *various ways* which he takes, ſhews alſo his Diligence; if one Plot take not, he is immediately upon another; he confines not himſelf to *one* Deſign, nor to *one* Method; but if he find one Temptation doth not reliſh, he prepares another more *ſuitable*; if *Covetouſneſs* doth not pleaſe us, then he urgeth to *Profuſeneſs*; if *Terrors* do not affright us to diſpair, then he abuſeth *Mercies* to make us careleſs and preſuming. If we are not content to be *openly* Wicked, then he endeavours to make us *ſecretly* Hypocritical, or Formal; ſometime he urgeth Men to be *Prophane*, if that hit not, then to be *Erronious*; if he cannot work by one Tool, then he takes another, and if any thing in his way diſguſt, he will not urge it over-hard, but ſtraight takes another courſe; ſuch is his Diligence, that we may ſay of him (as it was ſaid of *Paul* upon a better ground) he will *become all things to all Men, that he may gain ſome.*

Fifthly, Diligence will moſt ſhew it ſelf when things are at the *greateſt hazard*, or when the *hopes* of ſucceſs are *ready to bring forth*. In this point of diligence our Adverſary is not wanting, if Men are upon the *point* of Errour or Sin, how induſtriouſly doth he labour to bring them *wholly* over, and to ſettle them in Evil? one would think at ſuch times he laid aſide all other buſineſs and only attended this: How frequent, inceſſant, and earneſt are his Perſwaſions and Arguings with ſuch? the like diligence he ſheweth in obſtructing, diſturbing, and diſcouraging us, when we are upon our greateſt Services, or near our greateſt Mercies, what part of the day are we more wandring and vain in our thoughts, (if we take not great care) than when we ſet about Prayer? at other times we find ſome more eaſe and freedom in our Imaginations, as if we could better rule or command them; but then (as if our thoughts were only confuſion and diſorder) we are not able to maſter them, and to keep the door of the heart ſo cloſe, but that theſe troubleſome unwelcome gueſts will be crouding in, is impoſſible: Let us obſerve it ſeriouſly, and we ſhall find that our thoughts are not the ſame, and after the ſame manner impetuous at other times as they are, when we ſet about holy things, which ariſeth not only from the *quickneſs* of our *Spiritual Senſe* in our readier obſervation of them at that time, but alſo from the Devils *buſie Moleſtation*, and ſpecial diligence againſt us

on

on such occasions. Besides, when he foresees our Advantages or Mercies, he bestirs himself to prevent or hinder us of them; if Ministers set themselves to study and preach Truths that are more *piercing*, *weighty* or *necessary*, they may observe more *molestations*, *interruptions*, or *discouragements* of all sorts, than when they less concern themselves with the business of the souls of Men. He foresees what *Sermons* are provided, and often doth he upon such foresight endeavour to turn off *those* from hearing, that have *most need*, and are most likely to receive benefit by them. Many have noted it, that those *Sermons* and Occasions that have done them most good, (when they came to them) they have been some way or other most *disswaded from*, and *resolved* against before they came; and then when they have broken through their strongest hindrances, they have found that all their obstruction was Satans *diligent foresight*, to hinder them of such a Blessing as they have (beyond hope) met withal. The like might be observed of the constant *returns* of the *Lords day*, if Men watch not against it, they may meet with more than ordinary, either *Avocations* to prevent and hinder them, or *Disturbances* to annoy and trouble, or *bodily Indispositions* to incapacitate and unfit them: And 'tis not to be contemned, that some have observed themselves more apt to be *Drousie*, Dull or Sleepy *on that day*. Others have noted greater *bodily Indispositions* then ordinarily, than at other times; all which make no unlikely conjecture of the Devils special diligence against us on such occasions.

Let's cast in another instance to these, and that is, Of those that are upon the *point of Conversion*, ready to forsake Sin for Christ. Oh! what pains then doth the Devil take to keep them back? He visits them every Moment with one hindrance or other; sometimes they are tempted to *former Pleasures*, sometime affrighted with *present Fears* and *future Disappointments*; sometime discouraged with *Reproaches*, Scorns and Afflictions that may attend their alteration; otherwise *obstructed* by the perswasion or threatning of *Friends* and old Acquaintances; but this they are sure of, that they have never *more Temptations*, and those more *sensibly* troubling than at that time; a clear evidence that Satan is as Diligent as Malicious. I should now go on to display the Subtilty of this Powerful, Malicious, Cruel and diligent Adversary. There is but one thing in the way, which hitherto I have taken for granted, and that is, *Whether indeed there be any such things as Devils*

Devils and wicked Spirits, or that theſe are but Theological Engines contrived by Perſons that carry a good will to Morality, and the publick Peace, to keep Men under an awful fear of ſuch Miſcarriages, as may render them otherwiſe a Shame to themſelves, and a Trouble to others. It muſt be acknowledged a tranſgreſſion of the rules of *Method* to offer a proof of that now, which (if at all) ought to have been proved in the *beginning* of the Diſcourſe: And indeed the queſtion at this length, whether there be a Devil, hath ſuch affinity with that other (though for the *matter* they are as different as *Heaven* and *Hell*) *whether there be a God*, that as it well deſerves a confirmation, (for the uſe that may be made of it to evidence that there is a God, becauſe we feel there is a Devil,) ſo would it require a ſerious endeavour to perform it ſubſtantially. But it would be not only a needleſs labour, to *levy an Army* againſt profeſſed *Atheiſts*, who with high ſcorn and deriſion roundly deny both God and Devils; ſeeing others have frequently done that, but alſo it would occaſion too large a digreſſion from our preſent deſign. I ſhall therefore only ſpeak a few things to thoſe that *own a God*, and yet deny *ſuch a Devil* as we have deſcribed, and yet not to all of theſe neither; for there were many Heathens who were confident Aſſertors of a Deity, that nevertheleſs denied the Being of Spirits, as *ſevered from Corporeity*; and others were ſo far from the acknowledgment of *Devils*, that they confounded them in the *number of their Gods*; others there were, who gave ſuch credit to the frequent relations of Apparitions, and diſturbances of that kind, that many had atteſted and complained of, that they expreſſed more Ingenuity than *Lucian*, (who pertinaciouſly refuſed to believe, becauſe he never ſaw them,) and yet though they believed ſomething of reality, in that that was the affrightment and trouble of others, they nevertheleſs aſcribed ſuch extraordinary things to *Natural Cauſes*: Some to the powers of the *Heavens* and Stars in their Influences upon Natural Bodies, or by the *mediation* of certain Herbs, Stones, Minerals, Creatures, Voices and Characters, under a ſpecial obſervation of the *motion* of the Planets. Some refer ſuch things to the *ſubtilty and quickneſs* of the *Senſes*, of hearing and ſeeing, which might create Forms and Images of things, or diſcover (I know not what) Reflections from the Sun and Moon. Some fancy the Shapes and Viſions to be *exuviæ*, thin *Scales* or Skins of *Natural* things, giving repreſentations of the Bodies that caſt them off, or *Exha-*

The Peripateticks. *Porphyrius.* *Aug.* De Civ. Dei. l. 10. c. 11. *Galen.* *Pomponatius.* *Epicureans.*

Cardan. *lations* from Sepulchres repreſenting the ſhape of the Body.
Academicks. Others make them the *Effects* of our untruſty and *deceitful Senſes*, the debility and corruption whereof, they conclude to be ſuch, and ſo general, that moſt Men are in hazard to be impoſed upon by deluſive Appearances. But with far greater ſhew of likelihood, do ſome make all ſuch things, to be nothing elſe but the *Iſſues of*
Averroes. *Melancholly and corrupt Humors*, which makes Men believe they hear, ſee, and ſuffer ſtrange things, when there is nothing near
Caſſius ad Brutum ex *Plutarch.* in vita Bruti. them; or really to undergo ſtrange fits, as in *Lunacy* and *Epilepſy*. Leaving theſe Men as not capable of Information from Scripture evidence, becauſe diſowning it: Let us enquire what miſtaken apprehenſions there have been in this Matter, among thoſe that have pretended a reverence to, and belief of Scripture: The *Sadducees* deſerve the firſt place, becauſe they are by name noted in Scripture to have *denied the Reſurrection*, and to have *affirmed that there is neither Angel nor Spirit*, Acts 23. 8. Matth. 22. 23.

This opinion of theirs (could we certainly find it out) would make much for the confirmation of the Truth in queſtion, ſeeing (what ever it was) it is *poſitively condemned* in Scripture, and the contrary aſſerted to be true. Many (and that upon conſiderable grounds) do think, that they do not deny abſolutely that there were any *Angels at all*, but that acknowledging that ſomething there was which was *called* an *Angel*, yet they imagining it to be *far otherwiſe* than what it is indeed, were accuſed juſtly for denying ſuch a *kind of Angels* as the Scripture had every where aſſerted and deſcribed: For conſidering that they owned a *God*, and (at leaſt) the *five Books of Moſes*, if not all the other Books of the
Vid *Spanhem.* dub. Evang. Part 3. dub. 29. Old Teſtament, (as *Scaliger* and others judge, not without great probability, for neither doth the Scripture, nor *Joſephus*, mention any ſuch thing of the Prophets) it is unimaginable that they would altogether deny that there was *Angel or Spirit* at all. They read of *Angels* appearing to *Lot*, to *Abraham*, and met with it ſo frequently, that believing *Scriptures* to be *true*, they could not believe *Angels* to be an *abſolute fiction*, for *one Fable* or Falſity in Scripture (which ſo highly aſſerts it ſelf to be an *unerring Oracle* of the true God) muſt of neceſſity have *deſtroyed* the credit of all, and rendred them as juſtly ſuſpected to be true in *nothing*, when apparently falſe or fabulous in *any thing*.

Again, If we call to mind what *Apprehenſions* they had of *God*, (which all conſent they did acknowledge) we might more eaſily imagine

imagine what apprehenſions they had of *Angels*, for in regard that *Moſes* made mention of *Gods Face* and *Back-parts*, and that frequently *Hands* and other *parts* of Mans Body were attributed to him, they concluded God to be *Corporeal*; and ſeeing the *beſt* of Creatures which God created cannot be ſuppoſed to have a more *noble Being* than was that of their *Creator*, and at the utmoſt, to be made according to the *Pattern* of his own *Image* and likeneſs, they might upon this Bottom eaſily fix a denial of *Incorporeal Spirits*, and by conſequence, that the *Soul of Man* was *mortal*, and therefore that there could be no *Reſurrection*; ſo that the nature of *Angels* being deſcribed under the notion of *Spiritual Subſtances*, they are judged to deny any ſuch thing, ſuppoſing that to be *Incorporeal*, was as much as *not to be at all*; and yet it were unreaſonable to deny, that they had not ſome *Interpretation* for thoſe paſſages of Scripture that mentioned *Angels*, which in their apprehenſions might be ſome *Salvo* to the truth of thoſe Hiſtorical Writings, which they acknowledged, but what that was, we are next to conjecture: And indeed *Joſephus* by a little hint of their Opinion ſeems to tell us, that they did not ſo much deny the *Being of the Soul* as the *permanency* of it, and ſo by conſequence they might not ſo much deny *abſolutely the exiſtence* of Spirits as their *Natural Being and continuance*. Something there was that was called by the name of *Angel*, (that they could not but own) and that this muſt be a *real*, and not an *imaginary* thing, is evident from the *real Effects* and things done by them; yet obſerving their *appearances* to have been upon ſome *ſpecial* occaſion, and their *diſappearing* to have been on a *ſudden*, they might conjecture them to be *created by God for the preſent ſervice*, and then *reduced to nothing* when that ſervice was done.

Exod. 33. 1.

Lib. 2. de Bello Jud. c. 7. Ψυχῆς τε τὴν διαμονὴν, καὶ τὰς ὑπὸ γῆν ἀδίκων τιμωρίας καὶ τιμὰς ἀναιρῶν.

Their Opinion then of Angels ſeems to be one of theſe *two*, Either that they were *Corporeal Subſtances* created upon a *ſpecial emergency*, but not *permanent* Beings; or that they were but *Images* and *Impreſſions* ſupernaturally formed in the *Fancy* by the ſpecial *Operation* of God, to ſignify his Mind and Commands to Men, upon which they might fitly be called God's *Meſſengers* and *Miniſters*. I put in this laſt into the conjecture, becauſe I find it mentioned by *Calvin*, as the Opinion of the *Sadducees*, but both are noted by *Diodate* on *Acts* 23. 8. as with equal probability belonging to them; his words are, *They did not believe they were ſubſiſting and immortal Creatures, but tranſitory Apparitions, or ſome divine*

Inſtit. l. 1. c. 14. §. 9. Fuit illa quidem olim Sadducæorum opinio, per Angelos nihil deſignari quam vel motus quos Deus hominibus aſpirat, vel ea quæ edit virtutis ſuæ ſpecimina.

divine Actions and Motions to produce ſome ſpecial and notable Effect.

Others alſo have been lately *hammering* out the *ſame apprehenſion* concerning Angels, and profeſs themſelves delivered from it with great difficulty, differing only in this from ſome of the Heathens before mentioned, that what thoſe aſcribed to the *Puiſſance* of the Stars, Natural Powers, or to weakneſs of Senſes and corrupt Humors, they (by the advantage of the general notions of Scripture) have *aſcribed to God*, putting forth his *Power upon the Minds and Fancies of Men*, or working by the *Humours* of the Body: upon this foundation they will eaſilier make bold with Devils to deny, if *not their Being, yet their Temptations*, imagining that we may poſſibly do him wrong, in fathering upon him theſe Sollicitations and Provocations to Sin, which we by experience find to be working and acting upon our Minds, thinking that our own *Fancies* or Imaginations may be the *only Devils* that vex us; and this they more readily hearken to, from the nature of *Dreams* and Viſions which happen to Men in an ordinary Natural way, where our Fancies *play* with us as if they were *diſtinct* from us: as alſo from this conſideration, that the *Lunatick*, *Epileptick* and *Frenzical* Perſons are in Scripture called Demoniacks, as *Matth.* 17. 15. with *Luk.* 9. where the Perſon is called *Lunatick*, and yet ſaid to be taken and *vexed by a Spirit*: ſo alſo *Joh.* 10. 20. he hath *a Devil, and is mad*: But theſe reaſonings can do little with an intelligent conſidering Man, to make him deny what he ſo really feels, and is ſo often forewarned of in Scripture: for ſuppoſe theſe were called *Demoniacks* by the *Vulgar*, it doth not compel us to believe they were ſo. Men are apt to *aſcribe* Natural Diſeaſes to Satan, and Chriſt did not concern himſelf to *cure their Miſapprehenſions, while he cured their Diſeaſes*. This *ſome* ſuggeſt as a Reaſon that may anſwer many Caſes, though indeed it cannot anſwer that of *Matth.* 17. becauſe *verſ.* 18. 'tis ſaid expreſsly that *Jeſus rebuked the Devil, and he departed out of him*, which would not have been proper to have been ſpoken on the account of Chriſt by the Evangeliſt, to expreſs the *cure of a Natural Diſeaſe*, for ſo would he unavoidably have been rendred guilty of the ſame miſtake with the *Vulgar*. But if we ſhould grant, that divers mentioned under the name of *Demoniacks*, were Men diſturbed with *Melancholly*, or the *Falling-Sickneſs*, all were not ſo; for thoſe in *Matth.* 8. 31. *beſought Chriſt after their ejection*, to have liberty *to go into the Herd of Swine*: ſo that if

Hobs Lev. c. 34. p. 212. & 214.

Dr. *More*'s Myſtery Godlineſs. l. 4. c. 6. §. 10.

Mr.

Mr. *Mede* intended to aſſert, that all *Demoniacks* were no other than *mad Men*, and *Lunaticks*: I queſtion not but he was miſtaken, and by his reaſon, not only muſt *mad Men* and *Lunatick Perſons* paſs for *Demoniacks*, but *all Diſeaſes whatſoever*: for the *Blind* and *Dumb* were called alſo *Demoniacks*, *Matth.* 9. 32. and 12. 22. But the matter ſeems to be this, that where Men were afflicted with *ſuch Diſtempers* Satan *took the advantage* of them, and acted the *Poſſeſſed* accordingly; as he frequently takes the *advantage* of a *Melancholly Indiſpoſition*, and works great Terrors and Affrightments by it, as in *Saul*, or at leaſt that, where he poſſeſſed, he *counterfeited* the fits and furies of thoſe *Natural* Diſtempers, and acted, ſome like *mad Men*, and others he made *Dumb and Deaf*, (which ſeems to have been the caſe of thoſe in *Matth.* 9. and 12. where the *deafneſs and dumbneſs* did *depend* upon the *Poſſeſſion*, and was *cured* with it:) others were made to *fall on a ſudden into Fire or Water*, as thoſe that are *Epiletick*, and therefore might ſuch be called both *Lunatick*, or *Epileptick*, and alſo *poſſeſſed with a Devil*. Lib. 1. p. 85. on *Joh.* 10. 20.

As to that reaſon which ſome fetch from *Dreams*, 'tis rather a *Dream* than a *Reaſon* againſt the Being of Devils, ſeeing the *Effects* of theſe Infernal Spirits are *far otherwiſe*, than the utmoſt of what can be imagined to be acted upon the *Stage of Imaginations*; ſo that the *real* and *permanent* Being of Devils may be eaſily proved:

Firſt, From thoſe *real Acts* noted to be done by Angels and Devils. The *Angels* that appeared to *Lot*, were *ſeen* and entertained in the Family, *ſeen* and obſerved by the *Sodomites*. Thoſe that appeared to *Abraham* were more than fancied Appearances, in that they *eat and drank* with him. The Devil *conveyed* Chriſt from place to place, this could not be a fancy or Imagination: their begging leave to go *into the Swine*, ſhews them real Exiſtences.

Secondly, From the *real Effects* done by them. We have undoubted Teſtimonies of Men really *hurt* and tormented by Satan. Of ſome *really ſnatch'd* away, and carried a great diſtance from their Dwellings. Of others *poſſeſſed*, in whom the Devil *really ſpeaks audible Voices*, and *ſtrange Languages*, gives notice of *things paſt*, and ſometime of *things to come*. The *Oracles* of the Heathen, (which however they were for the moſt part falſe or deluſory, yet) in that they were *reſponſes* from *Images* and Idols, were more than *Phantaſms*.

Thirdly,

Thirdly, From what the *Scripture speaks* every-where of them. Of their *Malice* and *Cruelty*. That Devils are *Murtherers* from the beginning. Their *daily waiting* how they may devour. Their *Arts*, *Wiles* and *Stratagems*. Their *Names* and Appellations, when stiled *Principalities*, *Powers*, *Spiritual Wickednesses*. *The Prince of the Power of the Air*, and a great many more to that purpose, shew that without apparent folly and dotage, we cannot interpret these of *Motions* only upon the minds and fancies of Men: Besides, the Scripture speaks of the *Offices* of *good Angels*, as their *standing continually before the Throne*, their *beholding the face of God*, their *accompanying Christ at his second coming*, their *gathering the Elect from the four Winds*, &c. which cannot be understood of any thing else, but real and permanent beings; and this is also an evidence that Devils are, seeing the Scripture mentions their *fall*, and their *punishment*.

Dan. 7. 10.

Fourthly, Seeing also the Scripture condemned the Opinion of the *Sadducees*, the *contrary* of that Opinion must be true; and expressly in *Acts* 12. 9. That which was done by an *Angel*, is opposed to what might be *Visional or Imaginary*.

Fifthly, The reality of Devils, and their Malignity hath been the opinion of *Heathens*. For there is nothing more common among them than the belief of *inferiour Deities*, which they called δαίμονες or δαιμόνια, that is Devils; and notwithstanding that they supposed these to be *Mediators* to the supream Gods, yet they learned to distinguish them into *good* and *evil*. The *Platonists* thought that the souls of *Tyrants* after death became *Lemures & Larvæ*, that is *hurtful Devils*; and at last, the name *Devil* became of so *bad* a signification, that to say, *thou hast a Devil*, was Reproach and not Praise; but what these groped at in the dark, the Scripture doth fully determine, using the word Devil only for a *Malignant Spirit*.

Mede Apost. latter Times, p. 19.

August. de Civ. Dei. l. 9. c. 11. & c. 19.

CHAP.

CHAP. VIII.

Of Satan's Cunning and Craft in the general. Several Demonſtrations proving Satan to be Deceitful; And of the Reaſons why he makes uſe of his Cunning.

WE have taken a ſurvey of our Adverſaries *Strength*, and this will open the way to a clearer diſcovery of his *Subtilty* and Craft, which is his great *Engine* by which he works all his Tyranny and Cruelty in the World, to the ruine or prejudice of the ſouls of Men; of which the Apoſtle (in 2 *Cor.* 2. 11.) ſpeaks, as a thing known by the common experience of all diſcerning Perſons; his way is to over-reach and take *Advantages*, and for this end he uſeth *Devices*, and *Stratagems*, which is a thing ſo ordinary with him, that none can be ignorant of the truth of it; *We are not ignorant of his Devices.* 2 Cor. 2. 11.

This (before I come to the particulars) I ſhall prove and illuſtrate in the general, by the gradual procedure of theſe few following Conſiderations.

Firſt, All the Malice, Power, Cruelty, and Diligence of which we have ſpoken, with all the advantages of Multitude, Order and Knowledge, by which theſe cruel Qualifications are heightned. Theſe are but his *Furniture* and Accompliſhment which fit him for his ſubtile Contrivances of Deluſion, and make him able to deceive, neither hath he any *uſe* of his Power and Knowledge but in reference to *Deceit*, in *Eph.* 6. 11, 12. (which is a place wherein the Apoſtle doth of purpoſe preſent Satan in his way of dealing with Men) his whoſe practice is ſet forth under the term and notion of *Arts* and *Wiles*; *that you may be able to ſtand againſt the Wiles of the Devil.* This is the whole work of Satan, againſt which the furniture of that Spiritual Armour is requiſite; and leſt any ſhould think that his Power or Wickedneſs are other diſtinct things in him, which are to be provided againſt by other means of help, he preſently adds, that theſe are no otherwiſe uſed by him but in *order* to his *Wiles* and Cunning, and therefore not

to

to be looked upon as *diſtinct*, though indeed to be conſidered in *conjunction* with his Subtilty and Cunning, as things that make his Wiles the more dangerous and hazardous; *For we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt Spiritual Wickedneſs in high places*; which words do but ſtrengthen the Apoſtles Warning and Caution about the forementioned Wiles, which are therefore the more carefully to be obſerved and watched againſt, becauſe his *Power* is ſo great that he can *contrive* Snares with the greateſt *Skill* and Art imaginable; and his *Wickedneſs* is ſo great, that we cannot expect either *Honeſty* or *Modeſty* ſhould reſtrain him from making the *vileſt* and moſt diſingenuous Propoſals, nor from *atteſting* a conveniency or goodneſs in his Motions, with the higheſt *confidence* of moſt notorious *Lying*.

Secondly, The *Subtilty* that the Scriptures do attribute to *Sin*, or to the *Heart*, is moſtly and chiefly intended to *reflect* upon Satan as the *Author* and Contriver of theſe Deceits. In *Heb.* 3. 13. there is mention of the *deceitfulneſs of Sin*, but 'tis evident that ſomething elſe (beſides Sin) is intended, to which Deceitfulneſs muſt be properly aſcribed; for Sin being (as moſt conclude) formally a *Privation*, or if we ſhould grant it a *Poſitive Being*, (as ſome contend,) yet ſeeing the higheſt notion we can arrive at this way, (excluding but the figment of *Flacius Illiricus*, who ſeems to make *Original* Sin *indiſtinct* from the very *Eſſence* of the Soul) is but to call it an *Act*. Deceitfulneſs cannot be properly attributed to it, but with reference *to him* who *orders that Act* in a way of Deceitfulneſs and Deluſion, which ultimately will bring it to Satans door: if here the deceitfulneſs of Sin be devolved upon the Subject, then it runs into the ſame ſenſe with *Jer.* 17. 9. *The Heart is deceitful above all things:* But why is the deceitfulneſs fixed upon the Heart? The ground of that we have in the next words, it is deceitful, becauſe it is wicked, *deſperately wicked*. But who then inflames and ſtirs up the Heart to this Wickedneſs? Is it not Satan? Who then is the proper Author of Deceit but he? 'Tis true indeed, that our Hearts are proper Fountains of Sin, (and ſo may be accuſed poſſibly in ſome caſes where Satan cannot be juſtly blamed;) yet if we conſider Deceitfulneſs as a *Companion* of every Sin, though our *Hearts* be to be blamed for the Sin, Satan will be found guilty of the *deceitfulneſs*. It may be ſaid a Man complyes with thoſe things which are intended for his deluſion, and

Vid. *Barlow Exer. Metaph.* Exer. 2.

Flac. Script. Tract. 6 p. 479.

and ſo *improperly* by his negligence may fall under blame of *ſelf-deception*, but 'tis unimaginable that he can *properly* and formally intend to *deceive himſelf*. Deceit then not being from Sin, nor our ſelves properly, can find out no other Parent for it ſelf than Satan. Beſides this, that theſe Texts, upon a rational Enquiry do charge Satan with the deceitfulneſs of Sin: they do over and above point at the known and conſtant way of Satan, working ſo *commonly* by Deluſion, that Deceitfulneſs is a cloſe *Companion* of *every* Sin. The *deceitfulneſs of Sin*, is as much as *the deceitfulneſs of every ſin*. Nay further, that Text of *Jer.* 17. ſhews this Deceitfulneſs not to be an ordinary Sleight, but the greateſt of all Deceits *above meaſure*, and of an unſearchable depth or Myſtery, *who can know it?*

Thirdly, All *Acts* of Sin (ſome way or other) come thorow Satans *Fingers*. I do not ſay that all Sin is Satan's proper off-ſpring, for we have a curſed ſtock of our own; and it may be ſaid of us, (as elſewhere of Satan,) ſometime we ſin out of our *own* Inclination and Diſpoſition; yet in every Sin, whether it ariſe from us, or the World, Satan blows the ſparks, and manageth all. As *David* ſaid to the Woman of *Tekoah*, Is not the hand of *Joab* with thee in all this? So may we ſay, is not the hand of Satan with thee in every Sin thou committeſt? This is ſo eminently true, that the Scripture *indifferently* aſcribes the Sin ſometimes *to us*, ſometimes *to the Devil*. It was *Peter's* ſin to tempt Chriſt to decline Suffering, yet Chriſt repelling it with this Rebuke, *Get thee behind me Satan*, doth plainly accuſe both *Peter* and Satan. 'Tis the perſonal ſin of a Man to be angry, yet in ſuch acts he *gives place to the Devil*, both Man and Satan concur in it. *Paul's Thorn in the Fleſh* (what ever Sin it was) he calls *Satans Meſſenger*: he that ſubmits not to God, doth in that comply with Satan; as on the contrary, he that doth *ſubmit* himſelf to *God*, doth *reſiſt the Devil*.

Matth. 16. 23. Ephes. 4. 26. 2 Cor. 12. 7. Jam. 4. 7.

Neither doth that expreſſion of the Apoſtle, *Jam.* 1. 14. *Every man is tempted when he is drawn away of his own luſt*, &c. give any contradiction to this; 'tis not the Apoſtle's deſign to *exclude* Satan, but to *include* Man as juſtly culpable, notwithſtanding Satan's Temptations; and that which he aſſerts is this, that there is *Sin* and a Temptation truly prevalent when there is the *leaſt conſent* of our luſt or deſire, and that it is that brings the blame upon us; ſo that his purpoſe is not to excuſe Satan, or to deny

him to have a hand in drawing or tempting us on to Sin, but to shew that 'tis our *own act* that makes the Sin to become *ours*.

Fourthly, Such is the *constitution* of the Soul of Man, that it's sinning cannot be conceived without some *Deception* or Delusion: for granting that the Soul of Man is made up of *Desires*, and that the Soul were nothing else, but as it were, *one willing* or lusting *Power* diversified by several Objects; and that this Power, or these Faculties, are depraved by the Fall, and corrupted; and that Man in every action doth consult with his Desires; and that they have so great an influence upon him, that they are the *Law of the Members*, and give out their Commands accordingly for Obedience; Yet still these *three* things are firm and unshaken Principles,

Manton on Jam. 1. 14.

First, That Desires cannot be set upon any Object but as 'tis *apprehended* (truly or apparently) *good*: 'tis incompatible to a rational Soul to desire evil as evil.

Omne appetit bonum.

Secondly, The Will doth not *resolvedly* embrace any Object, till the *light* of the Understanding hath made out (some way or other) the goodness or conveniency of the Object.

Voluntas sequitur ultimum dictamen intellectus practici.

Thirdly, There is no Man that hath not a *competent Light* for discovery of the goodness or evil of an Object presented. Unregenerate Men have (1.) The Light of *Nature*. (2.) Some have an additional Light from *Scripture discovery*. (3.) Some have yet more from *common Convictions*, which beget sensible stirrings and awful Impressions upon them. (4.) To those God sometime adds *Corrections* and Punishments, which are of force to make that Light burn *more clear*, and to stir up care and caution in Men for the due entertainment of these Notices that God affords them. Regenerate Men have all this Light, and besides that, they have (1.) The Light of their own *Experience*, of the vileness and odiousness of Sin; they know what an *evil and bitter thing it is*. (2.) They have a more *full discovery* of God, which will make them *abhor themselves in dust and ashes*. (3.) They have the advantage of a *new Heart*, the *Law of the Spirit of Life*, *making them free from the Law of Sin and Death*. (4.) They have also the *help* and assistance of the *Spirit*, in its Motions, Suggestions and Teachings. (5.) They fortifie themselves with the strongest *Resolutions* not to give way to Sin.

Job 42. 6. Esa. 6. 5.

Notwithstanding all these, 'Tis too true, that both Regenerate and Unregenerate Men do sin. The reason whereof cannot be given from any other account than what we have asserted;

to

to wit, they are ſome way or other *deluded* or deceived; ſome *Curtain* is drawn 'twixt them and the Light; ſome *Fallacy* or other is put upon the Underſtanding ſome way or other; the *Will* is *bribed* or byaſſed, there is treachery in the caſe, for 'tis unimaginable that a Man in any act of Sin ſhould offer a plain open and *direct violence* to his own Nature and Faculties; ſo that the whole buſineſs is here, *Evil* is preſented under the *notion* of *Good*; and to make this out, ſome conſiderations of pleaſure or profit do *bribe* the Will, and give falſe light to the Underſtanding: Hence is it, that in every act of Sin, Men (by complyance with Satan) are ſaid to *deceive*, or to put tricks and fallacies upon *themſelves*. Jam. 1. 22, 29. παραλογίζομοι ἑαυτούς.

Fifthly, All *kinds* of Subtilty are in Scripture directly charged upon Satan, and in the higheſt degrees. Sometime under the notion of *Logical fallacies*; thoſe ſleights which Diſputants in arguing put upon their Antagoniſts. Of this import is that expreſſion, 2 *Cor.* 2. 11. *We are not ignorant of his Devices*, where the word in the Original is borrowed from the Sophiſtical reaſonings of Diſputants. Sometime 'tis expreſſed in the ſimilitude of *Political deceits*; as the Scripture gives him the title of a *Prince*, ſo doth it mark out his *Policies* in the management of his Kingdom, *Rev.* 12. 7. expreſsly calling them Deceits, and comparing him to a *Dragon* or *Serpent* for his ſubtilty. Sometime he is repreſented as a *Warriour*, *Rev.* 12. 17. *The Dragon was wroth, and went to make War*, &c. and here are his *Warlike Stratagems* pointed at. Mention is made (2 *Tim.* 2. 26.) of his *Snares*, and the taking of Men *alive*, or Captive, directly alluding to Warlike proceedings. The ſubtile proceedings of *Arts* and Craft are charged on him and his Inſtruments: Men are ſaid to be *enticed*, Jam. 1. as Fiſh, or Fowl, by a *Bait*: Others deluded, as by *Cheaters* in falſe Gaming, *Eph.* 4. 14. *By the ſleight of Men, and the cunning craft of thoſe that ly in wait to deceive*: The over-reaching of Merchants or crafty Tradeſmen, is alluded to in 2 *Cor.* 2. 11. All theſe ſleights are in Satan, in their *higheſt* perfection and accompliſhment: *He can transform himſelf into an Angel of Light*, 2 Cor. 11. 14. where he hath an occaſion for it. In a word, all *deceiveableneſs of unrighteouſneſs* is in him, 2 *Theſſ.* 2. 10. So that a general παναργία, a dexterity and ability for all kind of ſubtile Contrivances is aſcribed to him, 2 *Cor.* 11. 3. and that in his very *firſt eſſay* upon *Eve*, when *the Serpent deceived her thorow ſubtilty*; ſo that whatſoever *Malice* can ſuggeſt, or *Wit* and Art contrive for Deluſion, or

νοήματα. *Thus Satan* (Jud. 9) *diſputed, urged Sophiſms about the body of* Moſes. διαλέγετο.

ἐζωγρημένοι.

ἐν τῇ κυβείᾳ, πρὸς τὸ μεθοδείαν πλάνης.

πανουργίαν dicit qui avaritia vel aliis malis artibus lucra comparat. *Beza.*

whatſoever *Diligence* can practiſe, or *Cruelty* execute, all that muſt be imagined to be in Satan.

Sixthly, All this might be futher proved by *Inſtances*: What Temptation can be named wherein Satan hath not acted as a Serpent? who can imagine the cunning that Satan uſed with *David* in the matter of *Uriah*? How eaſily he got him to the roof of the houſe in order to the Object to be preſented to him? How he directs his Eye, wrought upon his Paſſions, ſuggeſted the Thought, contrived the Conveniencies? What Art muſt there be to bring a darkneſs into *David*'s mind, a forgetfulneſs of God's Law, a fearleſneſs of his diſpleaſure, and a neglect of his own danger; ſurely it was no ſmall matter that could blind *David*'s Eye, or beſot his Heart to ſo great a Wickedneſs? But above all Inſtances, let us take into conſideration that of *Eve*, in the firſt tranſgreſſion, wherein many things may be obſerved: as firſt, That he choſe the *Serpent* for his Inſtrument, wherein though we are ignorant of the depth of his deſign, yet that he had a deſign in it of ſubtilty, in reference to what he was about to ſuggeſt, is plain from the Text, *Now the Serpent was more ſubtile then any Beaſt of the field*; it had been needleſs and impertinent to have noted the *Serpents ſubtilty* as Satans Agent, if he had not choſen it upon that ſcore, as *advantageous* for his purpoſe. (2.) He ſet upon the *weaker Veſſel*, the Woman, and yet ſuch (as once gained,) he knew was likely enough to prevail with the Man, which fell out accordingly. (3.) Some think he took the advantage of her *Husband's abſence*, which is probable, if we conſider that 'tis unlikely, that *Adam* ſhould not interpoſe in the diſcourſe if he had been preſent. (4.) He took the advantage of the *Object*. It appears ſhe was within ſight of the Tree, *She ſaw that it was good for food, and pleaſant to the Eyes*: thus he made the Object plead for him. (5.) He falls not *directly* upon what he intended, (leſt that ſhould have ſcared her off,) but fetcheth a compaſs and enters upon the buſineſs by an enquiry of the affair, as if he intended not hurt. (6.) He ſo enquires of the matter, [*Hath God ſaid, ye ſhall not eat of every tree of the Garden,*] as if he made a queſtion of the reality of the Command; and his words were ſo ordered, that they might caſt *ſome doubt* hereof into her mind. (7.) He under a pretence of aſſerting God's *Liberality*, ſecretly *undermines* the threatning, as if he had ſaid, *Is it poſſible that ſo bountiful a Creator ſhould deny the liberty of eating of any tree? to what*

purpoſe

purpoſe was it made, if it might not be taſted? (8.) When he finds that by theſe Arts he had *gained* a little ground, and brought her to ſome kind of *queſtioning* of the reality of the threatning, (for ſhe ſeems to extenuate it, in ſaying, *leſt we die,*) he grows more bold to ſpeak out his mind, and plainly to *annihilate* the threatning, *Ye ſhall not die*; this he durſt not do, till he had gained in her mind a *wavering ſuſpition*, that poſſibly God was not in *good earneſt* in that prohibition. (9.) Then he begins to urge the *conveniency* and excellency of the Fruit, by *equivocating* upon the name of the Tree, which he tells her, could make them *knowing* as Gods. (10.) He reflects upon God as prohibiting this, out of *envy* and ill-will to them. (11.) In all this there is not *a word* of the *danger*, but *impunity* and advantage promiſed. (12.) This deadly advice he covers with a pretence of *greater kindneſs* and care than God had for them. See in this, as in a clear Glaſs, Satan's way of Policy; after this rate he proceeds in all his Temptations.

If any enquire, why ſo mighty and potent a Prince uſeth rather the *Fox's Skin* than the *Lyon's Paw*, theſe reaſons may ſatify.

First, There is a neceſſity upon him ſo to do: He muſt uſe his *craft*, becauſe he cannot *compel*: He muſt have Gods leave before he can overcome: He cannot winnow *Peter* before he ſue out a Commiſſion, nor deceive *Ahab* till he get a Licenſe; neither can he prevail againſt us without our own conſent. The Scripture indeed uſeth ſome words that ſignify a *force* in tempting, as, *that he put it into the heart of* Judas, *filled the heart of* Annanias, *provoked* David, *rules in the hearts of the Children of diſobedience, and leads them captive at his will*, &c. yet all theſe and the like expreſſions intend no more than this, that he uſeth *forcible Importunities*, frames *ſtrong Deluſions*, and joyns ſometime his *Power* to his Temptations; as ſometime Fowlers ſhew themſelves to the Birds they intend to enſnare, that ſo they may be affrighted into an awe and amazement to give a better opportunity to ſpread their Nets over them.

Vid. *Capel.* Temp. p. 27. *Will. Barn* in Ames. Caſ. Conſc. l. 2. c. 19 *Goodwin* Child. Light p. 47. *Caryl on* Job 1. 14. *All are Volunteers, he never conſtrains any, neither can he; the Will is never forced by him, neither can it be.*

Secondly, If he could compel, yet his way of craft and ſubtilty is generally the moſt *prevalent* and ſucceſsful. Force ſtirs up an oppoſition, it uſually alarms to caution and avoidance, and frights to an utter averſneſs in any deſign; ſo that where Force ſhould gain its *thouſands*, Subtilty will gain its *ten thouſands*.

Thirdly,

Thirdly, His Strength is not *useless* to him: For besides, that it enables him to deceive with higher advantage than otherwise he could do, (as hath been said,) he hath times and occasions to shew his Strength and Cruelty, when his cunning hath prevailed so far as to give him possession. What was said of *Pope Boniface*, that he *entred* like a *Fox*, and *ruled* like a *Lion*, may be applyed to him, he insinuates himself by subtilty as a *Fox* or Serpent, and then rules with rigour as a *Lion*.

CHAP. IX.

Of Satan's Deceits in particular. What Temptation is. Of tempting to Sin. His first general Rule. The Consideration of our Condition. His second Rule. Of providing suitable Temptations. In what cases he tempts us to things unsuitable to our Inclinations. His third Rule. The cautious Proposal of the Temptation, and the several ways thereof. His fourth Rule is to entice. The way thereof in the general, by bringing a darkness upon the Mind through lust.

Our next business is to enquire after these ways of Deceit in particular, in which I shall first speak of such as are of more *general* and universal concernment. Such are his Temptations to *Sin*, his Deceits against *Duty*, his cunning in promoting *Error*, his attempts against the *Peace* and Comfort of the Saints, &c. and then I shall come to some ways of Deceits that relate to Cases more special.

As an Introduction to the first, I shall speak a word of Temptation in the general. This in its general notion, is a *Tryal* or *Experiment made of a thing*: the word that signifies to tempt, comes from a word that signifies to *pierce*, or bore thorow, implying such a Tryal as goes to the *very heart*, and inwards of a thing. In this sense 'tis attributed to God, who is said to have *tempted Abraham*, and to put our *Faith* upon *tryal*; and sometime to

πειράζω a πείρω.

Satan

Satan who is ſaid to have tempted Chriſt, though he could not expect to prevail: But though God and Satan do make theſe *tryals*, yet is there a vaſt difference betwixt them, and that not only in their *Intentions*, (the one deſigning only a *diſcovery* to Men of what is in them, and that for moſt *holy ends*, the other intending *ruine* and deſtruction;) but alſo in the *way* of their Proceedings. God by providence *preſents* Objects and Occaſions; Satan doth not only do that, but farther *inclineth* and *poſitively* perſwadeth to evil. Hence is it, that Temptations are diſtinguiſhed into *Tryals* meerly, and *Seducements*; ſutable to that of *Tertullian*, *Diabolus tentat, Deus probat*, the Devil tempts, God only trys. We ſpeak of Temptation as 'tis from Satan, and ſo 'tis deſcribed, to be a *drawing or moving Men to ſin under colour of ſome reaſon*. By which we may obſerve, that in every ſuch Temptation there is the *Objecti* to which the Temptation tends, the *endeavour* of Satan to *encline* our hearts and draw on our conſent, and the *Inſtrument* by which is ſome pretence of reaſon; not that a real and ſolid reaſon can be given for Sin, but that Satan offers ſome *conſiderations* to us to prevail with us, which if they do, we take them to be reaſons. This may a little help us to underſtand Satan's method in tempting to ſin, *&c.* of which I am firſt to ſpeak.

Calv. Inſtit. l. 3. c. 20. § 46.

De Orat.

Capel. Tempt. P. 26.

In temptations to Sin, we may obſerve Satan walks by *four* general Rules.

Satans firſt general Rule.

Firſt, He *conſiders* and acquaints himſelf with the *condition* of every Man, and for that end he ſtudies Man. God's queſtion concerning *Job*, *Haſt thou conſidered my Servant* Job? doth imply, not only his diligent enquiry into *Job*'s ſtate, (for the Original expreſſeth it, by Satan's *putting his heart upon* Job, or *laying him to his heart*) but that this is uſual with Satan ſo to do; as if God had ſaid, *'Tis thy way to pry narrowly into every Man; haſt thou done this to* Job? *haſt thou conſidered him as thou uſeſt to do?* and indeed Satan owns this as his *buſineſs* and imployment in his anſwer to God, *I come from going to and fro in the Earth, from walking up and down in it*. This cannot be properly ſaid of him who is a *Spirit*; Bodies go up and down, but not Spirits: ſo that his meaning is, he had been at his work of enquiring and ſearching. And ſo *Broughton* tranſlates it, from *ſearching* to and fro in the Earth; as 'tis ſaid of the Eyes of God, *that they run to and fro*, which intends his Intelligence, Search, and Knowledge of things; 'tis ſuch

Job 1. 8.

Caryl. in loc.

שוט circumſpexit, luſtravit. *Metaph.*

such a going to and fro, as that in *Dan.* 12. 4. which is plainly there expressed to be for the encrease of Knowledg.

The matter of his enquiry, or particulars of his study, are such as these: (1.) Man's *State*, he considers and guesseth whether a Man be Regenerate or Unregenerate. (2.) The *Degree* of his State; if Unregenerate, how near or far off he is the Kingdom of God; if Regenerate, he takes the compass of his Knowledge, of his Gifts, of his Graces. (3.) He enquires into his *Constitution* and Temper, he observes what Disposition he is off. (4.) His *Place*, Calling and Relation, his Trade, Employment, Enjoyments, Riches or Wants. (5.) His *Sex*. (6.) His *Age*, &c.

The way by which he knows these things is plain and easie, most of these things are open to *common* observation; and what is *intricate* or dark, that he beats out, either by *comparing* us with our *selves*, and considering a *long tract* of actions and carriage; or by *comparing* us with *others*, whose ways he had formerly noted and observed.

The end of this search is to give him *light* and instruction in point of advantage; hence he knows where to raise his Batteries, and how to level his Shot against us. This Christ plainly discovers to be the design of all his study, *Joh.* 14. 30. where he tells his Disciples, he expected yet another onset from Satan, and that near at hand, *for the Prince of the World* was then upon his motion, he was a *coming*; but withall, he tells them of his security against his assaults, in that there was *nothing in Christ* of advantage in any of these forementioned ways to foot a Temptation upon. It appears then that he looks for such advantages, and that without these he hath little expectancy of prevailing.

Satan's second general Rule.

Secondly, Satan having acquainted himself with our condition, makes it his next care to provide *Suitable* Temptations, and to strike in the right Vein; for he loves to have his work easie and feasible; he loves not go against the Stream. Thus he considered *Judas* as a *covetous* Person, and accordingly provided a Temptation of gain for him. He did the like with *Achan*; and hence was it, that he had the *Sabeans* so ready for the plunder of *Job*; he had observed them a People given to rapine and spoil; and accordingly *Job*'s Goods being propounded to them as a good and easie Booty, he straightway prevailed with them. It was easie for him to draw *Absolom* into an open Rebellion against his Father,

Father, he had taken notice of his *ambitious* and aſpiring Humor, and of the *grudges* and diſſatisfactions under which he laboured; ſo that providing him a fit opportunity, he engaged him immediatly, according to this rule, where he obſerves Men of *ſhallow Heads* and low Parts, he the more freely impoſeth upon them in things palpably *abſurd*; where he takes notice of a *fearful* Temper, there he tempts them with *Terrours* and affrightful Suggeſtions; he hath Temptations proper for the *Sanguine complexion*, and for the *Melancholy*; he hath his methods of dealing with the *Luſtful* and Wanton; with the *Paſſionate* and Revengeful; he hath *Noveltie*s at hand for the *itching Ear*, and Suggeſtions proper for thoſe that are *Atheiſtically* inclined.

To this may be objected, That experience tells us, Satan doth not always walk in this Road, nor confine himſelf to this Rule; ſometime he tempts to things which are *croſs* to our *Tempers* and Inclinations, *&c.* *Obj.*

'Tis true he doth ſo; but yet the general Rule is not prejudiced by this exception, eſpecially if we conſider, *Anſw.*

Firſt, That Satan being ſtill under the commands and *reſtraint* of the Almighty, he cannot always tempt *what he would*, but according to a ſuperiour order and command. Of this nature I ſuppoſe was that Temptation, of which *Paul* complained ſo much, *he kept down his Body*, upon this very deſign, that he might have it *in ſubjection*, and yet is he *buffeted* with a Temptation, which expected an advantage uſually from the *temper* and frames of our Bodies; (for ſo much I ſuppoſe, that Phraſe, *a Thorn in the Fleſh* will unavoidably imply, (though it ſtill leave us at uncertainties) what the Temptation was in particular.) Here Satan tempts at a diſadvantage and contrary to this Rule; but then we muſt know, that he was not the *Maſter* of his *own Game*; God expreſsly ordering ſuch a Temptation as was *diſagreeing* with the *Apoſtles diſpoſition*, that it might the *leſs prevail* or hazard him, and yet be more available to keep him *low*, *leſt he ſhould be exalted above meaſure*, which was God's deſign in the matter.

Secondly, Sometime our Temper *alters*: as the tempers of our Bodies in a Sickneſs may in a fit be ſo changed, that they may deſire at that time what they could not endure at another. A ſpecial occaſion or concurrence of circumſtances may alter for the time our Conſtitution, and ſo an *unuſual* Temptation may at that time *agree* with this deſign.

Thirdly, Sometime by *one Temptation* Satan intends but to lay the *foundation* of another, and then of purpose he begins with a *strange suggestion*, either to keep us at the *gaze* while he covertly doth something else against us, or to move us to a *contrary extream* by an over-hasty rashness.

Fourthly, Sometime he tempts when his *main* design is only to *trouble* and disquiet us, and in such cases the most *unnatural* Temptations backed with a violent *impetuousness* do his work the best.

Satan's third general Rule.

Satan's next work is the *proposal* of the Temptation: In the two former he provided Materials and laid the Trains, in this he gives Fire, by propounding his design; and this also he doth with caution, these several ways.

First, He makes the *Object* speak for him, and in many he is scarce put to any further trouble; the Object before them speaks Satan's mind, and gains their consent immediatly, yet is there no small cunning used in fitting the Object and Occasion, and bringing things about to answer the very *nick* of time which he takes to be advantageous for him.

Secondly, Sometime he appoints a *Proxy* to speak for him; not that he is *shame-faced* in Temptation, and not always at *leisure* for his own work, but this way he *insinuates* himself the more dangerously into our Affections, and with less suspicion using our *Friends*, Relations or intimate Acquaintance to interceed for a wicked design. He did not speak himself to *Eve*, but chose a *Serpent*; he thought *Eve* would sooner prevail upon *Adam* than the Serpent could. He tempted *Job* by the tongue of his Wife, as if he had hoped, that what so near a Relation had counselled, would easily be hearkened to. He tempted *Christ* to avoid suffering by *Peter*, under a pretence of highest love and care, *Master, spare thy self*; yet our Saviour forbears not to note Satan's Temptation closely twisted with *Peter*'s kindness. At this rate are we often tempted where we little suspect danger.

Thirdly, If he finds the two first ways unhopeful or unsutable, then he *injects the motion*, and so plainly speaks to us *inwardly* himself, *Do this act, take this advantage for pleasure or profit*, &c. He thought it not enough to tempt *Judas* by the *object* of Gain, but he brake his mind in direct terms, and *put it into his heart*, Joh. 13. 2. He did the like to *Ananias*, whose heart he *filled* with

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a large motion for that lye, and backed it with many conſiderations of the neceſſity and expediency of it, *Acts* 5. 3. There is no queſtion to be made of this; Dr. *Goodwin* gives clear proofs of it, and ſo do ſeveral others. When we conſider, that thoughts are ſometime caſt upon the minds of Men which are *above their knowledg*, and that they ſay and do things ſometime which are far beyond any of their Accompliſhments and Parts, and yet in the nature of it wicked, we muſt be forced to run ſo high as to charge it upon Satan. *Saul's* propheſying, 1 *Sam.* 18. 10. was by the influence of the evil Spirit; and this (as *Junius*, *Tirinus*, and others interpret) muſt of neceſſity be underſtood of ſuch a kind of action and ſpeaking, as the true Prophets of the Lord uſually expreſſed under the Influences of the bleſſed Spirit; for from the *likeneſs* of the action in both, muſt the name be borrowed. The experience that we have of *inward Diſputings*, the bandying of Arguments and Anſwers in ſeveral Caſes, is a proof of this beyond exception. Wounded Conſciences expreſs an admirable *dexterity* in breaking all Arguments urged for their peace and eſtabliſhment; as alſo in *framing* Objections againſt themſelves, ſo far above the uſual meaſure of common Capacities, that we cannot aſcribe it to any other than Satan's private aid this way.

Child of Light. P. 45.

Vid. *Pool Synopſ.* in loc.

Fourthly, The motion being made (if there be need) he doth *irritate* and ſtir up the mind to the embracement of it: and this he doth *two* ways,

First, By an *earneſtneſs of Sollicitation*; when he urgeth the thing over and over, and gives no reſt; when he joyns with this, an importunity of begging and intreating with the repeated motion; when he draws together and advantageouſly doth order a *multitude* of conſiderations to that end; and when in all this he doth *hold down* the mind and thoughts, and keep them upon a contemplation of the Object, Motions, and Reaſons. Thus he provoked *David*, 1 Chron. 21. 1. And this kind of dealing occaſioned the Apoſtle to name his Temptations, and our reſiſtance, by the name of *wreſtlings*, in which uſually there appears many endeavours, and often repeated, to throw down the Antagoniſt.

Secondly, He doth irritate by a *ſecret power* and force that he hath upon our Fancies and Paſſions. When Men are ſaid to be *carried* and *led* by Satan, it implyes (in the judgment of ſome) more than *importunity*; and that though he cannot *force* the *ſpring* of the Will, yet he may conſiderably act upon it, by pulling at

Dr. *Goodwin* Child of Light.

the *Weights* and Plummets, that is, by moving and acting our Imaginations and Affections.

Satan's fourth general Rule.

Manton in loc.

The motion being thus made, notwithstanding all his importunity, often finds resistance: in which case he comes to the practice of a *fourth* Rule, which is to *draw* away and entice the heart to *consent*; as 'tis expressed, *Jam.* 1. 14. *Every man is tempted, when he is drawn away and enticed.* I shall avoid here the variety of the apprehensions which some declare at large about the meaning of the words, satisfying my self with this, that the Apostle points at those *Artifices* of Satan by which he *draws* and allures the will of Man to a complyance with his motions; which when he effects in any degree, then may a Man be said to be prevailed upon by the Temptation. But then here is the wonder how he should so far prevail against that Reason and Knowledg which God hath placed in Man, to fence and guard him against a thing so absurd and unreasonable as every sin is? The Solution of this knot we have in 2 *Cor.* 4. 4. *The God of this World blinds the eyes of Men,* draws a curtain over this Knowledg, and raiseth a darkness upon them: which darkness though we cannot fully apprehend, yet that it is a very great and strange darkness may be discovered; (1.) Partly by considering the *subject* of it, Man, a *rational* Creature, in whom God hath placed a *Conscience*, which is both a *Law*, and *Witness*, and *Judge*. It cannot be supposed an easie matter to cloud or obliterate that Law, to silence or pervert that Witness, or to corrupt that Judge; but it will rise higher in the wonder of it, if we consider this in a *godly Man*, one that *sets God before him*, and is wont to have his fear in his heart; such a man as *David* was, that in so *plain* a case, in so *high* a manner, so *long* a time, with so *little* sense and apprehension of the evil and danger, Satan should so *quickly* prevail, 'tis an astonishment: neither will it be less strange if we consider (2.) The *issue* and effect of this blindness: Some *rise up* against this Law of Conscience, arguing it false and erronious, and making conclusions directly contrary, as *Deut.* 29. 19. *I shall have peace, though I walk on in the imaginations of my heart. I have fellowship with him, though I walk in darkness,* 1 Joh. 1. 6. *We will not hearken unto thee, but will certainly do whatsoever thing goeth out of our own mouth,* Jer. 45. 16, 17. in which cases, the συνειδησις, or principles of Conscience are quite overthrown. Some are *hardned*, and as to any *application* of their

their acts to this Rule, quite dead and ſenſleſs; though they riſe not up againſt the light, yet are they *willingly ignorant*, without any conſideration of what they are doing; here the συνείδησις, or witneſſing and excuſing power of Conſcience is idle and aſleep. Some though they know the Law, and in ſome meaſure ſee their actions are ſinful, yet they paſs *no judgment*, apprehend no danger; *No man ſmites upon his thigh, ſaying, what have I done?* Jer. 8. 6. Nay, ſome are ſo far from this, that they preſumptuouſly juſtify themſelves, though they ſee their own blame and ruine before them, *I do well to be angry, and that to the death*, ſaith *Jonah*, when Satan had ſpread a darkneſs upon him.

What ſhall we ſay of theſe things? here is darkneſs *to be felt*, *Egyptian* darkneſs: to explain the way of it fully is impoſſible for us, to do it in any tollerable way is difficult. To make ſome diſcovery herein I ſhall, (1.) Shew that the Devil doth entice to ſin, by *ſtirring up our luſt*. (2.) That by the *power* and prevalency of our luſt, he brings on the *blindneſs* ſpoken of.

CHAP. X.

That Satan enticeth by our Luſt. The ſeveral ways by which he doth it. Of the power and danger of the violence of Affections.

THe way then by which he doth entice, *is by ſtirring up our luſt.* By *luſt*, I mean thoſe *general deſirings* of our minds after *any* unlawful object, which are forbidden in the *tenth* Commandment; thus we read of *worldly luſts*, of the *luſts of the fleſh*, of *luſtings to envy*, and in a word, we read of *divers luſts*, the whole attempt and ſtriving of corrupt Nature againſt the Spirit, being ſet forth by this expreſſion, *of luſting againſt the Spirit.*

Tit. 2. 12. 1 *Pet.* 2. 18. *Jam.* 4. 5. *Tit.* 3. 3. *Gal.* 5. 17.

That Satan takes advantage of our own luſts, and ſo plows with *our Heifer*, turning our own Weapons againſt our ſelves, is evident by the general vote of Scripture. The Apoſtle *James* 1. 14. tells us, that every Temptation prevails only by the power and working of our *own luſts*: Satan is the Tempter, but

but our lusts are the advantages by which he draws and enticeth; the corrupt principle within us, is called *flesh*, but the way whereby it works, either in its *own proper* motion, or as *stirred* up by the Devil, is that of *lust and affection*; and therefore he that would stop that issue, must look to mortify it in its *affections and lusts*, Gal. 5. 24. We are further told by *John*, 1 *Epist.* 2. 16. that all those snares that are in the World, are only hazardous, and prevailing by *our Lusts*. More generally the Apostle *Peter* speaks; the whole bundle of actual Sins that have ever been in the World came in at this door, *The corruption that is in the World is through Lust*. In the stirring up our Lusts, Satan useth no small Art and Subtilty, and ordinarily he worketh by some of these following ways.

1 *Pet.* 1. 4.

First, He useth his skill to *dress* up an Object of Lust that it may be taking and alluring; he doth not content himself with a *simple proposal* of the Object, but doth as it were *paint* and varnish it, to make it seem beautiful and lovely; besides all that wooing and importunity which he useth to the Soul by private and unseen Suggestions, he hath (no doubt) a care to gather together all possible concurring Circumstances, by which the seeming goodness or conveniency of the Object is much heightned and enlarged. We see those that have *skill* to work upon the Humors of Men, place a great part of it in the *right circumstantiating* a motion, and in taking the Tempers and Inclinations of Men at a *right time*. And they observe, that the missing of the right season is the hazard of the design, even there where the Object and Inclination ordinarily are suitable. There is much in placing a Picture in a right position, to give it its proper grace and lustre in the Eyes of the Beholders. When a man is *out of humor*, he *nauseats* his usual delights, and grows *sullen* to things of frequent practice. 'Tis likely *Eve* was not a Stranger to the Tree of Knowledg before the Temptation, but when the Serpent suggests the *goodness* of the Fruit, the Fruit it self seems *more beautiful* and desirable, *good for Food, and pleasant to the Eyes*. Though we are not able to find out the way of Satan's beautifying an Object, that it may affect with more piercing and powerful delights; yet he that shall consider, that not only *Prudence* (in an advantageous management of things) adds an additional beauty to Objects proposed; but also that *Art* by placing things in a right posture, may derive a radiancy and beam of Beauty and Light upon them, (as an ordinary

dinary piece of Glaſs, may be *ſo* poſited to the Sun beams, that it may *reflect* a ſparkling light as if it were a *Diamond*:) He that ſhall conſider this (I ſay) will not think it ſtrange for the Devil to uſe ſome Arts of this kind for the adorning and ſetting off an Object to the Eye of our Luſts.

Secondly, We have reaſon to ſuſpect that he may have ways of Deceit and *Impoſture* upon our *Senſes*. The deceits of the Senſes are ſo much noted, that ſome *Philoſophers* will ſcarce allow any credit to be given them; not that they are always deceitful, but that they are often ſo, and therefore always ſuſpitious. The Soul hath no *intelligence* but by the *Senſes*: 'tis then a buſineſs of eaſie belief, that Satan may not altogether ſlight this advantage, but that when he ſees it fit for his purpoſe, he may impoſe upon us by the deception of our Eyes and Ears; we little know how oft our Senſes have diſguiſed things to us. In a pleaſing Object, our Eyes may be as a *magnifying* or *multiplying* Glaſs. In the firſt Temptation Satan ſeems to have wrought both upon the Object, and alſo upon the Senſes, *She ſaw it was good for Food, and pleaſant*; who can queſtion but that ſhe ſaw the Fruit *before?* but this was *another kind* of ſight, of more power and attraction. An inſtance of Satan's Cunning in both the forementioned particulars, we have from *Auſtin*, relating the Story of his Friend *Alipius*, who by the importunity of his Acquaintance conſented to go to the *Theatre*, yet with a reſolve, *not to open his Eyes*, leſt the ſight of theſe Spectacles ſhould entice his Heart; but being there, the noiſe and ſudden ſhouting of the multitude prevailed ſo far with him, that he forgot his reſolution; takes the *liberty* to ſee what occaſioned the ſhouting, and *once ſeeing*, is now ſo inflamed with delight, that he ſhouts as the reſt do, and becomes a frequenter of the *Theatre* as others: What was there to be ſeen and heard he knew before, by the relation of others; but now being preſent, his Eyes and Ears were by Satan ſo heightned in their offices, that thoſe bloody Objects ſeemed pleaſant, *beyond* all that had been *reported* of them, and the luſt of his Heart drawn out by Satan's cunning diſpoſal of the Object and Senſes.

Des Cartes. Ant. le grand. Philoſoph. vet. &c.

Spectavit, clamavit, exarſit, abſtulit inde ſecum inſaniam qua ſtimularetur redire, &c.

Thirdly, There is no ſmall inticement ariſing from the *fitneſs* and ſutableneſs of Occaſion. An Occaſion exactly fitted, is more than half a Temptation; This often makes a Thief, an Adulterer, &c. Where the acts of theſe Sins have their riſe from a ſudden fit of humor, (which *occaſion* puts them in,) rather than from

from *design* or premeditation. Cunningly contrived Occasions are like the danger of a *Precipice*; if a Man be so foolish as to take up a *stand* there, a small *push* will throw him over, though a far greater might not harm him if he were upon a Level. 'Tis Satan's Cunning to draw a Man within the *reach* of an Occasion. All the resolves of *Alipius* were not *safe-guard* to him when once he was brought *within* hearing and sight of the Temptation: If he had staid at home, the hazard of Satan's Suggestions (though earnest) had not been so much as the hearing of his Ears, and sight of his Eyes. In 2 *Cor.* 2. 11. *Paul*'s fears of Satan's taking advantage against the *Corinthians* did manifestly arise from the *present posture* of their Church affairs: for if the excommunicated Person should not be received again into the Church, an ordinary push of Temptation might either have *renewed* or *confirmed* their Contentions, or precipated them into an opinion of *too much severity* against an offending Brother; and that their present frame, made them more than ordinarily obnoxious to these Snares, is evident from the Apostle's caution inserted here in this Discourse, so *abruptly*, that any Man may observe the *necessity* of the Matter, and the *earnestness* of his Affections did lead his Pen. The *Souls* of Men have their general *Discrasia*'s, and Disaffections, as our Bodies have, from a lingring distemperature of the Blood and Humors; in which case, a *small* occasion (like a particular error of Diet, *&c.* in a declining Body) will easily *form* that Inclination into particular acts of Sin.

Vid. *Calvin* in loc:

Fourthly, Satan hath yet a further reach in his Enticements, by the power which he hath upon our *Fancies* and Imaginations: That he hath such a power was discovered before. This being then supposed, how serviceable it is for his end, 'tis now to be considered. Our Fancy is as a *Glass* which with admirable *celerity* and quickness of motion, can present before us all kinds of Objects; it can in a moment run from one end of the Earth to the other; and besides this, it hath a power of *creating Objects*, and casting them into what *forms* and shapes it pleaseth, all which our understanding cannot avoid the sight of. Now the *power* of Imagination is acknowledged by all to be very *great*, not only as working upon a *Melancholy* and distempered Spirit, (of which Authors give us large accounts) but also upon Minds *more remote* from such peremptory Delusions; as may be daily observed in the *prejudices* and *prepossessions* of Men, who by reason of the *impressions*

Burtons Melanch. Part 1. §. 2. P. 93. *Reynolds* Treat. of Passions. c. 4.

of

of Imagination, are not (without difficulty) drawn over to the acknowledgment of the truth of things, and the true understanding of Matters; neither is the *Understanding* only liable to a more than ordinary heat and *rapture* by it, but the *Will* is also quickned and *sharpned* in its desires by this means: Hence is it (as one of the fore-cited Authors observes) that Fancy doth often more toward a Perswasion by its *insinuations*, than a *cogent Argument*, or *rational Demonstration*. *Reynolds* ibid.

This is no less a powerful Instrument in Satan's hand, than commonly and *frequently* made use of; who amongst us doth not find and feel him dealing with us at this Weapon? When he propounds an Object to our Lust, he doth not usually expose it *naked* under the hazard of dying out for want of prosecution, but but presently calls in our *Fancy* to his aid, and there raiseth a *Theatre*, on which he *acts* before our Minds, the Sin in *all its ways and postures*. If he put us upon Revenge, or upon Lusts of Uncleanness, or Covetousness, or Ambition, we are sure (if we prevent it not) to have our Imagination presenting these things to us, as in *lively Pictures* and Resemblances, by which our desires may be enflamed and prepared for consent.

Fifthly, Sometime he shews his Art in preparing and fitting *our Bodies* to his designs, or in fitting Temptations to our Bodies, and the Inclinations thereof. The *Soul* though it be a noble Being, yet is it *limited* by the Body, and incommodated by the *crazyness* and indispositions thereof, so that it can no more act *strenuously* or evenly to its Principles in a *disordered* Body, than it can rightly manage any *Member* of it (in its natural motions) where the Bones are *disjointed*. Hence, Sickness or other bodily Weaknesses do alter the *Scene*, and add another kind of *byass* to the Soul than what it had before. This Satan takes notice of, and either follows his advantage of the *present Indisposition*, or (if he hath some special design) endeavours to *cast* our Body into such a disorder as may best suite his Intention. *Asa* was more easily drawn to be overseen in peevishness and rash anger in his *latter* days, when his Body grew diseased. Satan had his advantage against *Solomon* to draw him to Idolatry when *old age*, and *uxoriousness* had made him more *ductile* to the sollicitations of his Wives; *When* Solomon *was old, his Wives turned away his Heart*, 1 King. 11. 4. The Devil, when he took upon him to foretel *Job*'s blaspheming God to his Face, yet he attempted not

the main design till he thought he had throughly *prepared* him for it, by the anguish and smart of a distempered Body and Mind; and though he failed in the great business of his Boast, yet he left us an experiment in *Job*, that the likeliest way to *prevail* upon the Mind in hideous and desperate Temptations, is to mould the Body to a *suitable* frame: He prevailed not against *Job* to cause him curse God, yet he prevailed far, *he cursed the day of his birth*, and spake many things by the force of that distress, which he professeth himself ashamed of afterwards. The Body then will be in danger (when 'tis disordered) to give a tincture to every action, as a distempered Palat communicates a bitterness to every thing it takes down.

Sixthly, Evil *Company* is a general preparatory to all kinds of Temptation: He enticeth strongly that way. For (1.) Evil Society doth *insensibly dead* the Heart, and quench the heat of the Affections to the things of God; it hath a kind of bewitching power to eat out the fear of the Lord in our hearts, and to take off the weight and power of religious duty; it not only *stops our Tongues*, and retards them in speaking of good things, but *influenceth* the very *Heart*, and poysons it into a kind of deadness and *lethargy*, so that our thoughts run low, and we begin to think that severe watchfulness of Thoughts, and the guard of our Minds to be a needless and *melancholly Self-imposition*. (2.) Example hath a strange insinuating force to *instamp a Resemblance*, and to beget Imitation. *Joseph* living where his Ears were frequently beaten with Oaths, finds it an easie thing (upon a feigned occasion) to swear by the Life of *Pharaoh*. Evil Company is Sins *Nursery*, and Satan's *Academy*, by which he trains up those whose knowledg and hopeful beginnings had made them shy of his Temptations; and if he can prevail with Men to take such Companions, he will with a little labour presently bring them to any Iniquity.

Seventhly, But his *highest* project in order to the enticing of Men, is to engage their *Affections* to an height and *passionateness*. The Scripture doth distinguish betwixt the ἐπιθυμίας and παθήματα, the *Affections* and *Lusts*; clearly implying, that the way to procure *fixed* desires and actual lustings, is to procure those *passionate* workings of the Mind. Gal. 5. 24.

How powerful a part of his Design this is, will appear from the nature of these Passions: which are,

First,

First, *Violent Motions* of the Heart, the very Wings and Sails of the Soul, and every Paſſion in its own working doth expreſs a violence. *Choler* is an earneſt Rage; *Voluptuouſneſs* is nothing leſs; *Fear* is a deſperate hurry of the Soul; *Love ſtrong as Death*; *Jealouſie cruel as the Grave:* each of them ſtriving which ſhould excell in violence, ſo that 'tis a queſtion yet undetermined which Paſſion may challenge the ſuperiority. Vid. *Fenner* Treat. of Affection. *J. F.* Senault of Paſſions. P. 30.

Secondly, Their Fury is *dangerous* and *unbridled*, like ſo many *wild Horſes* let looſe, hurrying their Rider which way they pleaſe: They *move* not upon the command of Reaſon, but oft prevent it in their *ſudden riſe*; neither do they take Reaſons *advice* for their *courſe* proportionable to the occaſion, for often their *humor*, rather than the *matter* of the provocation, gives them *Spurs*; and when they have *evaporated* their heat, they ceaſe, not as following the command of Reaſon, but as *weakned* by their own *violence.*

Thirdly, They are *not eaſily conquered*, not only becauſe they *renew* their ſtrength and onſet after a Defeat, and like ſo many *Hydra*'s heads ſpring up as faſt as cut off, but they are *our ſelves*, we can neither run from them, nor from the love of them.

Fourthly, And conſequently highly *advantageous* in Satan's Deſign and Enticement, when they are driven up to a *Fury* and Paſſionateneſs; for beſides their *inward rage* (which the Scripture calls *burning*) by which Men are *pricked* and goaded on without reſt or eaſe, to *make proviſions for the Fleſh*, and to enjoy or act what their unbridled violence will lead to in the execution of their deſires: They carry all on before them, and engage the *whole Man* with the higheſt eagerneſs *to fulfil every Luſt*, to go up to the higheſt degrees, and with an unſatiable *greedineſs* to yield themſelves *ſervants of Iniquity unto Iniquity.* 1 Cor. 7. 9. Rom. 1. 27. Eph. 2. 3. Rom. 6. 19.

CHAP. XI.

That Lust darkens the Mind. Evidences thereof. The five ways by which it doth blind Men. (1.) *By preventing the exercise of Reason. The ways of that prevention.* (1.) *Secresy in tempting, Satan's subtilty therein.* (2.) *Surprisal.* (3.) *Gradual Intanglements.*

THat Satan doth entice us by stirring up our Lust, hath been discovered; it remains that I next speak to the second thing propounded which was,

That by this power of Lust he *blinds and darkens our Mind.* That the Lusts of Men are the great principle upon which Satan proceeds in drawing on so great a blindness, (as we have spoken of) I shall briefly evince from these few Observations.

First, From the *unreasonableness* and absurdity of some Actions in Men otherwise sufficiently rational. He that considers the acts of *Alexander* in murthering *Calisthenes*, for no other crime than defending the *cause of the Gods*, and affirming that *Temples* could not be built to a *King*, without provoking a *Deity*; and yet this so smoothed, (if * *Quintus Curtius* represent him right) that he seemed to flatter *Alexander* with an opinion of *Deification* after his death: Whosoever (I say) shall consider this cruelty, will condemn *Alexander* as blind and irrational in this matter, and yet no other cause can be assigned hereof, but that his *lust after Glory and Honour* darkned his Reason. The like may be said of his killing *Ephestion*'s Physician, because he died. The brutal fury of that *Consul*, that made a *Slave* to be eaten up with *Lampreys*, for no other fault than the breaking of a Glass, can be ascribed to nothing else but the boyling over of his Passion. A sadder instance of this we have in † *Theodosius senior*, who for an affront given to some of his Officers in *Thessalonica*, commanded the destruction of the City, and the slaughter of the Citizens to the number of 7000, without any distinction of nocent and innocent: This blind rage the *Historian* notes, as the fruit of violent and unbridled Lust in

* Ego autem feram immortalitatem præcor Regi.— Hominem consequitur aliquando, nunquam comitatur Divinitas. *Curt.* lib. 8.

† Immoderata animi concitatione impulsus— facinus crudele ut nefarium commisit. Iracundia — velut Tyrannus omnia suo metu gubernans ruptis habenis, & jugo rationis excusso gladios iniquè contra omnes distrinxit. *Theod.* Hist. Eccles. l. 5. p. 587.

a Man, otherwiſe juſt and gracious. Thouſands of Inſtances of this nature might be added. But,

Secondly, If we conſider the known and *viſible hazards* to Life and Eſtate, and (that which is more,) to that part of them which is *Immortal*; upon all which, Men do deſperately adventure, upon no other ground or motive than the *gratifications* of their Luſts: We may eaſily conclude that there is a ſtrange force and power in their Paſſions to blind and beſot them; and this notwithſtanding, is the common practice of all Men, where Grace (as the only *Eye-ſalve*) doth not reſtore the ſight. The Heathens in all theſe practices of Filthineſs and Folly, recorded *Rom.* 1. 29. They had ſo far a diſcovery of the danger (if they had not impriſoned that *Truth* and Light in *Unrighteouſneſs*, verſ. 18.) that they knew *the judgment of God, that they which commit ſuch things are worthy of death*, verſ. 32. Yet notwithſtanding, the vanity of their Imaginations (influenced by Luſt) darkned their heart ſo much, that they did *not only do theſe things* (of ſo great vileneſs and unſpeakable hazard,) *but had pleaſure in thoſe that did them.*

Thirdly, The blinding power of Luſt is yet more remarkable: When we ſee Men *glorying in their Shame*, and mounting their triumphal Chariots to expoſe themſelves a *Spectacle* to all, in that *garb of deformity* which their Luſts have put them in. 'Tis a blindneſs to do any act againſt the rules of Reaſon, but 'tis a far great blindneſs for Men to pride themſelves in them. What have the iſſues of moſt Wars been, but burnings of Cities, devaſtations of flouriſhing Kingdoms, ſpilling the blood of Millions, beſides all the Famine and other miſeries that follow; yet theſe actions (that better beſeem Tigars, Lions and ſavage Bruits, than Men of Reaſon) are honoured with the great triumphant names of *Vertue*, *Manhood*, *Courage*, *Magnanimity*, *Conqueſt*, &c. If the power and humor of their Luſts of vain-glory and revenge had not quite muffled their underſtandings, theſe things would have been called by their *proper names*, of Murther, Cruelty, Robbery, *&c.* and the Actors of ſuch *Tragedies*, inſtead of triumphal *Arches* and acclamations of Praiſe, would have been buried under heaps of Ignominy and perpetual Diſgraces, as *Prodigies* of Nature, *Monſters* of Men, and *Haters* of Mankind.

Fourthly, But there is yet one Evidence more plain and convincing. When our Luſts *are up*, though *Reaſon* offer its *aids* to allay the Storm, yet the wiſeſt of Men (otherwiſe compoſed and

and calm) are ſo far from taking the advantage of its guidance, that oftentimes they *trample* upon it and deſpiſe it; and as if Luſts (by ſome ſecret *Incantation*) had made them *impenetrable*, they are not capable of its light and conduct, and can make no more uſe of it, than a *blind* Man can do of a *Candle*. To this purpoſe, let us obſerve the carriage of Diſputants; if Men do any way publickly engage themſelves in a Conteſt of this nature, though Truth can be but on the one ſide, yet both Parties give Arguments, and anſwer Objections with equal confidence of victory, and a contempt of the reaſons and ſtrength of each others diſcourſes: and this proves ſo fatal to him that maintains the miſtake or untruth, that not one of a thouſand hath the benefit and advantage for the finding of Truth, which free and *unprejudiced Byſtanders* may have; ſo true is that, *Omne perit judicium cum res tranſit in affectum*, When Affections are engaged, Judgment is darkned. 'Tis a thing of common obſervation, that when Men are diſcourſed into *Anger* and Heat, they preſently grow *abſurd*; are diſabled for ſpeaking or underſtanding Reaſon, and are oft hurried to ſuch inconveniences and miſcarriages, that they are *aſhamed* of themſelves; when they *cool* and the fit is over, *Impedit ira animum*, &c. To all this might be added, the power of Luſt in Perſons *voluptuous*, who dedicate themſelves to the pleaſures of the Fleſh. Thoſe *that ſerve divers Luſts and Pleaſures*, their ſlaviſh Eſtate, their baſe Drudgery, do clearly evince that Luſt *unmans* them, and puts out their Eyes. *Mark-Antony* by this means became a Slave to *Cleopatra*; never did a poor Captive ſtrive more to obtain the good will of his Lord than he to pleaſe this Woman, inſomuch that beſotted with his Luſt, he ſeemed to want that *common foreſight* of his danger, which the ſmalleſt meaſure of Reaſon might have afforded to any, and ſo dallied himſelf into his ruine. From all theſe Conſiderations and Inſtances, it appears out Luſts afford ſuch Vapours and Miſts, that our Reaſon is darkned by them, or rather, they are like a *Doſe of Opium* that ſtrongly ſtupifies and binds up the Senſes. But yet it remains that the various ways by which our Luſts do blind us be particularly opened, and they are five. (1.) Our Luſts blind us by *preventing* the uſe and exerciſe of Reaſon. (2.) By *perverting* it. (3.) By *withdrawing* the Mind from it. (4.) By *diſturbing* it in its operation. And (5.) By a *deſperate precipitancy*. All which I ſhall more fully explain.

First,

First, Our Lusts blind us by *preventing* and intercepting the exercise of Light and Reason, and Satan in this case useth these deceits.

First, He endeavours so to *stir up* our Lust, as yet to *conceal his design*. *Secresie* is one of his main *Engines*, he doth not (in this case) shew his Weapon before he strikes; and indeed his Policy herein is great, For (1.) By this means he takes us at *unawares*, secure, and unprepared for resistance. (2.) We are often ensnared *without noise*, and before our consideration of things can come in to *rescue* us. (3.) If he get not his whole design upon us this way, yet he oft makes an *half victory*; by this means he procures an half consent, or inclination to sin before we discover that we are under a Temptation; for when the *Foundation* of a Temptation is laid *unespyed*, then we awaken with the Sin *in our hand*, as sleeping Men awake sometime with the word in their mouths. If any question, how can these things be? how can he *steal* a Temptation upon us with such secresie? I answer, he can do it these three ways.

First, He sometimes after a *careless manner*, and as it were by the by, *drops* in a Suggestion into our hearts, and that without noise or importunity, giving it (as it were this charge,) *stir not up*, *not awaken him*; and then he sits by to observe the issue, and to see if the *Tinder* will take fire of it self. Thus many a motion thrown into our hearts, as it were accidently, or ever we are aware, begets a sudden flame.

Secondly, He sometimes *fetcheth a compass*, and makes a thing far *different* to be a *Preamble* or Introduction to his intended design. Thus by Objects, Imployments, Discourse, or Company, that shew not any direct tendency to evil, doth he insensibly occasion Pride, Passion or Lust. How slyly and secretly doth he put us upon what he intends as a further snare? how unawares, while we think of no such thing, are we carried sometime upon the borders of Sin, and into the enemies quarters? Satan in this acts like a Fowler, who useth a stalking Horse, as if he were upon some other imployment, when yet his design is the destruction of the Bird.

Thirdly, Another way of Secresie is his raising a *croud of other thoughts* in the Mind, and while these are mixed and confusedly floating in the Understanding or Fancy, then doth he thrust in among them the intended Suggestion, and then suffering the rest

to

to vaniſh, he by little and little ſingles this out as a more ſpecial object of conſideration, ſo that we caſt a ſudden glance upon this, and we are often taken with it before we conſider the danger. In this Satan doth as Souldiers, who take the advantage of a Miſt to make a nearer approach to their Enemies, and to ſurpriſe them before diſcovery of the danger: This he doth with us while we are in a *Muſing fit*, or a *Melancholy dream*.

A ſecond Deceit for the *preventing* of a ſerious conſideration, is *ſudden Surpriſal*. In the former he endeavoured to *conceal the Temptation* while he is at work with us, but in this he *ſhews the Temptation plainly*, only he ſets upon us without giving of us *warning* of the onſet; but then he backs it with all the violent importunity he can, and by this he hinders the recollecting of our ſelves and the aid of Reaſon. This courſe Satan only takes with thoſe whoſe Paſſions are apt to be *very ſtirring* and boyſterous; or ſuch as being his Slaves and Vaſſals are *more ſubject* to his commands. Thus a ſudden provocation to an angry Man, gives him not time to conſider, but carries him headlong. A *ſurpriſe* of Occaſion and Opportunity, is frequently a *conqueſt* to thoſe that have any *earneſtneſs* of Hope, Deſire, or Revenge: Surely *David* was taken at this advantage in the matter of *Bathſheba*. And here we may note, that good Men upon ſuch a *ſudden motion*, do *yield* (without any blow or ſtrugling) to that, which at *other times* they could not be drawn to by many *reaſons*.

Thirdly, Conſideration is prevented by *gradual Intanglements*. Satan ſo orders the matter that Sin creeps on upon us as Sleep, by *inſenſible degrees*: For this end ſometimes he *diſſembles* his Strength and ſets upon us with *lower* Temptations, and with leſs force than otherwiſe he could: He knows we are not moved to *extreams*, but by *ſteps* and *habits*, are not confirmed, but by *gradual* proceedings; to take too great ſtrides, may *ſometime* prevail at preſent, but the ſuddenneſs and greatneſs of the alteration begetting a *ſtrangeneſs* on the Soul, may occaſion *after-thoughts* and recoyling: Therefore he tempts firſt to *thoughts*, then to a *delight* in theſe thoughts, then to the *continuation* of them, then to *reſolve*, and ſo on to *practice*. And in like manner, he tempts ſome to make bold with a *ſmall matter*, which ſhall ſcarce come under the notion of wrong; then to a *greater*, and ſo gradually to *higher* things, and thus he inſenſibly brings on a thieviſh Inclination and Practice. For the ſame end ſometimes he ſhews his skill in the

the management of Occaſions, he imperceptibly hooks Men into Sin, by drawing them firſt to be bold with *Occaſions*; he tells them they may ſit at the Ale-houſe, and yet not be drunk; that they may keep Familiarity, and yet not be lewd; that they may look upon a Commodity, and yet not ſteal: and when the *Occaſions* are by this means made *familiar* to them, then he puts them on a ſtep further, but by ſuch ſlow motions, that the progreſs is ſcarce diſcerned till they be in the Snare.

CHAP. XII.

Of Satan's perverting our Reaſon. His ſecond way of blinding. The poſſibility of this, and the manner of accompliſhing it directly, ſeveral ways; and indirectly, by the delights of Sin, and by Sophiſtical Arguments; with an account of them.

THe ſecond way by which Satan blinds us through the power of Luſt, is by *perverting* and *corrupting* our Reaſon, drawing it to approve of that, which it firſt *diſapproved*. That our Luſts have ſuch a power upon the Underſtanding to make ſuch an alteration, need not ſeem ſtrange to thoſe that ſhall conſider, that the Scripture propounding the knowledg of the higheſt Myſteries, doth poſitively require (as a neceſſary prerequiſite to theſe things) that we *lay aſide all filthineſs and ſuperfluity of naughtineſs* (in theſe terms, noting the loathſom defilement of our Luſts) that ſo we may *receive the ingrafted Word*; ſtrongly implying that our Luſts have a power to *elude* and evade the *ſtrongeſt reaſons*, and to hinder their entertainment: Which our Saviour notes, to have been alſo the cauſe of the Jews blindneſs, *How can ye believe which receive honour one of another?* their luſts of Honour ſtood in their Light, and perverted their Reaſon. Jam. 1. 20. Joh. 5. 44.

But becauſe this may ſeem to ſome almoſt impoſſible that Luſts ſhould turn our *Sun* into darkneſs, I ſhall a little explain it.

The Underſtanding doth uſually, (if practice of Sin have not put out its light) *at the firſt* faithfully *repreſent* to our Mind the na-

ture of Good and Evil in matters of Temptation and Duty; yet its power in this case is only *directive* and suasive to the *Will*, not *absolutely imparative*; the Will must follow the Understandings dictate, but is not under any necessity of following its *first advice*; 'tis the *ultimum dictamen*, the last dictate that it is engaged to follow: However the Will (in the case last mentioned) be dependant upon the Understanding, yet the *Understanding* doth also *quoad exercitium*, depend upon the *Will*, and as to the *act of consideration*, is under its command; so that after the Understanding hath faithfully represented the evil of a Sin, the Will can command it to another consideration, and force it to *new thoughts* and consultations about it; in which case, the Will doth *prompt* the Understanding, tells it what *verdict* it would have it to bring in, and so doth really sollicite and beg for a complyance.

The Understanding is *ductile* and capable of being *brib'd*, and therefore suffers its *right Eye* to be put out by the Will, and as a false Witness or a partial Judge gives sentence *as the Will would have it*; and thus (as one observes) the Understanding and Will, are like *Simeon* and *Levi*, *Brethren in evil*, mutually complying with, and gratifying each other.

Fenner Epist. Dedicatory to *Mystery of saving Grace.*

The possibility of Lusts perverting our Understanding being discovered, the way and manner how Lust doth thus corrupt it, is needful to be opened.

Lust exerciseth this power under the management of Satan, *directly* and *indirectly*.

First, Our Reason is *directly* perverted, when it is so far wrought upon as to call that *Good*, which is indeed plainly and apparently *Evil*. So great a corruption is not common and ordinary, neither can the heart of Man be *easily* drawn to go so palpably against clear light and evidence: 'Tis therefore only in *some Cases*, and in *some Persons*, either of *weaker* Faculties, or of extraordinarily *debauched* Principles that Satan can work up Lust to give so great a darkness: However 'tis evident that Satan useth these deceits in this thing.

First, He strives (where the matter will bear it) to put the *name* of *Vertue* or Good upon Actions and things that are not so. This Temptation doth most appear in those things that are of a *doubtful* and disputable nature, or in those Actions which in their appearance or *pretensions* may seem to be *vertuous*. Whatever Sin is capable of any Paint or Varnish, that he takes the advantage of.

of. *Saul*'s Sacrificing was a great iniquity, and yet the pretence of the *general Goodneſs* of the action (being in it ſelf commanded) and the ſuppoſed *Neceſſity* of *Saul*'s doing it, becauſe *Samuel* came not, were conſiderations upon which his Underſtanding warranted to him that undertaking. *Paul*'s Perſecution, (though a real gratification of his envious luſtings) by his blinded Underſtanding was judged duty: What more common than for Worldly-mindedneſs and Covetouſneſs, to be called a faithful and dutiful care for the proviſion of our Families? Lukewarmneſs is often juſtified under the notion of Moderation and Prudence; and any thing that can but pretend any *kindred* to, or reſemblance of Good, our Luſts preſently prevail for an approbation and vindication of it.

Secondly, Satan uſeth the advantage of *Extreams*, for the corrupting of our Underſtandings. To this purpoſe he doth all he can to make ſuch an Extream *odious* and diſpleaſing, that ſo we may run upon the *contrary*, as matter of duty. Many there are whoſe heads are ſo weak, that if they ſee the danger of *one Extream*, they never think themſelves in ſafety till they fly to a *contrary Exceſs*, and then they think the Extream they embrace needs no other juſtification, than the apparent Evil of what they have avoided. Satan knowing this, like the *Lapwing*, makes the greateſt noiſe when he is furtheſt from his Neſt, and in much ſeeming earneſtneſs, tempts us to ſomething that is moſt croſs to our Temper or preſent Inclination; or endeavours to render ſomething ſo to us, not with any hopes to prevail with us there, but to make us run as far from it as we can into another Snare, and alſo to make us believe that we have done well and *avoided* a Temptation, when indeed we have but *exchanged* it.

Thirdly, He directly blinds our Underſtandings in ſinful Practices, by engaging us to *corrupt Opinions* which lead to wicked or careleſs Courſes. Satan with great eaſe can put Men upon Sin, when once he hath prevailed with them to receive an error, which directly leads to it. Corrupt Principles do naturally corrupt Practices, and both theſe may be obſerved to meet in thoſe deluded ones, whom the Scripture mentions, *that denyed the only Lord God, and Jeſus Chriſt, turning alſo the grace of God into laſciviouſneſs*; falſe-Teachers that brought in *damnable Hereſies*, counted it *pleaſure to riot*, had *eyes full of Adultery*, and *could not ceaſe from Sin*. With what confidence and ſecurity will Sin be practiſed when Jude 4. 2 Pet. 2. 1, 13, 14.

when an *Opinion* signs a *Warrant*, and pleads a Justification for it?

Fourthly, In Actions, whose goodness or badness is principally discoverable by the *ends* upon which they are undertaken, 'tis no great difficulty for Satan, to impose upon Men a Belief that they *act* by *ends* and respects, which do *not indeed move* them at all; and in this case Men are so blinded, that they do not, or will not know or acknowledge they do evil; the *matter* of the Action being *warrantable*, and the *end* being out of the *reach* of common discovery, they readily believe the *best* of themselves; and looking more at the warrantableness of the nature of the act in the general, than at their grounds and intentions, they think not that they do evil. This was a fault which Christ observed in the Disciples when they called for *fire from Heaven* upon the *Samaritans*: the thing it self *Elias* had done before, and Christ might have done it then, but they wanted the *spirit of Elias*; and therefore Christ rejects their motion as unlawful *in them*, who considered not that a Spirit of Passion and Revenge did altogether influence them, and instead of shewing a just displeasure against the *Samaritans*, he shews that Satan had blinded them by their Lust, and that the thing they urged was so far from being good, that it was apparently evil, in that they were acted by *another Spirit* than they *imagin'd*. This way of deceit is very common. How often may we observe Christians pretending *conscientious dissatisfactions* about the actions of others, when the private spring that animates them is some *secret grudge* that lyes at the bottom; and yet because the thing wherein they are dissatisfied may truly deserve *blame*, they are not apt to *condemn* themselves but think they do well.

Luk. 9. 55.

Secondly, Lusts also pervert our Reason and Knowledg *indirectly:* and this is, when we are not *so far* blinded, as to believe the thing unto which we are tempted, to be *good absolutely*; yet notwithstanding, we are perswaded of *some considerable goodness* in it, and such as may for the present be embraced. For this purpose Satan hath ready these *two* Engines:

First, He sets before us the *Pleasures*, Profits and other *delights* of Sin: These he heightens with all his Art and Skill, that he may fix in our Minds this conclusion, that however it be *forbidden*, yet it would conduce much to our *satisfaction* or advantage if it were practised; and here he promiseth such golden ends and fruits

fruits of Sin, as indeed it can never lead unto, inviting us in the words of the Harlot, *I have decked my Bed with coverings of Tapestry, with carved Works, with fine Linnen of Egypt. I have perfumed it with Myrrhe, Aloes and Cinnamon. Come, let us take our fill of these delights.* Thus he set upon *Eve*, *Taste this Fruit, and ye shall be as Gods.* Thus he attempted Christ himself, *All these will I give thee*, proffering the Kingdoms of the World, and the Glory of them. The pleasures of Sin are Satans great *Bait*, and these strongly invite and stir up our Lusts; yet because the fear of the danger may stick in the Heart, *'Tis pleasant, but O I dare not*, saith the Sinner, *I fear the hazard or the evil that may follow:* Therefore Satan hath his other Engine at hand to blind us, and to carry our Minds from such considerations, and that is, Prov. 7. 16.

Secondly, His *Sophistical Arguments*, by which the danger may be lessened; of these his Quiver is full. As,

First, He urgeth that the Sin tempted to *is little.* But a *little one*, 'tis not (saith he) so great a matter as you make it, there are other Sins far greater, and these also practised by Men that profess as much as you. Thus he would *shame* us (as it were) out of our *fear*, by calling it *severity*, *niceness*, or an unnecessary *precisenes*. If this prevail not,

Secondly, He hath then another Argument. Oh (saith he) be it so, that it is a *little more* than ordinary, yet it is *but once*; *taste* or try it, you need not engage your selves to *frequent* practice, you may retreat at pleasure. But if the fear of the danger prevail against this, then,

Thirdly, He labours to put us under a kind of *necessity* of sinning, and this he pleads as a justification of the evil. 'Tis not altogether right, but you cannot well avoid it. This *plea* of necessity is *large*, occation, example, command of others, strength of inclination, custom, and what not, are pleaded by him in this case; some particularly reckon them up: and rather than some Men will *acknowledg* the evil, they will blame Gods *decree*, as if they were *necessitated* by it, or his providence, as *Adam*, *The Woman that thou gavest me, she gave me of the Tree: David's* bloody resolve against the house of *Nabal* seems to be justified by him, from *Nabal's* great ingratitude, *In vain have I kept all that this Fellow hath in the Wilderness*, &c. and as one engaged by a necessity of repaying such wrongs and affronts, doth he determine to cut them off. *Aaron* (when he was taxed by *Moses* about the golden Calf) Vid. *Dyke* Deceitfulness of Heart. p. 139. &c. 1 Sam. 25. 21.

Calf) excuſeth the matter by a pretended neceſſity of doing what he did upon the violent importunity of ſuch an heady People; and that when *Moſes* was not to be found, *Thou knoweſt the People, that they are ſet on miſchief.* This that he urged to *Moſes*, Satan no doubt had urged to him, and he had acquieſced in it, as ſomething that he thought would excuſe, or at leaſt mitigate the offence. Yet if the Sinner break through this Snare,

Exod. 32. 22.

Fourthly, He comes on with a ſofter plea of *infirmity*; and endeavours to perſwade Men that they may yield under pretence of *being forced*, and that their *ſtrivings* and *reluctancies* will *leſſen* the evil to an apparent *ſin of infirmity*; and thus he beſpeaks them, *Have not Gods Children infirmities? they ſin, though with reluctancy, and doeſt not thou reſiſt? doth not the fear that is in thy heart ſhew an unwillingneſs*; mayeſt thou not plead, *the evil that I would not do, that do I? if thou yield, will not God account it a rape upon thine integrity?* If this Arrow ſtick not,

Fifthly, Then he extenuates the offence, by propounding ſome ſmaller *good* or convenience that may *follow* that evil. And this, though it be a way of arguing, directly contrary to that rule, *Do not evil that good may come*, yet it oft proves too ſucceſsful; and 'tis like that common ſtratagem of War when by the propoſal of a *ſmall booty* in view, the Enemies are drawn *out of their Hold* into a *fore-contrived* Danger. Thus Satan pleads, This *one act of Sin may put you into a capacity of honouring God the more.* Some have admitted advancements and dignities *againſt Conſcience*, upon no better ground, but that they might *keep out Knaves*, and that they might be in a condition to be *helpful* to good Men. Surely the Devil prevailed with *Lot* by this Weapon, when he offered the proſtitution of his Daughters to the luſts of the *Sodomites*, that the Strangers (as he thought them) might be preſerved; *by this evil* (thinks he) *a greater may be avoided.* *Herod*'s Conſcience could not at firſt conſent to the cutting off the head of *John Baptiſt*, but when Satan ſuggeſts the obligation of his Oath, he concludes, that in the killing of *John* he ſhould eſcape the violation of the Oath; Thus a *pretended good* to come, becomes a *pander* to a preſent certain iniquity. Now if after all theſe arguings the Conſcience carrieth an apprehenſion of danger, then

Sixthly, He plainly diſputeth the *poſſibility of the eſcape of danger, though the ſin be committed.* All the inſinuations of pleaſure and advantage by which *Eve* was tempted, could not *at firſt* blot out her

her *fears* of the conſequence of that trangreſſion, it did ſtick in her mind ſtill, *leſt we* die; then Satan plainly denyeth the danger ſhe feared, *Ye ſhall not ſurely die, the threatning* (ſaith he) *it may be was but for trial, or without a ſtrict and poſitive purpoſe in God to execute it, there is no certainty that God was in good earneſt when he ſpake ſo.* The Devil uſually urgeth the *Mercy* of God, the *Merits* of Chriſt, his *Promiſes* of Pardon, the *Infirmities* of the Saints, *their Sins*, and *Repentances*, &c. From all theſe drawing this concluſion, that we may venture upon the Temptation without any apparent hazard. *'Tis but repenting* (ſaith he) *and that is an eaſie work to a gracious Soul, God is ready to be reconciled, even to a Prodigal Son; he is not ſo cruel as to caſt away any for a ſmall matter, he that waits to be gracious will not ly at catch for opportunities and occaſions to deſtroy us, he that delights not in the death of a Sinner will not delight to take ſtrict exceptions againſt every failing.*

If Satan can prevail with us to *extenuate* the Sin, to *ſlight* the hazard, or any way to leſſen it upon any of the forementioned accounts; then having poſſeſſed us before with high *apprehenſions* of delights and ſatisfactions in the Sin, he quickly perſwades to *accept* the motion, as having a conveniency and advantage in it not to be deſpiſed: and thus doth he *indirectly pervert* our Reaſon, which is the ſecond way by which he blinds us, through the working of our Luſt.

CHAP.

CHAP. XIII.

Of Satan's diverting our Reason, being the third way of blinding Men. His policies for diverting our Thoughts. His attempts to that purpose in a more direct manner; with the degrees of that procedure. Of disturbing or distracting our Reason, which is Satan's fourth way of blinding Men. His deceits therein. Of precipitancy, Satan's fifth way of blinding Men. Several deceits to bring Men to that.

THirdly, Satan blinds the Sons of Men by *diverting and withdrawing their Reason*, and taking it off from the *pursuit* of its discovery or apprehensions. For sometime it cannot be induced to go so contrary to its Light, as to call evil good, either *directly* or *indirectly*: Then is Satan put to a new piece of Policy; and if the frame of the Heart and the matter of the Temptation suit his design, he endeavours to *turn the stream* of our thoughts either wholly *another way*, or to *still them* by turning them into a *dead Sea*, or by some trick to beguile the Understanding with some *new dress* of the Temptation. So that we may observe in Satan a *threefold* policy in a subserviency to this design: for,

First, Satan sometime *ceaseth* his pursuit and lets the matter fall, and thinks it better to *change* the Temptation than to *continue* a sollicitation at so great a disadvantage. When he tempted Christ and could not prevail, he *departed for a season* with a purpose to return at some fitter time, which Christ himself was in expectation of, knowing it to be his manner to ly in wait for advantages, and accordingly when his suffering drew nigh, which (as he speaks to the Jews,) was *their hour and power of darkness*, he foretold his return upon him, *Now the Prince of this World cometh:* however, this attempt of his against the *Lord Jesus prevailed* not, yet he shewed his *Art and Skill* in the *suspending* of his Temptation to a more sutable time. And the success of this against us is sadly remarkable:

Luk. 4. 13.

Luk. 22. 53.

remarkable, for however we reſiſt, and at preſent ſtand out, yet his ſolicitations are often like *leaven*, which while 'tis hid in our thoughts, doth not a little *ferment* and change them, ſo that at his return, he often finds our *Luſts prepared* to raiſe greater clouds upon our Mind. Many there are that *reſiſt* ſtrongly at preſent that which they *eaſily ſlide* into, when Satan hath given them *time to breath*; that *ſay I will not*, and yet *do it afterwards*.

Secondly, He ſometimes withdraws their conſiderations, by *buffing them up with a confidence that they are above the Temptation:* As a *conqueſt* in a ſmall *skirmiſh*, begetting an *opinion* of victory, makes way for a *total* overthrow over a careleſs and ſecure Army. We are too apt to triumph over Temptations, becauſe we give the firſt on-ſet with *courage* and reſolution. Chriſt forewarned *Peter* of his denyal, he ſtoutly *defies* it, and not improving this Advertiſement to Fear and Watchfulneſs, Satan who then was upon a deſign to *ſift him*, took him at that advantage of *ſecurity*, and by a contemptible inſtrument overthrew him. Thus while we grow ſtrong in our apprehenſions by a denyal of a Sin, and undervalue it as below us, our Confidence makes us careleſs, and this lets in our ruine.

Thirdly, If theſe ways of Policy fail him, he *ſeemingly complies with us, and is content we judge the matter ſinful, but then he proffers his ſervice to bring us off by diſtinctions*; and here the Sophiſter uſeth his skill to further our Underſtanding in framing *excuſes*, coyning *evaſions*, and ſo doth *out-ſhoot* us in our *own Bow*. The *Corinthians* had learned to diſtinguiſh betwixt eating of Meat in an *Idols* Temple in *honour to the Idol*, and as a *common Feaſt* in civility and reſpect to their Friends that invited them: this preſently withdrew their conſideration, and ſo quieted them in that courſe, that the *Apoſtle* was forced to diſcover the fallacy of it. The *Iſraelites* curſed him that gave a Wife to any of the Tribe of *Benjamin:* but when they turned to them in compaſſion, they ſatisfied themſelves with this poor diſtinction, that they would not *give them Wives*, but were willing to *ſuffer them to take them*. 'Tis a common ſnare in matters of Promiſe, or Oath, where Conſcience is ſtartled at a *direct violation* thereof, by ſome pitiful *ſalvo*, or *ſilly evaſion*, to blind the Eyes; and when they dare not *break* the Hedge, to *leap over* it by the help of a *broken Reed*. Judg. 21. 18, 20.

But I muſt here further obſerve, that Satan doth ſometimes ſet aſide theſe Deceits aforementioned, and trys his ſtrength for the

withdrawing of our consideration from the danger of Sin, in a more *plain and direct* manner, that is, *by continuing the prospect of the sweets and pleasures of Sin under our Eye, and withal, urging us by repeated solicitations to cast the thoughts of the danger behind our back*: In which he so far prevails sometimes, that Men are charged with a deep *forgetfulness* of God, his Law, and of themselves, yet usually it ariseth to this by degrees: As

First, When a Temptation is before us, and our conscience *reluctis* it, if there be any inclination to *recede* from a conviction, the motion is resisted with a *secret regret* and sorrow. As the young Man was said to *go away sorrowful*, when Christ propounded such terms for Eternal Life as he was not willing to hear of: So do we, our Heart is divided betwixt *Judgment* and *Affection*, and we begin to wish that it might be *lawful* to commit such a Sin, or that there were *no danger* in it; nay, often our *wishes* contradict our *prayers*, and while we desire to be delivered from the Temptation, our private wishes beg a denyal to those supplications.

Secondly, If we come thus far, we usually proceed to the next step, which is, to *give a dismission to those thoughts that oppose the Sin*: We say to them, as *Felix* to *Paul*, *Go thy way for this time, and when I have a convenient opportunity I will send for thee.*

Thirdly, If a plain dismission serve not to repel these thoughts, we begin to *imprison the Truth in Unrighteousness*, and by a more peremptory refusal to stifle it, and to keep it under, and become at last *willingly ignorant.*

Rom. 1. 18.
2 Pet. 3. 5.

Fourthly, By this means at last the Heart grows *sottish and forgetful*: The heart is *taken away*, as the Prophet speaks, and then do these thoughts of conviction and warning at present *perish together.* This withdrawing of our consideration is Satan's third way of blinding us. Follows next

The fourth way by which our Lust prevails in Satan's hand to blind Knowledg, and that is by *distracting and disturbing it in its work.* This piece of subtilty Satan the rather useth, because 'tis attended with a double advantage, and like a *two-edged sword* will cut either way. For (1.) A *confusion* and distraction in the Understanding, will hinder the *even* and clear *apprehensions* of things, so that those principles of Knowledg cannot reach so deep, nor be so firm and full in their application: For as the Senses, if any way distracted or hindred, though never so intent, must needs suffer prejudice in their operations; a thick Air or Mist not only hinders

hinders the ſight of the Eye, but alſo conduceth to a miſrepreſentation of Objects: Thus is the Underſtanding hindred by confuſion. But (2.) If this ſucceed not, yet by this he hinders the *peace and comfort* of God's Children: 'Tis a trouble to be haunted with evil thoughts. To work this diſtraction,

Firſt, Satan uſeth a *clamorous importunity*, and doth ſo follow us with Suggeſtions, that what way ſoever we turn they follow us; we can think nothing elſe, or hear nothing elſe, they are ever before us.

Secondly, He worketh this diſturbance in our thoughts by *levying a legion* of Temptations againſt us; *many at once*, and of *ſeveral kinds*, from *within*, from *without*, on every ſide, he gathers all from the *Dan* to the *Berſheba* of his *Empire* to oppreſs us with a multitude; ſo that while our thoughts are *divided* about many things, they are *leſs fixed* and obſervant in any particular.

Thirdly, He ſometimes endeavours to *weary us out with long Sollicitations*. As thoſe that beſiege a City, when they cannot *ſtorm*, endeavour to waſte their Strength and Proviſions by a *long Siege*: His deſign in this is to come upon us (as *Ahitophel* counſelled *Abſolom*) when we are *weary and weak-handed* by watching and long reſiſtance.

Fourthly, But his chief deſign is to take the *advantage of any trouble inward or outward*, and by the help of this he dangerouſly *diſcompoſeth* and diſtracts our Counſels and Reſolves. If any have a Spirit diſtemper'd, or ly under the apprehenſions of Wrath, 'tis eaſie for him to confound and *amaze* ſuch, that they ſhall ſcarce know what they *do*, or what they *think*. The like advantage he hath from outward Afflictions, and theſe opportunities he the rather takes, for theſe Reaſons.

Firſt, Uſually inward or outward troubles leaves ſome *ſtamp of murmuring* and ſullenneſs upon our Hearts, and of themſelves diſtemper our Spirits with a ſad inclination, *to ſpeak in our haſte*, or *to act unadviſedly*. *Job*'s affliction imbittered his Spirit, and Satan miſſeth not the advantage; then he comes upon him with Temptations, and prevailed ſo far, that he ſpake many things in his anguiſh, of which he was aſhamed afterward, and hides his face for it; *Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.* Job 40. 5.

Secondly, By reaſon of our Burthen we are *leſs weildy*, and more unapt to make any reſiſtance. God himſelf expreſſeth the

condition of such, under the similitude of those *that are great with young*, who because they cannot be driven fast, he *gently leads* them: But Satan knows a small matter will discompose them, and herein he deals with us, as *Simeon* and *Levi* dealt with the *Sechemites* who set upon them when they were *sore* by circumcision.

Thirldly, Troubles *of themselves* occasion *Confusion*, multitudes of Thoughts, Distractions and Inadvertencies. If Men see a hazard before them they are presently at their wits end, they are puzled, they know not what to do, thoughts are divided, now resolving this, then presently changing to a contrary purpose. 'Tis seldom but *as in a multitude of words there is much folly*, so in a distraction of Thoughts there are many Miscarriages, and Satan with a little labour can improve them to more; here he works unseen, in these *troubled Waters* he loves to angle, because his Baits are not discerned.

Fifthly, Our Considerations and Reasonings against Sin are hindred by a *bold forward precipitancy*. When Men are hasted and pressed to the committing of Sin, and like the *deaf Addar* stop their Ears against *the voice of the Charmer*: in this case the rebellious *Will* is like a *furious* Horse, that takes the *Bridle in his Teeth*, and instead of *submitting* to the government of his Rider, he carries him violently whither he would not. Thus do Men rush into Sin as the Horse into the Battel. The devices by which Satan doth forward this, we may observe to be these among others.

First, He endeavours to *affright* Men into an *hopelesness of prevailing against him*, and so intimidates Men that they throw down their Weapons, and yield up themselves to the Temptation; they conclude there is no hope by all their resistance to stand it out against him, and then they are easily perswaded to comply with him. To help this forward, Satan useth the Policy of *Souldiers*, who usually *boast* high of their *strength* and resolutions, that the hearts and *courage* of their Adversaries failing, the *Victory* may fall to them without *stroke*. The Devil expresseth a disdain and scorn of our weak opposition, as *Goliah* did of *David*, *Am I a Dog, that thou comest to me with Staves? doest thou think to stand it out against me? 'tis in vain to buckle on thine Armour, and therefore better were it to save the trouble of striving than to fight to no purpose.* With such like arguings as these, are Men sometimes prevailed with to throw down their Weapons, and to over-run their Reason through fear and hopelesness.

Secondly,

Secondly, Sometimes he is more ſubtile, and *by threaping Men down, that they have conſented already, he puts them upon deſperate adventures of going forward.* This is uſually where Satan hath uſed *many* ſollicitations *before*, after our hearts have been urged ſtrongly with a Temptation; when he ſees he cannot win us over to him, then he *triumphs* and boaſts we are *conquered already*, and that our thoughts could not have *dwelt* ſo long upon ſuch a *ſubject*, but that we had a *liking* to it, and thence would perſwade us to go on and enjoy the *fulneſs* of that delight which we have already *ſtoln* privately, *over Shooes, over Boots.* Now though his arguings here be very weak, (for though it be granted, that by the ſtay of the Temptation on our thoughts he hath a *little entangled* us, it cannot hence be inferred that it is our wiſdom to entangle our ſelves *further*,) yet are many overcome herewith, and give up themſelves as already conquered, and ſo give a ſtop to any further conſideration.

Thirdly, When Men will not be *trapanned* into the Snare by the former deluſions, he attempts to work them up to a *ſudden and haſty reſolve of ſinning*; he prepares all the materials of the Sin, puts every thing in order, and then carries us (as he did Chriſt) into the Mountain, to give us a proſpect of their beauty and glory: *All theſe* (ſaith he) *will I give thee; do but conſent, and all are thine.* Now, albeit there are arguments at hand, and ſerious conſiderations to deter us from practice, yet how are all laid aſide by a quick reſolve? Satan urgeth us by violent *hurry*, (as Chriſt ſaid to *Judas*) *what thou haſt to do, do it quickly*; the Soul perſwaded with this puts on a ſudden boldneſs and reſolution, and when Reaſon doth offer to *interpoſe*, *it holds faſt the door*, becauſe the *ſound of its Maſters feet is behind it*; doth it not ſay to it ſelf, *Come, we will not conſider, let us do it quickly before theſe lively conſiderations come in to hinder us*; 'tis loth to be reſtrained, and conceiteth, that if it can be done *before Conſcience awaken* and make a noiſe, all is well; as if Sin *ceaſed* to be ſinful, becauſe we by a violent haſte endeavoured to *prevent* the admonition of Conſcience. Thus they enjoy their Sin (as the *Iſraelites* eat their Paſſover) *in haſte, and with their ſtaves in their hands.*

Fourthly, When Opportunities and Occaſions will well ſuit it. He takes the advantage of a *paſſionate and ſullen Humor*, and by this means he turns us clearly out of our Byaſs: Reaſon is trampled under-foot, and Paſſion quite over-runs it. At this diſad-

vantage

vantage the Devil takes *Jonah*, and hardens him to a ſtrange *reſolve* of quarrelling God, and *juſtifying* himſelf in that Inſolency. The *Humor* that Satan wrought upon, was his *fretful ſullenneſs* raiſed up to a great height by the diſappointment of his expectation, and this makes him break out into a *Cholerick* reſolution, *I do well to be angry*. Had he been compoſed in his Spirit, had his Mind been calm and ſedate, the Devil (ſurely) could not by any arguments have drawn him up to it; but when the *Spirit* is in a *rage*, a *little* matter will *bind* Reaſon in *Chains*, and puſh a Man upon a *deſperate careleſneſs* of any danger that may follow; ſutable to that expreſſion of *Job*, chap. 13. 13. *Let me alone that I may ſpeak, and let come on me what will.*

Fifthly, All theſe are but ſmall in compariſon of thoſe *deliberate determinations which are to be found with moſt Sinners*, who are therefore ſaid to ſin with an *high hand*, *preſumptuouſly*, *wilfully*, *againſt Conſcience*, *againſt Knowledg*, and this ordinarily to be found only among thoſe whom a *cuſtom* of Sin hath hardned and confirmed into a *boldneſs* of a wicked way and courſe. When the ſpirits of Men are thus *harneſſed* and prepared, Satan can at pleaſure almoſt *form* them into a *deliberate reſolve*, to *caſt the commandment behind their back*, and *to refuſe to hearken*. When any Temptation is offered them, if God ſay, *Ask for the old paths, and walk therein*, (as *Jer. 6. 16.*) they will readily anſwer, *We will not walk therein*: If God ſay, *Hearken to the ſound of the Trumpet*: they will reply, *We will not hearken*. When the People by a courſe of ſinning had made themſelves like the *wild Aſs* uſed to the Wilderneſs, then did they peremptorily *ſet up their* Will againſt all the *Reaſon* and Conſideration that could come in to deter them, though they were told the inconveniences, (*Jer. 2. 25.*) that this did *unſhoo* their Foot, and afflicted them with *Thirſt and Want*, yet was the advice ſlighted, *there is no hope* (ſaid they,) there is no expectation that we will take any notice of theſe pleadings, for we have *fixed* our reſolve, *We have loved Strangers, and after them will we go.* So *Jer. 44. 16. As for the word that thou haſt ſpoken unto us in the Name of the Lord, we will not hearken unto thee, but we will certainly do whatſoever thing goeth out of our own Mouth.* A plain and *full reſolve* of Will diſchargeth all the *powers of Reaſon*, and commands it ſilence. And that this is moſt ordinary among Men, may appear by theſe frequent expreſſions of Scripture, wherein God lays the blame of all that madneſs which their lives bring forth

forth upon their *Will*, *Ye would not obey, ye will not come to me*; *their heart is ſet to do evil*, &c. It may indeed ſeem ſtrange that Satan ſhould proceed ſo far with the generality of Men, and that they ſhould do that that ſhould ſeem ſo inconſiſtent with thoſe Principles which they retain, and the Light which muſt reſult from thence: But we muſt remember, that theſe *wills* and *ſhalls* of wicked Men, are for the moſt part *God's interpretation* of their Acts and Carriage, which ſpeaks as much, though it may be their Minds and Hearts do not ſo *formally* mould up their Thoughts into ſuch open and *brazen-fac'd* aſſertions. And yet we ought alſo further to conſider, that when the *Spirit* of God chargeth Man with *wilfulneſs*, there is ſurely more of a *formal wilfulneſs* in the heart of Man than lyeth open to *our view*. And this will be leſs ſtrange to us when we call to mind,

Sixthly, That through the working of Satan the Minds of Men are darkned, and the light thereof put out by the prevalency of *Atheiſtical Principles*. Something of *Atheiſm* is by moſt Divines concluded to be in *every* Sin, and according to the height of it in its various degrees, is Reaſon and Conſideration overturned: There are, it may be, few that are *profeſſed* Atheiſts in *Opinion*, and Dogmatically ſo, but all *wicked* Men are ſo *in Practice*; though they profeſs God, yet *the Fool ſaith in his heart, there is no God*, and in *their works they deny him*. This is a Principle that directly ſtrikes at the root: for if there be *no God*, *no Hell* or Puniſhment, who will be *ſcared* from taking his delight in Sin by any ſuch conſideration? The Devil therefore ſtrives to inſtil this Poyſon with his Temptation. When he enticed *Eve* by ſecret inſinuations, he firſt *queſtions* the truth of the threatning, and then proceeds to an open *denyal* of it, *ye ſhall not ſurely die*; and 'tis plain, ſhe was induced to the Sin upon a *ſecret diſbelief* of the danger; ſhe reckons up the advantages, *good for Food*, *pleaſant to the Eye*, *to be deſired to make one wiſe*; wherein 'tis evident ſhe believed what Satan had affirmed, *that they ſhould be as God*, and then it was not to be feared that they ſhould die. This kind of *Atheiſm* is common; Men may not *diſbelieve* a Godhead, nay they may *believe there is a God*, and yet *queſtion* the truth of his *threatnings*. Thoſe conceits that Men have of God, whereby they *mould* and frame him in their *fancies*, ſutable to their humors (which is a *thinking that he is ſuch an one as our ſelves*) are Streams and Vapours from this Pit, and the Hearts of the Sons of Men are *deſperately*

Capel Tempt. Pſal. 50.

desperately set within them to do evil, upon these grounds; much more when they arise so high as in some who say, *Doth God know? Is there knowledg in the most High?* If Men give way to this, what reason can be imagined to stand before them? All the comminations of Scripture are derided as so many *Theological scare-Crows*, and undervalued as so many pitiful contrivances to keep Men in awe.

CHAP. XIV.

Of Satan's maintaining his Possession. His first Engine for that purpose, is his finishing of Sin, in its reiteration and aggravation. His Policies herein.

HAving explained the *five* ways by which Satan through the power of Lust causeth blindness of Mind in tempting to Sin, I shall next lay open Satan's Devices for the *keeping and maintaining his Possession*, which are these:

First, He endeavours (after he hath prevailed with any Man to commit an Iniquity) to *finish Sin*, Jam. 1. 15. *After 'tis conceived* and *brought forth*, then 'tis *finished*; which notes its growth and increase. This compriseth these *two* things, its *Reiteration*, and its *Aggravation*.

First, Its *Reiteration*, is when by *frequent acts* it is strengthned, and confirmed into an *habit*. There are various *steps* by which Men ascend into the *seat of the Scornful*, *Nemo repentè turpissimus*, 'Tis not *one act* that doth denominate Men *wise to do evil*. In *Psal.* 1. *David* shews there are *gradations* and degrees of Sin, some *walk in the counsel of the Ungodly*; some by progress and continuance of Sin *stand in the way of Sinners*; some by a hardness of Heart and fixedness in wicked Purposes, *sit in the seat of the Scornful*. To this height doth he labour to bring his Proselytes, yet he further designs,

Secondly, That Sin may have its utmost accomplishments in *all the aggravations* whereof it may be capable. He strives to put Men upon such a course of sinning as may be *most scandalous* to the

the Gospel, *most ensnaring* and offensive to others, *most hardning* and desperate to our selves, *most offensive* and provoking to God; in this he imitates the counsel of *Ahitophel* to *Absalom*, when he advised him to go in unto his Fathers Concubines in the sight of all *Israel*, that so the breach betwixt him and his Father might be widned to an impossibility of reconciliation. Thus he labours that Sinners should act at such a rate of open defiance against Heaven, as if they *resolved to ly down* in their iniquity, and were purposed *never to think of returning* and making up their peace with God. That Sin may be finished in both these respects, he useth these Policies;

First, After Sin is *once* committed, he *renews* his Motions and Sollicitations to act it *again*, and then again, and so onward till they be perfect and habituated to it. In this case he acts over again the *former method* by which he first ensnared them, only with such alterations as the present case doth necessitate him unto; before he urged for the committing of it but *once*, (how little is he to be trusted in these promises,) now he urgeth them by the *very act* they have already done, *Is it not a pleasant or profitable sin to thy very experience? hast thou not tasted and seen? hast thou not already consented? taste and try again, and yet further, withdraw not thy hand.* A little Temptation served before, but a less serves now; for by yielding to the *first* Temptation, our hearts are secretly *enclined* to the Sin, and we carry a greater affection to it than before: for this is the *stain* and defilement of Sin, that when once committed, it leaves *impressions of delight* and love behind, which are still the more *augmented* by a further *progress* and frequent commission, till at last by a strong power of *fascination* it bewitches Men that they *cannot forbear*; all the entreaties of Friends, all their own Promises, all their Resolves and Purposes, though never so strong and serious (except God strike in to rescue by an omnipotent hand) can no more restrain them than *fetters of Straw* can hold a *Giant*. God himself owns it as a *natural impossibility*, *Can the Ethiopian change his skin? no more can ye do good*; and the reason of that impossibility is from hence, that they are *accustomed to do evil*. Such strong and powerful inclinations to the same sin again are begot in us by a sin already committed, that sometime *one act* of sin fills some Men with as *vehement* and *passionate desires* for a further enjoyment, as *custom* and continuance doth others. *Austin* reports that *Alipius* when once he gave way to the

Temptation of beholding the *Gladiators*, was bewitched with such a delight, that he not only desired to come again *with others*, but also *before others*. Neither is it any great wonder it should be so, when (besides the Inclinations that are begot in us by any act of Sin to recommit it) Sin puts us *out of God's protection*, *debilitates* and weakens our Graces, *strengthens* Satan's Arm, and often *procures* him further power and commission against us.

Secondly, Satan endeavours to make one Sin an *engagement* to another, and to force Men to *draw Iniquity with cords of Vanity*.

Prov. 30. 9. *Agur* notes a concatenation in Sins, *lest I steal and take the Name of God in vain*. *Adam* sinning in the forbidden Fruit, and proclaimed guilty by his Conscience, runs into another sin for the excuse of the former, *the Woman that thou gavest me*, &c. *David* affords a sad instance of this, the sin with *Bathsheba* being committed, and she with Child upon it, *David* to hide the shame of his offence (1) *Hypocritically* pretends great kindness to *Uriah*. (2.) When that served not, next he makes him *drunk*, and it may be he *involved* many others in that sin as *Accessories*. (3.) When this course failed, his heart conceives a purpose and resolution to *murther* him. (4.) He cruelly makes him the *Messenger* of his *own* destruction. (5.) He engageth *Joab* in it. (6.) And the death of *many* of his Souldiers. (7.) By this puts the whole *Army* upon an *hazard*. (8.) *Excuseth* the bloody contrivance, by *Providence*. (9.) In all using still the *height* of dissimulation. Satan knows how natural it is for Men to hide the *shame* of their iniquity, and accordingly provides occasions, and provocations to drive them on to a kind of necessity.

Thirdly, By a *perverse representation of the state of godly and wicked Men*, he draws on Sin to an higher compleatment. How often doth he set before us the Misery, Affliction, Contempt, Crosses, and Sadnesses of the one, and the Jollity, Delights, Plenty, Peace, Honours, and Power of the other? It was a Temptation that had almost brought *David* to an *Atheistical* resolve against all religious duty, and that which he observed had prevailed altogether with many Professors, *Psal.* 73. When they observed *they were not in trouble like other Men*, and that their Mouth and Tongue had been insolent against God, without any rebuke or check from him; when in the mean time, the Godly *were plagued all the day*, and *chastned every morning*: some (that were in profession, or estimation

mation at leaſt, God's People) returned to take up theſe thoughts, and to reſolve upon ſuch practices, *verſ.* 10. as if God who ſees all theſe with ſo much ſilence, muſt be ſuppoſed knowingly to give ſome countenance to ſuch actions. This indeed (when 'tis proſecuted upon our hearts in its full ſtrength with thoſe ugly ſurmiſes, jealouſies, and miſapprehenſions that are wont to accompany it) is a ſad ſtep to a deſperate neglect of duty and a careleſneſs in ſinning, in that it *inſenſibly* introduceth *Atheiſtical* impreſſions upon the hearts of Men, and ſuch are apt to catch hold, even upon good Men, who are but too ready to ſay, as *David*, *I have cleanſed my hands in vain.*

Fourthly, Satan hath yet another piece of Policy for the multiplication and aggravation of Sin, which is the *enmity and oppoſition of the Law.* Of this the Apoſtle *Paul* ſadly complains from his own experience, *Rom.* 7. 8. *Sin taking occaſion by the Commandment, wrought in me all manner of concupiſcence.* What he laments is this, that ſuch is the *perverſneſs* of our natures, that the Law inſtead of *reſtraining* us doth the more *enrage* us, ſo that *accidentally* the Law doth multiply Sin: for when the reſtraint of the Law is before us, Luſt burns not only more inwardly, but when it cannot be kept in and ſmothered, then it breaks out with greater violence, *Let us break their bonds aſunder*, &c. When the Law condemns our Luſts, they grow ſurly and deſperate, *Let us eat and drink, for to morrow we die*, &c. If any wonder that the Law (which was given of purpoſe to repreſs Sin, and which is of ſo great uſe in its authority to kill it in us, and to hinder Temptations,) ſhould thus be uſed by Satan to encreaſe and enrage it, they may conſider that 'tis but ſtill an *accidental occaſion*, and not a *cauſe*, and Sin *takes this occaſion* without any fault of the Law. Satan to this end † *watcheth* the time when our hearts are moſt *earneſtly* ſet upon our Luſts, when our deſires are moſt highly engaged, and then by a *ſubtile Art* ſo oppoſeth the Law (letting in it's contradictions in way and meaſure ſutable) that our hearts conceive *a grudge* at reſtraint, which together with its *earneſtneſs* to *ſatisfy the Fleſh*, ariſeth up to a *furious madneſs*, and violent ſtriving to maintain a liberty and freedom to do according to the deſires of their heart; whereas this *ſame Law*, if it be applyed to the heart when 'tis *more cooled* and not ſo *highly engaged* upon a deſign of Luſt, will *break*, *terrify*, and *reſtrain* the heart, and put ſuch a *damp* upon Temptations that they ſhall not be able to ſtand

† *As* Abſalom *his ſervants watched when* Amnon's *heart was merry with Wine.*

before it. So great a difference is there in the *various seasons* of the application of this Law; in which Art, for the enflaming of the heart to iniquity, Satan shews a wonderful dexterity.

CHAP. XV.

Of Satan's keeping all in quiet, which is his second Engine for keeping his Possession, and for that purpose his keeping us from going to the Light by several subtilties; also of making us rise up against the Light, and by what wayes he doth that.

SAtan's next Engine, for the maintaining his Possession, *is to keep all in quiet:* which our Saviour notes, *Luk.* 11. 21. *When a strong man armed keepeth his palace, his goods are in peace.* He urgeth this against those that objected to him, that he cast out Devils by *Belzebub*, which calumny he confuteth, by shewing the inconsistency of that, with Satan's Principles and Design; it being a thing sufficiently known and universally practised, that no man will *disturb* or *dispute* against his own *peaceable Possession*; neither can it be supposed Satan will do it, because he acts by this common Rule of keeping down and hindring any thing that may disquiet breach of Peace, is hazardous to a Possession; an uneasie Government occasions mutinies and revolts of Subjects; yet we might think that (the wages of Sin, the light and power of Conscience considered,) it were no easie task for the Devil to rule his Slaves with so much quiet as 'tis observed he doth; his skill in this particular, and the way of managing his interest for such an end, we may clearly see, in *Jo.* 3. 20. *Every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.* From which place we may observe: (1) The great thing that doth disquiet Satan's Possession, is *Light.* (2) The reason of that disquietment is, the *discovery that Light makes*, and the *shame* that follows that discovery. (3) The way to *prevent* that Light, and the reproof of it, is to *avoid coming to it*; and where it cannot be avoided, *to hate it.* 'Tis Satan's business then for keeping all in peace.

(1) To

(1) To keep us *from the Light*; or if that cannot be, then (2) To make us *riſe up againſt it*. I ſhall make enquiry after both theſe projects of the Devil.

To keep us from coming to the Light, he uſeth a great many ſubtilties: as,

Firſt, for his *own part*, he forbears to do any thing that might *diſcompoſe* or affright entangled Souls: at other times, and in other caſes he loves to *torment* and affright them, to cauſe their Wounds to *ſtink* and corrupt; but in this caſe he takes a contrary courſe, he keeps off (as much as may be) all *reflections* of Conſcience; he *conceals* the evil and danger of Sin, he *ſings them aſleep* in their folly, *till a dart ſtrike through their liver*, and haſtens them to the ſnare, *as a bird that knoweth not that it is for his life*. They that ſhall conſider, that the heart of a ſinner is hardned through the deceitfulneſs of Sin; and that the greateſt part of the affrightment that moleſts the conſciences of ſuch, is from Satan's *fury* and malice; they will eaſily conceive how much his *ſingle* forbearance to moleſt, may contribute to the peace and eaſe of thoſe that are *ſetled upon their lees*: but beſides his forbearance, we may expect that what ever *clouds* or *darkneſs* he can raiſe to exclude the Light, or to muffle the eyes, he will not be negligent in the uſe of that power whatever he can poſitively do in the raiſing up the *confidence* of preſumption or ſecurity in the Minds of Men; what ever he can do to make them *ſottiſh* or careleſs, that ſhall not be wanting. Prov. 7. 23.

Secondly, he ſhews no leſs skill, and diligence by *ſecret contrivances* to *hinder* occaſions of reproof, and diſcovery; how much he can practiſe upon others, that out of pity and compaſſion to the Souls of Men, are ready to draw a ſinner *from the errour of his way, and to ſave a Soul from death*. We can ſcarce imagine what ways he hath to *divert* and hinder them, by what private *diſcouragements* he doth defer them, who can tell? He that could diſpute with the *Angel* about the body of *Moſes* to prevent the ſecret interment of it: he that could give a *ſtop* of One and twenty days to the Angel that was to bring the comfortable Meſſage to *Daniel*, of the hearing of his Prayers, may more eaſily *obſtruct* and oppoſe the deſigns of a faithful reprover. Some time he doth this by *viſible* means and inſtruments, ſtirring up the Spirits of wicked men to give oppoſition to ſuch as ſeek to deliver their Souls from the blood of men, by faithful warnings or exhortations: The Devil was ſo careful to keep *Jeroboam* quiet in his ſinful Jud. 9. Deut. 34. 6.

ful course of Idolatry, that he stirs up *Amaziah* to banish *Amos* from the Court, lest his plain dealing should startle or awaken the Conscience of the King; *Amos* 7. 12, 13. *Go, flee thee away into the land of Judah*, &c. *but Prophesie not any more at Bethel, for it is the Kings Chappel, it is the Kings Court.*

Thirdly, In order to the keeping out the Light from the consciences of Men, he insinuates himself as *a lying Spirit, into the mouthes* of some of his *mercenaries*; and they speak *smooth things* and *deceit* to Satan's Captives; telling them, that they are in a good condition; Christians good enough, and may go to Heaven as well as the preciselt: 'tis a fault in *unfaithful Ministers*, they do the Devil this service, God highly complains of it. *Jer.* 6. 14. *They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.* Ezek. 13. 10. *They have seduced my people, saying, Peace, and there was no peace: and one built up a Wall and others dawbed it with untempered morter.* Besides, this Stratagem is the more likely to prevail, because it takes the advantage of the *humours*, and inclinations of Men, who naturally think *the best* of themselves, and delight that others should speak what *they would have them*; so that when Men by the Devil's instigation prophesie deceit to sinful Men, 'tis most likely they should be heard, seeing they desire such Prophets, *and love to have it so.*

Fourthly, Satan keeps off the Light, by *catching away the Word after it is sown.* This policy of his, Christ expresly discovers, *Matth.* 13. 19. *When any one heareth the Word of the Kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart:* such opportunities the Devil doth narrowly watch; to be sure he will be present at a Sermon, or good discourse, and if he perceive any thing spoken that may endanger his peaceable Possession, how busie is he to withdraw the heart, sometime by the *sight* of the Eyes, sometimes by *vain thoughts* of business, occasions, delights, and what not; and if this come not up to his end, then he endeavours, *after Men have heard*, to justle all out by *impertinent Discourses, urgencies* of Imployment, and a thousand such divertisements, that so Men may not lay the warning to heart, nor by serious meditation to apply it to their Consciences.

Fifthly, He sometimes *snuffs* out the Light by Persecution. Those hearers *Mat.* 13. 20, 21. that had received the Word with some

ſome workings of affections and joy, are *preſently offended when Perſecution, becauſe of the Word, ariſeth.* By this, he threatens Men into an acquieſcency in their preſent condition, that if *they depart from iniquity, they ſhall make themſelves a prey:* Bonds, Impriſonments, and Hatreds (he ſuggeſts) ſhall abide them, and by this means he ſcares Men from the Light.

Sixthly, He ſometimes *ſmothers* and choaks it with the *Cares of the World.* As thoſe that received Seed among Thornes; by earneſt engagements in buſineſs, all that time, ſtrength and affection which ſhould have been laid out in the proſecution of Heavenly things, are wholly taken up and ſpent on outward things; by this means that Light that ſhines into the hearts of Men, is neglected and put by.

Seventhly, He ſtaves off Men from coming to the Light, by putting them upon *miſapprehenſions of their Eſtate,* in judging themſelves by the common opinion. Satan hath ſo far prevailed with Men, that they are become confident of this conceit, *That Men may take a moderate liberty in Sinning, and yet nevertheleſs be in a good condition; that Sin is not ſo great a matter in God's eſteem, as in the judgment of ſome rigorous preciſian, that he will not be ſo extream to mark what we do amiſs, as ſome ſtrict Profeſſours are.* What can be of greater hindrance to that ingenuous ſearch, ſtrict examination, and impartial judging, or ſhaming our ſelves for our iniquities, (which the Light of Scripture would engage us unto) than ſuch a conceit as this? and yet that this opinion is not only common, but ancient, is manifeſt by thoſe warnings and cautions given by the *Apoſtle* to the contrary. *Gal. 6. 7. Be not deceived, God is not mocked; whatſoever a Man ſoweth, that ſhall he alſo reap.* Eph. 5. 6. *Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* If it had not been uſual for Men to live in Uncleanneſs, Covetouſneſs and ſuch like offences (which he calls *ſowing to the fleſh*) and yet in the midſt of theſe, to think they were not under the hazard of Wrath; or if Men had not profeſſedly and avowedly maintained ſuch an opinion, it had been ſuperfluous for the Apoſtle to have warned us with ſo much earneſtneſs, *Be not deceived, let no man deceive you with ſuch vain words.*

Eighthly, 'Tis uſual for Satan to ſtill and quiet the ſtirring thoughts of Sinners *with hopes and aſſurances of ſecureſie.* As children are quieted and pleaſed with toyes and rattles, ſo are Sinners

put

put off, and diverted from proſecuting the diſcoveries that the Light would make in them, by this confidence, *that though they have done amiſs, yet their miſcarriages ſhall not be laid open, or manifeſted before Men.* 'Tis incredible how much the hopes of concealment doth ſatisfie and delight thoſe that have ſome ſenſe of Guilt. Sometime Men are Impudent, that *they declare their Sin as* Sodom, *they hide it not:* But before they arrive at ſo great an Impudency, they uſually *ſeek deep to hide their counſel from the Lord, and their works are in the dark; and they ſay, who ſeeth us? and who knoweth us?* Iſa. 29. 15. Like thoſe fooliſh Creatures that think themſelves ſufficiently concealed by hiding their heads in a Buſh, though all their bodies be expoſed to open view. *Iſa.* 28. 15. Thoſe that *made lies their refuge, and under falſhood hid themſelves*, became as confident of their ſecurity, as if they had *made a covenant with death, and were at an agreement with hell*; and when they have continued in this courſe for ſome time with impunity, the Light is ſo baniſhed, that they carry it ſo, as if God obſerved their Actions done in the dark, as little as Men do. *How doth God know?* (ſay they) *can he judge through the dark clouds? thick clouds are a covering to him that he ſeeth not*; and hence proceed they to promiſe themſelves a ſafety from judgements, *When the overflowing ſcourge ſhall paſs through, it ſhall not come nigh unto us, for we have made lies our refuge*, &c.

Iſa. 3. 9.

Job. 22. 13.

Ninthly, Satan keeps them from going to the Light by *demurrs* and *delays*. If the Light begin to break in upon their Conſciences, then he tells them, that there is time enough afterward: *Oh* (ſaith he) *thou art young and haſt many days before thee, 'tis time enough to repent when you begin to be old: or, thou art a Servant, an Apprentice under command, thou wanteſt fit opportunities and conveniencies for ſerious conſideration defer till thou becomeſt free, and at thine own diſpoſal.* That this is one of Satan's deceits to hinder us from making uſe of the Light; (beſides what common experience may teach every Man) may be clearly gathered from the exhortations of Scripture, which do not only *ſhew* us, *the way wherein we ought to walk*, but alſo *preſs us* to a preſent embracement of that Counſel; *To day, to day, while it is called to day, harden not your hearts. Now is the accepted time; Now is the day of Salvation. Remember thy Creator in the days of thy youth before the evil day comes: if ye will enquire, enquire, yea return, come.* This haſty urgency to cloſe with the offered occaſions, plainly accuſe us of delays, and that

Heb. 3. 7.
2 Cor. 6. 2.
Eccleſ. 12. 1.
Iſa. 21. 12.

that it is usual with us to adjourn those thoughts to a fitter opportunity, which we are not willing to comply with for the present.

By these *nine* devices he keeps the Light from ensnared Sinners, or them from coming to the Light. But if all this cannot draw a curtain before the Sun, if its bright beams breaks through all, so that it cannot be avoided, but there will be a manifestation and discovery *of the hidden things of darkness*; then Satan useth all his art and cunning to stir up in the hearts of Men their *hatred against the Light*.

This is his Second grand piece of Policy to keep all in quiet under his command, to which purpose,

First, He endeavours to draw on a hatred against the Light, by raising in the minds of Men *a prejudice against the person that brings or offers it*: if he that warns or reproves, express himself any thing *warmly*, or *cuttingly* against his brothers Sin, this the Devil presently makes use of; and those that are concerned think they have a just cause to *stop their ears*, and *harden their necks*, because they conceive, that *anger*, or *ill-will*, or some such *base thing* did dictate those (though just) rebukes. The Devil turned the heart of *Ahab* against the faithful warnings of *Micaiah* upon a deep prejudice that he had taken up against him; for so he expresseth himself to *Jehoshaphat*, *I hate him, for he never prophesieth good unto me.* In this case, Men consider not how *justly*, how *truly*, how *profitably* any thing is spoken, but (as some Insects that feed upon Sores) they pass by what is sound and good, and fix upon that which is corrupt and putrid, either through the *weakness* and inobservancy of the *reprover*, or pretended to be such, by the *prejudice* of the *party* which doth altogether disable him to put a right construction upon any thing. 1 King. 22. 8.

Secondly, If this help not, then he seeks to get the advantage of a *provoked*, passionate, or otherwise distempered fit, and then hatred is easily procured against any thing that comes in its way.

Thirdly, Satan endeavours to engage our hatred against the Light, by presenting our *interest as shaken*, or endangered by it. If Interest can be drawn in, and made a party, 'tis not difficult to put all the *Passions* of a Man in *arms*, to give open defiance to any Discovery it can make. That great rage and tumult of Kings and People mentioned in *Psal.* 2. *combining* and *taking counsel*

against the Lord, and his Laws, is upon the *quarrel* of Interest: their suspitions and jealousies that the *setting up* of Christ upon his Throne would *eclipse* their power and greatness, makes them (out of a desperate hatred against the Light) fall into resolves of open Rebellion against his Laws: *Let us break his bands asunder, and cast away his cords from us.* This pretence of Interest strengthned the accusation of *Amaziah* against *Amos*, *Chap.* 7. 10. *Amos hath conspired against thee in the midst of the house of Israel: the Land is not able to bear all his words.* No wonder then if *Jeroboam* instead of hearkning to the threatning, banish him out of the Land. We find the like in *Asa* (a good man) the Devil stirs up his hatred against the Seer, *he was wroth with him, and put him in the Prison-house, for he was in a rage against him.* The ground of that rage was this; the *King's Interest* (in his apprehension) was wrapt up in that *League* with the King of *Syria*, vers. 2, 3. so that he could not bear so plain a reproof, which directly laid the Axe to the Root of so great an Interest, as the safety of the King and Kingdom, which seemed to depend so much upon that League.

2 Chr. 16. 10.

Fourthly, Satan stirs up hatred against the Light from the *unavoidable Effects* of Light, which are *discovery* and *manifestation.* Ephes. 5. 13. *All things that are reproved are made manifest: for whatsoever doth make manifest, is Light.* Now the issue of this manifestation is *shame*, which however it be the *daughter* of Sin and Light, yet would it *naturally destroy* the Sin that bred it; and therefore Repentance is usually expressed by being *ashamed and confounded*: but that Satan might avoid this, he turns the edge of shame, against the *Light*, which should have been employed against *Sin.* When Men therefore have sinned, and are *as a Thief when he is taken*, ready to fall into the hands of shame; for the avoiding of that, *they rebel against the Light.* The ground of this hatred, Christ in *Joh.* 3. 20 tells us, is, *lest their deeds should be reproved*, and they forced to bear their shame; to this end they are put upon it to hide themselves from shame, by lyes, pretences, excuses, extenuations, or by any *fig-leaf* that comes first to hand. And as those that live in hotter Regions *curse the Sun*, because it scorcheth them; so do these *curse the Light*: and instead of taking its help, raise up an irreconcileable Enmity against it; and so run from it.

Jer. 2. 26.

Job 24. 13.

CHAP.

CHAP. XVI.

Of Satan's third grand Policy for maintaining his Poſſeſſion, which is his feigned Departure. (1.) *By ceaſing the proſecution of his deſign; and the caſes in which he doth it.* (2.) *By abating the eagerneſs of purſuit; and how he doth that.* (3.) *By exchanging Temptations; and his Policy therein. The advantage he ſeeks by ſeeming to fly. Of his* (4.) *Stratagem for keeping his Poſſeſſion, which is his ſtopping all ways of retreat; and how he doth that.*

BEſides the *two* former Deſigns (of finiſhing Sin, and keeping all in quiet) by which the Devil endeavours to maintain his Poſſeſſion, he hath a *third* grand ſubtilty, which is this; *He keeps his hold by feigning himſelf diſpoſſeſſed and caſt out.* Of this we have a full account, *Luk.* 11. 24. *When the unclean Spirit is gone out of a Man, he walketh thorow dry places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out.* Chriſt had there noted that 'tis Satan's great Principle to do nothing by which his Kingdom may be divided, or undermined. Satan will not be divided againſt himſelf, and yet very ſeaſonably he tells us, that for an advantage he will ſeem to quit his Intereſt, and upon deſign he will ſometimes ſo carry himſelf that he may be deemed and ſuppoſed to be *gone out of a Man*: As thoſe that beſiege Forts or walled Towns, do ſometimes raiſe the Siege and feign a departure, intending thereby to take a ſudden advantage of the careleſneſs of the beſieged. In the explanation of this Policy, I ſhall, (1.) Shew how *many ways* he feigns a departure, (2.) *Upon what deſigns* he doth it.

There are *three* ways whereby Satan ſeems to forſake his Intereſt.

Firſt, He frequently *ceaſeth the proſecution* of a Deſign, which yet he hath in his Eye and Deſire, when he perceives that there are *ſome things in his way* that render it not *feaſible*, nay he forbears

to urge Men to their *darling* ſins, upon the ſame ſcore: and who would not think Satan caſt out in ſuch a caſe? When a Man ſpits out the ſweet Morſel which heretofore he kept under his Tongue, and ſucked a ſweetneſs from it; when Men of noted Iniquities abſtain from them, and become ſmooth and civil, who would not think but that the unclean Spirit were gone? This way and courſe he puts in practice in ſeveral caſes.

Firſt, When he perceives ſome *extraordinary* occaſion puts any of his Subjects into a *good mood* or humor of Religion. Wicked Men are not *ordinarily* ſo highly bent upon evil ways, but that they may be at ſometimes *ſoftned* and relaxed. *Pharaoh* (who is moſt eminently noted for a heart judicially hardned) at the appearance of the Plagues upon himſelf and *Egypt*, uſually relented ſomewhat, and would confeſs *he had ſinned*, and that fit would continue upon him for ſome little time. But very *frequently* 'tis thus with *others*, an extraordinary occaſion *melts* and thaws down the natural affections of Men, (as a warm day melts the Snow upon the Mountains,) and then the ſtream will for a time run high and ſtrong, at which time Satan ſees 'tis in vain to urge them. Thus Men that receive an *eminent* kindneſs and deliverance from God, what is more common than for ſuch Men to ſay, *Oh! we will never be ſo wicked as we have been, we will never be drunk more, the World ſhall ſee us reformed and new Men:* Theſe are indeed good words, and yet though Satan knows that ſuch expreſſions are not from a good heart, (as that of *Deut.* 5. 29. implyes, *They have well ſaid, O that there were ſuch an heart in them,*) he nevertheleſs thinks it not fit then to preſs them to their uſual wickedneſs at that time: *for natural affections raiſed high in a profeſſion of Religion will withſtand Temptations for a fit*, and therefore he forbears till the ſtream run lower. What a fit of affection had the *Iſraelites* when their Eyes had ſeen that miraculous deliverance at the Red Sea? What Songs of rejoycing had they? what reſolves never to diſtruſt him again? *Pſal.* 106. 12. *Then believed they his words, they ſang his praiſe:* Satan doth not preſently urge them to murmuring and unbelief, (though that was his deſign) but he ſtays till the fit was over, and then he could ſoon tempt them to *forget his works*. How like a Convert did *Saul* look, after *David* had convinced him of his integrity, and had ſpared his life in the Cave? he weeps and acknowledgeth his iniquity, juſtifies *David*, owns his kindneſs, and ſeems to acquieſce in his ſucceſſion to the Kingdom.

1 Sam. 24. 16. & 26. 21.

Kingdom. The Devil had no queſtion a great ſpite at *David*, and 'twas his great deſign to ſtir up *Saul* againſt him, and yet at that time he could not prevail with him to deſtroy *David*, though he might eaſily have done it; he was then in a *good mood*, and Satan was forced to give way to neceſſity, and to ſeem to go out of *Saul* for the preſent.

Secondly, He alſo ceaſeth from his deſign when he ſees he cannot fit his Temptation with a *ſuitable opportunity*. What could be more the Devil's deſign, and *Eſau*'s ſatisfaction, than to have had *Jacob* ſlain? *Eſau* profeſſeth, it was the deſign of his heart, and yet he reſolves to forbear ſo long as his Father *Iſaac* lived, *Gen.* 27. 41. *The days of my Father's mourning are at hand, then* (but not till then) *will I ſlay my Brother* Jacob. The Devil often ſows his ſeed, and yet *waiteth and hath long patience*, not only in *watering* and fitting the hearts of Men for it, but alſo in *expectancy* of fit opportunities; and in the mean time, he forbears to put Men upon that, which time and occaſion cannot fitly bring forth to practice. The Prophet, *Hoſea* 7. 4. ſpeaks of that People, as notoriouſly wicked, *they are all adulterers*; but withall, he obſerves that they forbare theſe enormous abominations for want of fit ſeaſons, *their heart was as an Oven heated by the Baker*, ſufficiently enflamed after their wickedneſs, and yet the Baker *after he had kneaded the dough*, prepared all the ground-work of the Temptation, *ceaſed from raiſing, ſleeping all the night till all was leavened*; that is, though their hearts were enraged for Sin, yet the Devil doth wait till occaſions preſent themſelves, and becomes in the mean time like one aſleep. Now while the Devil thus ſleeps, the fire that is ſecretly in the heart, being not ſeen, Men gain the good *opinion* of *Converts* with others, and often with themſelves, not knowing what Spirit they are of, becauſe Satan ceaſeth (upon the want of occaſions) to tempt and provoke them.

Thirdly, Our Adverſary is content to forbear, when he percieves that a *reſtraining grace* doth *lock up* the hearts and hands of Men. When *a ſtronger than he cometh*, who can expect leſs but that he ſhould be more quiet? that God doth reſtrain Men ſometime when he doth not change them, needs no proof, that Satan knows of theſe reſtraints, cannot be denyed; who can give an account of theſe communings and diſcourſes that are betwixt God and Satan concerning us? his pleadings in reference to *Job*, were as unknown to *Job* (till God diſcovered them) as his

pleadings

to urge Men to their *darling* ſins, upon the ſame ſcore: and who would not think Satan caſt out in ſuch a caſe? When a Man ſpits out the ſweet Morſel which heretofore he kept under his Tongue, and ſucked a ſweetneſs from it; when Men of noted Iniquities abſtain from them, and become ſmooth and civil, who would not think but that the unclean Spirit were gone? This way and courſe he puts in practice in ſeveral caſes.

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1 Sam. 24. 16. & 26. 21.

Kingdom. The Devil had no queſtion a great ſpite at *David*, and 'twas his great deſign to ſtir up *Saul* againſt him, and yet at that time he could not prevail with him to deſtroy *David*, though he might eaſily have done it; he was then in a *good mood*, and Satan was forced to give way to neceſſity, and to ſeem to go out of *Saul* for the preſent.

Secondly, He alſo ceaſeth from his deſign when he ſees he cannot fit his Temptation with a *ſuitable opportunity*. What could be more the Devil's deſign, and *Eſau*'s ſatisfaction, than to have had *Jacob* ſlain? *Eſau* profeſſeth, it was the deſign of his heart, and yet he reſolves to forbear ſo long as his Father *Iſaac* lived, *Gen.* 27. 41. *The days of my Father's mourning are at hand, then* (but not till then) *will I ſlay my Brother* Jacob. The Devil often ſows his ſeed, and yet *waiteth and hath long patience*, not only in *watering* and fitting the hearts of Men for it, but alſo in *expectancy* of fit opportunities; and in the mean time, he forbears to put Men upon that, which time and occaſion cannot fitly bring forth to practice. The Prophet, *Hoſea* 7. 4. ſpeaks of that People, as notoriouſly wicked, *they are all adulterers*; but withall, he obſerves that they forbare theſe enormous abominations for want of fit ſeaſons, *their heart was as an Oven heated by the Baker*, ſufficiently enflamed after their wickedneſs, and yet the Baker *after he had kneaded the dough*, prepared all the ground-work of the Temptation, *ceaſed from raiſing, ſleeping all the night till all was leavened*; that is, though their hearts were enraged for Sin, yet the Devil doth wait till occaſions preſent themſelves, and becomes in the mean time like one aſleep. Now while the Devil thus ſleeps, the fire that is ſecretly in the heart, being not ſeen, Men gain the good *opinion* of *Converts* with others, and often with themſelves, not knowing what Spirit they are of, becauſe Satan ceaſeth (upon the want of occaſions) to tempt and provoke them.

Thirdly, Our Adverſary is content to forbear, when he percieves that a *reſtraining grace* doth *lock up* the hearts and hands of Men. When *a ſtronger than he cometh*, who can expect leſs but that he ſhould be more quiet? that God doth reſtrain Men ſometime when he doth not change them, needs no proof, that Satan knows of theſe reſtraints, cannot be denyed; who can give an account of theſe communings and diſcourſes that are betwixt God and Satan concerning us? his pleadings in reference to *Job*, were as unknown to *Job* (till God diſcovered them) as his

pleadings

pleadings concerning our ſelves are to us. Beſides, who can tell how much of God's reſtraining grace may ly in this, of God's limiting and ſtraitning Satan's Commiſſion? Now the Devil hath not ſo badly improved his obſervations, but that he knows 'tis in vain to tempt where God doth ſtop his way, and tye up Mens hands. *Abimeleck* was certainly reſolved upon wickedneſs when he took *Sarah* from *Abraham*, Gen. 20. 2. and yet the matter is ſo carried for ſome time, (how long we know not,) as if the Devil had been aſleep or forgot to haſten *Abimeleck* to his intended wickedneſs; for when God cautions him, *he had not come near her*, *verſ.* 4. the ground of all this was neither in the *Devil's backwardneſs*, nor *Abimeleck's modeſty*, but Satan lets the matter reſt; becauſe he knew that *God withheld him*, *and ſuffered him not to touch her.*

Fourthly, When Men are under the *awe* and fear of ſuch as carry an *Authority* in their Countenances and Imployments, for the diſcouraging of Sin. Satan (as hopeleſs to prevail) doth not ſolicite to ſcandalous Iniquities. Much of external Sanctity, and Saint-like behaviour ariſeth from hence; the faces and preſence of ſome Men have ſuch a ſhining *ſplendor*, that Iniquity *bluſheth* and hideth its head before them. Sin dare not do what it would, ſo great a reverence and eſteem of ſuch perſons, is kept up in the conſciences of ſome, and ſo great an awe and fear is thence derived to others, that they will not, or dare not give way to an inſolency in evil. The *Iſraelites* were generally a wicked People, yet ſuch an awe they had of *Joſhua*, *and the Elders that outlived* Joſhua, *who had ſeen all the great works of the Lord*, that Satan ſeemed to be caſt out all their days. Who could have thought *Joaſh* had been ſo much under Satan's power, that had obſerved his ways all the time of *Jehoiada* the Prieſt? *Then he did that which was right in the ſight of the Lord*; Satan was content to let him alone, becauſe *Jehoiada's* life and authority did overawe him, but after his death Satan returned to his Poſſeſſion, and *the King hearkened to the Princes of* Judah, *and ſerved Groves and Idols.* The like is obſerved of *Uzziah*, the reverence that he had for *Zechariah*, who had underſtanding in *the viſions of God*, diſcouraged the Tempter from ſoliciting him to thoſe evils which afterward he engaged him in: Satan is willing (when he perceives the awe and authority of good Men ſtands in his way) rather to ſuſpend the proſecution of his deſign, than by forcing it againſt ſo ſtrong a *current* to hazard the *Shipwrack* of it.

Joſ. 2. 7.

2 Chron. 24. 2.

Verſ. 17.

2 Cron. 26. 5.

Verſ. 16.

Fifthly,

Fifthly, He alſo makes as if he were caſt out, when he perceives the conſciences of Men are *ſcared by threatned or felt judgments*; he forbears to urge them *againſt the pricks*, when God draws his Sword, and brings forth the glittering Spear. *Balaam*'s Aſs would not run againſt the Angel that appeared terribly againſt him in his way. The Devil knows the power of an *awakened Conſcience*, and ſees it in vain to ſtrive againſt ſuch a ſtream; and when it will be no better, he withdraws. As great a power as the Devil had in *Ahab*, when he was affrighted and *humbled*, he gave way, and for that ſeaſon drave him not on to his wonted practice of wickedneſs. He alſo carried thus to the *Ninevites*, when they were awaked by the preaching of *Jonah*, then we ſee them a *reforming* People, the Devil ſurceaſed to carry them into their former provocations. How frequently is this ſeen among Profeſſors, where the Word hath a ſearching power and force upon them? Sin is ſo curbed and kept under that 'tis like a root of bitterneſs in Winter, lying hid under ground, Satan forbearing to act upon it or to improve it, till the ſtorms and noiſe of Judgments ceaſe, and then uſually it will *ſpring up and trouble them*. If Satan hath *really loſt his hold*, he ceaſeth not to *moleſt* and vex even awakened conſciences, with urgent ſolicitations to Sin; but if he perceive that his *Intereſt* in the hearts of Men remains *ſure* to him and unſhaken, then (in caſe of affrightment and fear of wrath) 'tis his policy to conceal himſelf, and to diſſemble a departure. Heb. 12 15.

Sixthly, Satan is alſo forced to this, by the prevailing *power of Knowledg and principles of Light*, where the Goſpel in profeſſion, and preaching, diſplays abroad his bright beams, then whatever ſhift Men make to be wicked in ſecret, yet *the light is as the ſhadow of death to them*, and 'tis even *a ſhame to ſpeak of theſe things in publick*. Here Satan cannot rage ſo freely, but is put to his ſhifts, and is forced to be ſilent, whilſt the power of the Goſpel cuts off *half his garments*. Men begin to reform, ſome are *clean eſcaped from errour*, 2 Pet. 2. 18. others abandon their filthy luſts and ſcandalous ſins, and ſo *eſcape the pollutions of the World through the knowledg of our Lord and Saviour Jeſus Chriſt*, ver. 20. Yet under all theſe great alterations and appearances of amendment, the Devil is but ſeemingly ejected; for in the place mentioned, when the Light declines, thoſe that were *eſcaped from Errour*, and thoſe that had fled from ſinful Pollutions were both *entangled again* and Ephes. 5. 12.

and carried to the ſame pitch, (and a great deal further) of that Sin and Errour in which they had been formerly engaged.

Theſe are the Six Caſes in which Satan ceaſeth the Proſecution of his Deſign; which was his firſt Policy in feigning himſelf to be caſt out, but he further diſſembles a flight, when he thinks it not fit to ceaſe wholly.

By abating his Purſuit, by ſlacking his Courſe: and this he doth,

Firſt, When he Tempts ſtill, but yet *leſs than formerly*; ſo great is his cunning and patience, that when he cannot get what he would have, he contents himſelf with what he can get, rather than loſe all. He deſires, that Men would give up themſelves fully and freely to his ſervice: but if they like not this, he is willing to take them (as one ſpeaks) as *retainers*, and to ſuffer them to take a liberty, to come and go at pleaſure. He hath *two* main ends in tempting Men to Sin, one is to *avenge* himſelf *upon God* in open defiance and diſhonour of his Name; the other is the *ruine* and perdition *of Souls*: if he could, he would have theſe two ends meet in every Temptation; yet he pleaſeth himſelf with the latter, when he cannot help it, and in that too, he ſatisfies himſelf ſometimes with as ſmall an Intereſt as may be, ſo that his Poſſeſſion and Intereſt be but preſerved. He knows that *one* Sin, loved and embraced, brings *Death* for its *Wages*. A *leak* unſtopped and neglected may ſink the Ship as well as a great Storm; and therefore when he perceives the Conſciences of Men ſhie and nice, he is willing they *come to him* (as *Nicodemus* came to Chriſt) *by night* in private, and that by ſtealth they do him ſervice.

Greenhams Works p. 793.

Secondly, He ſometimes offers Men a *Compoſition*, and ſo keeps his hold *privately*, by giving them an *Indulgence* and Tolleration, to comply with *Religious duties* and obſervations. *Pharaoh* condeſcended, that *Iſrael* ſhould go and ſerve the Lord in the Wilderneſs, upon condition, that their Wives Children and Subſtance were left behind: ſo Satan ſaith to ſome, *Go and ſerve the Lord, only let your heart be with me, leave your Affections behind upon the World.* That ſerious warning of Chriſt, *Ye cannot ſerve two Maſters; ye cannot ſerve God and Mammon*, evidently ſhews, that the Devil uſeth to *conceal* his Intereſt in the hearts of Sinners, by offering *ſuch* terms; and that Men are ſo apt to think, that Satan is gone out, when they have *ſhared* the heart betwixt *God* and

and *him*; that they ſtand in need of a full diſcovery of that Cheat, and earneſt caution againſt it: the Devil was forced to yield, that *Herod* ſhould do many things at the Preaching of *John*, yet he maintained his poſſeſſion of his heart, by fixing him in his reſolved Luſt, in the matter of *Herodias*: and this gives juſt ground of complaint againſt the generality of Sinners; *Ye return, but not to me, not with your whole hearts: have ye faſted to me? have ye mourned to me? they come and ſit as my people, but their hearts are after their covetouſneſs.*

Thirdly, Satan hath yet another wile by which he would cheat men into a belief, that he is caſt out of the heart; and this is a ſubtile way that he hath to *exchange Temptations*. How weak and childiſh are Sinners that ſuffer themſelves thus to be abuſed? When they grow ſick and weary of a Sin, if the Devil take that from them, and lay in the room of it another as bad, or the ſame again, only a little changed and altered; they pleaſe themſelves that they have vomited up the firſt, but conſider not, that they have received into their embracement another as bad, or worſe. Concerning this exchange, we may note two things:

Firſt, That ſometimes he atteins his end, by exchanging *one heinous Sin* for *another* as hainous, only not ſo much *out of faſhion*. As the cuſtoms, and times, and places give laws and rules for Faſhions; according to which, the decencies, or indecencies of Garbs and Garments are determined: ſo is it ſometimes with Sin, Men and Countries have their *darling* Sins; Times and Ages alſo have their *peculiar* Iniquities, which (in the judgment of Sinners) do cloath them with a fitneſs, and ſuitableneſs. Sometimes Men grow weary of Sins, becauſe they are every where ſpoken againſt; becauſe Men point at them with the finger, the Devil in this caſe is ready to change with them. Drunkenneſs hath in ſome Ages and Places carried a brand of Infamy in its forehead; ſo hath Uncleanneſs and other Sins: when Sinners cannot practiſe theſe with credit and reputation, then they pleaſe themſelves with an alteration: he that was a Drunkard, is now it may be grown ambitious and boaſting: he that was Covetous, is become a prodigal or profuſe Waſter; the heart is as vain and ſottiſh as before, only their Luſts are let out another way, and run in another channel. Sometimes Luſts are changed alſo, with the change of *Mans condition* in the World; Poverty, and Plenty, a private, and a publick Station have their peculiar Sins: he that of poor-

is made rich, leaves his Sins of Diſtruſt, Envy, or Deceitful Dealing, and follows the Byas of his preſent ſtate to other wickedneſſes equally remarkable; and yet may be ſo blinded as to apprehend, that Satan is departed from him.

Secondly, We may obſerve, that Satan exchangeth Sins with Men, in ſuch a ſecret *private manner*, that the change is not eaſily *diſcovered*; and by this ſhift he caſts a greater miſt before the Eyes of Men: thus he exchanged open Prophaneſs, into ſecret Sins: *Filthineſs of the fleſh*, into *filthineſs of the Spirit*. Men ſeem to reform their groſs Impieties, abſtaining from Drunkenneſs, Swearing, Adulteries, and then (it may be) they are taken up with *Spiritual pride*, and their hearts are puffed up with high conceits of themſelves, their gifts and attainments; or they are entangled with error, and ſpend their time in *doting about Queſtions that engender ſtrife rather than edifying*; or they are taken up with *Hypocriſies*: thus the Phariſees left their open iniquities, *waſhing the out-ſide of the Cup and Platter*; and inſtead of theſe, indeavoured to varniſh and paint themſelves over; ſo that in all this change, they were but as *Graves that appeared not*. Or they acquieſs in *Formality*, and the outwards of Religion; like that proud Boaſter, *Lord, I thank thee I am not as other Men are*, &c. In all theſe things the Devil ſeems caſt out, and Men reformed, when indeed he may continue his Poſſeſſion; only he lurks, and *hides himſelf under the ſtuff*. Theſe wayes of Sinning are but *finer poyſons*, which, though not ſo *nauſeous* to the ſtomack, nor ſo *quick* in their diſpatch, yet may be as ſurely and *certainly deadly*; ſuch fly from the *Iron Weapon*, and *a Bow of Steel ſtrikes them through*.

Mat. 23. 26. Luk. 11. 44.

Having thus explained the three wayes by which Satan pretends to depart from Men, I muſt next ſhew his Deſign in making ſuch a pretence of forſaking his Habitation.

Firſt, That all this is done by him only *upon Deſign*, may be eaſily concluded from ſeveral things hinted to us in the fore-cited place of *Luk.* 11. As (1) he doth not ſay, that the Devil is *caſt out*, as if there were a force upon him, but that he *goeth out*, 'tis of choice, a voluntary departure. (2) That his going out (in this ſenſe) is notwithſtanding *irkeſome* and troubleſome to him. The Heart of Man (as one obſerves) is a *Palace* in his eſtimation, and diſpoſſeſſion (though upon Deſign) is as a *Deſart* to him that affords him little eaſe or reſt. (3) That his going out, is not a

Greenham, p. 796.

quitting

quitting of his Intereſt, he calls it *his Houſe* ſtill, *I will return to my houſe*, ſaith he. (4) He takes care in going out to lock the door, that it may not be taken up with better Gueſts; he keeps it *empty* and tenantable for himſelf: he tempts ſtill, though not ſo viſibly, and ſtrives to ſuppreſs ſuch good Thoughts and Motions as he fears may quite out him of his Poſſeſſion. (5) He goes out, *cum animo revertendi*, with a purpoſe of returning. (6) His Seceſſion is ſo dexterouſly and advantagiouſly managed, that he finds an eaſie admittance at his return; and his Poſſeſſion confirmed and enlarged: *They enter in, and dwell there.*

Secondly, The advantages that he deſignes by this Policy are theſe chiefly. (1) By this means Men are dangerouſly confirmed in their *ſecurities*. Thus the *Phariſee* bleſſed himſelf, *Lord, I thank thee*, &c. They pleaſe themſelves with this ſuppoſition, that the Devil is caſt out; and upon this, they ceaſe their War and Watchfulneſs. As *Saul* when he heard that *David* had eſcaped, *went not out to ſeek after him*: ſo theſe trouble not themſelves any further to enquire Satan's haunts in their Hearts; thus he ſits ſecurely within, whilſt they think he is fled from them. (2) By this means alſo he fits Men as Inſtruments *to ſerve his turn* in *other works* of his: he muſt have in ſome caſes, *handſom tools* to work withal; all Men are not fit Agents in *Perſecution*, either to credit it, or to carry it through with vigour and zeal: for this end he ſeems to go out of ſome, that under a ſmoother and *profeſſion-like* behaviour, (when they are ſtirred up to Perſecute) the rigour might ſeem juſt. Thus *devout and honourable Women* were ſtirred up to Perſecute *Paul* and *Barnabas*; the Devil had gone out ſo far, that they had gained the reputation of *devout*, and then their Zeal would eaſily take fire for Perſecution, and withal put a reſpect and credit upon it: for who would readily ſuſpect that to be Evil, or Satan's Deſign, which is carryed on by ſuch Inſtruments? Beſides, if he at any time intends to *blemiſh* the good ways of God by the miſcarriages of Profeſſors, he fetcheth his Arrow out of this Quiver uſually; if he brings a *refined Hypocrite* to a ſcandalous Sin, then doth the Mouth of Wickedneſs open it ſelf to blaſpheme *the Generation of the Juſt*, as if none were better: ſuch Agents could not be ſo commonly at hand for ſuch a Service, if Satan did not in the wayes aforementioned ſeem to go out of Men. (3) 'Tis another part of his Deſign after a pretended departure, to take

Acts 13. 50.

the advantage of their *security*, to return with *greater* strength and force: this Christ particularly notes, *Then taketh he seven Spirits worse than himself*, &c. Such (as *Peter* tells us) being *again entangled*, are totally *overcome*, *and their latter end is worse with them than their beginning*. How many might I name, (if it were convenient) that I have known and observed exactly, answering this description of the Apostle, that have for some years left off their wicked ways, and engaged for a profession of Religion; and yet at last *have returned like the dog to his own vomit again?* The Devil, when he fights after the *Parthian* manner, is most to be feared; when he turns his back, he shoots most envenomed Arrows, and whom he so wounds, he commonly wounds them to the Death.

2 Pet. 2. 20.

Terga vertentes metuendi Parthi.

The Fourth and last Stratagem of Satan for the keeping his Possession, is to *stop the Way*; to *barracado* up all Passages, that there may be no possibility of escape, or retreat: when he perceives that his former wayes of Policy are not sufficient, but that his Slaves and Servants are so far inlightned in the discovery of the danger, that they are ready to turn back from him; then he bestirs himself to oppose their revolt: and as God sometimes *hedgeth up the way* of Sinners with *thorns*, that they should not follow their old Lovers, so doth Satan; to which purpose,

Hos. 2. 6.

First, He endeavours to turn them off such resolutions, by threatning to *reduce* them with a *strong hand:* here he boasts and vaunts of his Power, and Sinners weakness; as *Rabshekah* did against *Hezekiah*, *What is that confidence wherein thou trustest? have the Gods of* Hamath *and* Arpad, *&c. delivered their Land out of my hand? Have those that have gone before you been able to deliver themselves from me? Have they been able to rescue themselves? Did I not force those that were stronger than you? Did I not make* David *number the People? Did I not overcome him in the matter of* Uriah? *Did I not compel* Peter *to deny his Lord, notwithstanding his solemn profession to the contrary? And can you think to break away from me so easily?* By this means he would weaken their heart, and enfeeble their Resolutions, that they might sit down under their Bondage, as hopeless ever to *recover themselves* from his *snare*; but if these affrightments hinder not, if notwithstanding these brags, Sinners prepare themselves to turn from Sin to God: then,

Secondly, He *improves all he can, that distance which Sin hath made betwixt God and them.* Sins of ordinary infirmity and common incursion do not so break the peace of God's Children, as Sins of an

an higher nature do: even in the Saints themſelves, we may obſerve, after notorious tranſgreſſion; (1) That the *acquaintance* and familiarity 'twixt God and them, is *immediately broken*; what a ſpeedy alteration is made? How ſuddenly are all things changed? God hides himſelf; the Sun that *ſhined* but now, and did afford a very comfortable and cheriſhing heat, before we are aware, is now hid in *a cloud*; our warmth and refreſhments are turned into cold and chilneſs. There is alſo a change *on our part*, and that ſuddenly; as in the Reſurrection, we ſhall be changed *in the twinkling of an eye*: ſo here in a *moment*, our joyes flag and decay, our delights grow dull, our activity is impaired, we are bound and frozen up, and 'tis altogether Winter with the Soul. (2) It may be noted, that this *begets an eſtrangement* in us, and we ſo carry it, as if we had reſolved not to renew our League with God: for though we are not altogether ſo deſperate as to make *formal Reſolutions* of continuing in Sin, of caſting off God, and bidding an everlaſting farewel to our former acquaintance; though we do not ſay, we will now undoe our ſelves quite, and harden our ſelves in our Rebellion; yet Sin hath left us in ſuch a maze, and filled us with ſo many damps and miſgiving thoughts, that we *do not think of returning*, we are at a ſtand, and *like a mighty man aſtoniſhed that cannot find his hands:* we perceive we have loſt ſo much, and have run into ſuch great unkindneſſes, that, like broken Merchants, nothing is more irkſome and tedious, than to *review* our ways, or look into *our debt-books*; inſtead of this, we endeavour to divert our thoughts, to caſt off care, as if we conceived that *time* would eat it out, and that then *of courſe* we might fall into the old channel of freedom and comfort. (3) When we return at laſt, oh! with what baſhfulneſs and amazedneſs do we appear at our next Supplications; what bluſhing, what damps, what apology? Nay ſometimes as the Man without the Wedding Garment, *we are ſpeechleſs*; how rightly doth ſuch a Man reſemble the *Publican* Confeſſing, and the *Prodigal* ſupplicating, while conſulting what to ſay for himſelf, he now begins to feel, with what ſenſe and feeling the Prophets and holy Men of old uſed to expreſs themſelves in their Confeſſions; *We bluſh, we are aſhamed, aſtoniſhed and confounded.* This diſtance Sin makes betwixt *Saints* and *God* ſometimes; but betwixt *God* and the *unconverted* it is far greater: now, when either an unconverted Sinner, or a fallen Saint puts himſelf to look to God for Reconciliation, then

Zech. 3. 1. then doth the Devil labour to improve this for their hindrance: that he accuseth us *to God*, is evident by *Satans standing at* Joshua's *right hand*; how he accuseth *God to us* we know. He tells us, 'tis in vain to seek to make up our Peace after so great Provocations; urging, that he is a *jealous God*, *of pure eyes*: highly resenting the affronts we have given him, &c. Nay, he goes so high this way, that God is put to it in Scripture (of purpose to furnish us with an Answer to these Objections) to proclaim, that he is *slow to anger*, not *easily provoked*: that if Men return from the evil of their ways, he will *return to them*, *accept*, and *pity* them, &c.

Thirdly, If this divert them not, but that they still persist in their resolves, then he follows after them with an high hand; sometimes, (as *Pharaoh* did with *Israel*) he grows *severe* and imperious with them, and redoubles the *tale of their bricks*; he forceeth them to higher and more frequent iniquities: sometimes (as the same *Pharaoh*) he musters up all his Chariots and Horse-men to *pursue* after them, and in the highest diligence imaginable, he brings forth his greatest power, besetting them on all sides with Temptations and *Allurements* of Pleasures and Delight: Where he perceives his *time* to be *short*, and his Power shaken, he comes down in resolves to try his utmost Strength. And hence is it that Converts complain, that when they *begin* in earnest to look after God, they are *most troubled* with Temptations. Besides this, what ever he can do to make them *drive heavily*, shall not be wanting. Sometimes he makes attempts upon their *thoughts* and *affections*, which are as their *Chariot wheels*; and if these can be *knocked off* any way, it retards them. Sometimes he casts *stumbling-blocks* in their way; if any prejudice may divert them, if Threatnings or Penalties can hinder; if the frowning of Friends, or any thing else can put a stop to their Proceedings, he will have them ready. Sometimes he endeavours to *retard* them by *sollicitations* of acquaintance, *offers* of former occasions and opportunities of sinning, or what ever else may be as a *remora* to their intentions.

Fourthly, But if none of these serve, then as his last shift, he *proclaims open War against them*, pursues them as *Enemies* and Rebels: now he begins to *accuse* them, for that which they did by *his Advice* and Temptation. Now Sins that were called *little* are *aggravated*. Now that *day of Repentance*, which he was wont to say was *long*, he tells them 'tis quite *spent*, that the Sun of their hope is set; nothing now doth he suggest but Hell, Damnation,

and

and Wrath; he makes them (as it were) ſee it, hear it, and feel it in every thing; that *intereſt* in their hearts which he *diſſembled* before, now he ſtands upon and *aſſerts*, and will not be beat off, deſigning in all this, either to make them *weary* of theſe *new reſolves* by this unuſual diſquietment, and hoſtility, or to *precipitate* them upon ſome *deſperate* undertaking, or at leaſt to *avenge* himſelf upon them, in venting his Malice and Rage againſt them; but of this more afterward.

CHAP. XVII.

Satan's Deceits againſt Religious Services and Duties. The Grounds of his diſpleaſure againſt Religious Duties. His firſt deſign againſt Duties, is to prevent them. His ſeveral ſubtilties for that end, by exernal hindrances, by indiſpoſitions, bodily and ſpiritual, by diſcouragements; the ways thereof, by diſlike; the grounds thereof; by ſophiſtical arguings. His various pleas therein.

OUr next work is to take notice of the ſpite and methods of the Serpent againſt the ways of *Worſhip* and *Service*, that theſe are things againſt which his heart carries an high fury, and for the overthrow of them imploys no ſmall part of his Power and Subtilty: needs no proof, ſeeing the experience of all the Children of God is an irreſiſtible evidence in this matter. I ſhall therefore firſt only ſet forth the grounds of his diſpleaſure, and earneſt undertakings againſt them (before I come to his particular ways of Deceit) which are theſe:

Firſt, By this means (if he prevail) he deprives us of our *Weapons*. This is a ſtratagem of War which we find the *Philiſtims* practiſed againſt *Iſrael*, they took away all *their Smiths*, *leſt the* Hebrews *ſhould make them Swords or Spears*: hence was it that in the Battel there was *neither Sword nor Spear found in the hand of any of the People that were with* Saul *and* Jonathan. The Word of God is expreſsly called *the Sword of the Spirit*; Prayer is as a Spear, or rather a general piece of Armour: if the Devil deprive us of theſe, 1 Sam. 13. 19. 22.

theſe, he robs us of our *Ammunition*; for by reaſon of theſe, the
Cant. 4. 4. Church is compared to *a Tower built for an Armory, wherein hang a thouſand Bucklers, all Shields of mighty Men*; and the Apoſtle ex-
2 Cor. 10. 4. preſsly calls them *Weapons of our Warfare*, of purpoſe given us, for *the puling down of ſtrong Holds*, and the demoliſhing of thoſe Forts and Batteries of *high Imaginations* that Satan rears up in the hearts of Men againſt their happineſs; if theſe be taken away, our *Locks* are cut, (as *Sampſon*'s were) our Strength is departed, and we become weak as other Men, we are open to every incurſion and inroad that he pleaſeth to make againſt us.

Secondly, If he hinders theſe, he intercepts *our Food* and cuts off our Proviſions. The Word is called *Milk*, *ſincere Milk of the Word*; 'tis that by which we are born, nouriſhed, and increaſe; 'tis our Cordial and Comfort; Chriſt indeed is *the Bread of Life*, and the *fountain* of all our Conſolations, but the Word and Prayer are the *Conduit Pipes* that convey all to us; if theſe be cut, we *fade as a Leaf*, we languiſh, we conſume and waſte, we become as a *Skin Bottle in the Smoak*, *our moiſture as the drought in Summer*, our *Soul fainteth*, *our Heart faileth* and *we become as thoſe that go down to the Pit*; ſo that if the Devil gain his deſign in this, he hath all; give him *this*, and give him the *Kingdom alſo*; this is the moſt *compendious* way of doing his work, and that which ſaves him a labour in his Temptations. The ſtrongeſt Holds (that cannot otherwiſe be taken) are eaſily ſubdued by Famine; and, like Fig-trees with their ripe Figs when they are ſhaken, *even fall into the*
Nahum 3. 12. *mouth of the eater*: if our Spiritual Food fail us, of *our own accord* we yield up our ſelves to any luſt that requires our complyance.

Thirdly, Beſides theſe, there is no deſign whereby Satan can ſhew *more malice* and ſpite *againſt God*. He doth all he can to maintain a *competition* with the Almighty: his Titles, of the *God of the World*, *the Prince of the power of the Air*, ſhew what in the pride of his heart he aſpires to, as well as what by commiſſion God is pleaſed to grant him. Theſe duties of Worſhip and Service are the *homage* of God's Children, by which they teſtify the *acknowledgments* of his *Deity*; by wreſting theſe out of our hands, Satan robs God of that honour, and makes the allegiance of his Servants to ceaſe; if he could do more againſt God, doubtleſs he would: but ſeeing he hath not an *Arm like God*, and ſo cannot pull him out of Heaven, by this means he ſets up himſelf as the God of the World, and enlargeth his Territories, and ſtaves off the Subjects

of

of the God of Heaven from giving him *the honour due to his Name*; and that the Devil in these endeavours is carried on by a spite against God, as well as by an earnest desire of the ruine of Souls, may be abundantly evidenced, by his way of management of that opposition that he gives to the duties of Service and Worship. I shall only to make this out, instance in three things: (1.) That where the Devil prevails to set up himself as an *Object* of Worship, there he doth it in a bold insolent presumptuous *imitation* of God's *Appointments* in the ways of his Service; he enjoyns Covenants, Seals, Sacrifices, Prayers and Services to his miserable Slaves, as may appear by undoubted Histories, of which more in due place. (2.) He never *acknowledgeth* the truth of God's ways, but with an *evil mind*, and upon design to bring them under contempt; his *Confessions* have so much of deceit in them that Christ would not accept them; and therefore we read that when the Devil was sometime forward to give his testimony to Christ, (as *Mark* 1. 25. *I know thee who thou art, the holy one of God,*) *Jesus* rebuked him, and *commanded him to hold his peace*; he clearly saw that he confessed him, not to honour him, but by such a particular acknowledgment to *stir* up the *rage* and fury of the People against him. To this end Satan, in *Acts* 16. 17. many days together publickly owns *Paul* and *Silas*, *These Men are the servants of the most high God, which shew unto us the way of Salvation:* though he spake truth, yet had he a *malicious aim* in it, which he accordingly brought about by this means, and that was to raise up persecution against them, and to give ground to that accusation which they afterward met withall, *vers.* 21. *That they taught customs which were not lawful to be received.* But (3.) His particular spite against God in seeking to undermine his Service is further manifested in this, That the Devil is not content to *root out* the service due to God, but when he hath done that, he delights to *abuse* those places where the Name of God was most celebrated, with greatest prophanations. I shall not in this insist upon the conjecture of *Tilenus*, that *Sylva Dodonæa*, a place highly abused by the Devil, and respected for an Oracle, was the seat, or a *religious place* of *Dodanim*, mentioned in *Gen.* 10. 4. nor upon that supposal, mentioned also by the same Author, that the Oracle of *Jupiter Hammon* was the place where *Cham* practised that religious worship which he learned in his Fathers house. We have at hand more certain evidences of the Devils spite. Such was his abuse of the *Tabernacle*

Syntag. Part 1. Disput. 2. Thes. 20. 21, 22.

nacle by the prophane ions of *Eli*, who prophaned that place with their uncleanness and filthy adulteries. Such was his carriage to the *Ark* while it was captivated by the *Philistims*. Of like nature were his attempts against the *Temple* it self. *Solomon* in his latter days was tempted to give an affront to it, he built an high
2 Kirg 11. 7. place for *Chemosh, the Abomination of* Moab, *in the hill that is before* Jerusalem, in the very sight and face of the Temple; but afterward he prevailed to defile the Temple it self. *Gilgal* and *Beth-aven* are places of such high prophanation, that the Prophet *Hos.* 9. 15. tells them *all their wickedness* was *in Gilgal*, none of their abomi-
Arrowsmith Tract. Sacr. l. 1. c. 3. §. 9. nations were like to those; and in *Hos.* 4. 15. they are dehorted from going to *Gilgal* or *Bethaven*, and yet both these places had been famous for Religion before. *Gilgal* was the place of the *general Circumcision* of the *Israelites* that were born in the Wilderness, there was their *first solemn Passover* kept after their entring into the Land. *Bethel* was a place where God (as it were) kept House, *the house of God*. Here *Jacob* had his vision. But the more famous they had been for duties of Worship, the Devil sought to put higher abuses upon them; so that *Gilgal* became *an Hatred*, and *Bethel* became a *Beth-aven*, an house of Vanity.

Fourthly, Satan is the more animated to undertake a design against the ways of religious Service, because he *seldom* or never *misseth*, at least something of *success*. This attempt is like *Saul* and *Jonathan*'s Bow, that *returned not empty*. In other Temptations sometimes Satan comes off baffled altogether, but in this work
Judg. 20. 16. (as 'twas said of some *Israelites*) *he can throw a stone at an hairs breadth, and not miss*: he is sure in one thing or other to have the better of us; his advantage in this case is from *our unfitableness* to our service. What we do in the duties of Worship requires a *choice* frame of Spirit; our hearts should be awed with the most *serious apprehensions* of divine Majesty, filled *with Reverence*, animated *with Love* and delight, quickned *by Faith*, clothed *with Humility* and *self-abhorrency*, and in all the procedure of duties there must be a steady and firm prosecution under the strictest *watchfulness*. Of this nature is our work, which at the first view would put a Man to a stand, and out of amazement force him to say, *who is sufficient for these things? who can stand before such an holy Lord God?* But when we come to an impartial consideration of our manifold weaknesses and insufficiences in reference to these Services, what shall we say? we find such a *narrowness* of Spirit, such *ignorances*, *sottishness*,

ſottiſhneſs, *careleſneſs* of Mind, Thoughts ſo *confuſed*, *tumultuous*, *fickle*, *ſlippery*, and *unconſtant*, and our hearts generally ſo *deceitful* and *deſperately wicked*, that 'tis not poſſible that Satan ſhould altogether labour in vain, or catch nothing; this being then a ſure gain, we may expect it to be under a moſt conſtant practice.

Fifthly, If he ſo prevails againſt us that the ſervices of Worſhip become *groſly abuſed* or *neglected*, then doth he put us under the *greateſt hazards* and diſadvantages. Nothing *ſo poyſonous* as duties of Worſhip *corrupted*; for this is to abuſe God *to his face*: by this, not only are his Commands and Injunctions ſlighted as in other ſins, but we carry it ſo, as if we thought him no better than the *Idols of the Heathens*, that have *Eyes and ſee not*, *that have Ears and hear not*. To come *without* an Heart, or *with our Idols in our Heart*, is it any thing of leſs ſcorn than to ſay, *Tuſh*, *doth the moſt High ſee?* Beſides, he hath given ſuch ſevere Cautions and Commands in theſe matters, as will eaſily ſignify the aggravation of the offence. You ſee how ſharply God ſpeaks of thoſe that came to enquire of the Lord, with the *ſtumbling-block of their iniquity before their face*, Ezek. 14. 4, 7. *I will anſwer them according to the multitude of their Idols*, *I will anſwer them by my ſelf*. *Uzzah*'s miſcarriage in offering Sacrifice, 1 *Sam.* 13. 13. was that great offence for which God determined to take the Kingdom from him. God's ſeverity againſt *Nadab* and *Abihu*, his ſtroke upon *Uzzah*, do all ſhew the hazard of ſuch prophanations. But above all, that danger which both *Old* and *New Teſtament* ſpeak of; the *hardning of the Heart*, *blinding the Eyes*, *dulling the Ears*, *that Men ſhould not hear*, *nor ſee*, *nor be converted and ſaved*, but that the Word ſhould (inſtead of thoſe cordial refreſhing ſmells, which beget and promote ſpiritual life in the obedient,) breath forth ſuch envenomed *poyſonous exhalations*, (when 'tis thus abuſed and prophaned) that it becomes *the ſavour of death unto death*, is moſt dreadful. No wonder then if Satan be very buſie againſt theſe holy things, when if he catch us at an advantage of this nature, it proves ſo deadly and dangerous to us; for what can more pleaſe him, that makes it his delight and imployment to deſtroy?

All theſe Reaſons evince that Satan hath an *aking tooth* againſt religious Services, and that to weaken, prevent, or overthrow them is his great endeavour. Here then eſpecially may we expect an aſſault according to the advice of *Sirach*, *My Son*, *when thou entreſt* Eccluſ. 2. 1, 6.

trest God's Service, ſtand faſt in righteouſneſs and fear, and prepare thy ſoul for temptation.

What are the Subtilties of Satan againſt the holy things of God, I am next to diſcover. Duties and Services are oppoſed two ways. (1.) By *Prevention*, when they are hindred. (2.) By *Corruption*, when they are ſpoiled. He hath his Arts and Cunning, which he exerciſeth in both theſe regards.

Duties oppoſed two ways.

1. By Prevention, and that 1. By External Hindrances.

Firſt then, Of Satan's Policy for the preventing of religious Services, he endeavous by various means to hinder them. As,

Firſt, By *External hindrances*. In this he hath a very great foreſight, and accordingly he foreſees Occaſions and Opportunities at *a diſtance*, and by a long reach of contrivance, he ſtudies to lay *Blocks* and Hindrances in the way. Much he doth in the *dark* for this end, that we know not. As God hath *ſecrets of wiſdom that are double to that which is known*, ſo alſo hath Satan many ways and actings that are not diſcerned by us; his *contrivances of buſineſſes* and *avocations* long aforehand, are not ſo obſerved by us as they might be; where he *miſſeth* of his end, it comes *not to light*, and often where he is *ſucceſsful* in his preventions, we are ready to aſcibe it to *contingencies*, and the accidental hits of affairs, when indeed the Hand and *Policy* of Satan is in it. *Paul* that was highly ſtudied and skilful in Satan's devices, obſerving how his purpoſes of coming to the *Theſſalonians* were often broken and obſtructed; he knew where the blame lay, and therefore inſtead of laying the fault upon *Sickneſs*, or *Impriſonments*, or the *oppoſitions* of falſe Brethren (which often made him trouble beyond expectation,) he directly chargeth all upon Satan, 1 *Theſſ.* 2. 18. *We would have come unto you (even I Paul) once and again, but Satan hindred us.* At the ſame rate, underſtanding the *purpoſes* of faithful Men, for the promoting the good of Mens ſouls, he often uſeth means to *ſtop* or hinder them. Some have obſerved (having a watchful and jealous eye over Satan,) that their Reſolves and Endeavours of this nature have uſually been put to *ſtruggle* ſore *in their birth*, when their *purpoſes* for *worldly Affairs* and Matters go *ſmoothly* on without conſiderable oppoſition.

Job. 11. 6.

2. By Indiſpoſitions.

Secondly, He makes uſe of *Indiſpoſitions* to hinder Service: and here he works ſometimes upon *the Body*, ſometimes upon the *Soul*, for both may be indiſpoſed.

Bodily Indiſpoſitions.

Firſt, Sometimes he takes the advange of *Bodily indiſpoſitions*: He doth all he can to *create* and frame theſe upon us, and then pleads

pleads them as a *diſcharge* to duty. If he can put the Body into a fit of drowſineſs or diſtemper, he will do it: and ſurely he can do more this way than every one will believe, he may agitate and ſtir the humors. Hence ſome have obſerved more *frequent* and *ſtronger* fits of ſleepineſs and illneſs to come upon them, on the *days* and *times* that require their attendance upon God, than *on other days*, when they ſhall be lively, active, and free of dulneſs upon common occaſions, at Sports, Songs, Interludes, when they ſhall not have the like command of themſelves in the exerciſes of Worſhip. Surely it was more than an *ordinary drowſineſs* that befell the Apoſtles, *Matth.* 26. 41. He had told them the *ſeriouſneſs* of the occaſion, that he was *betrayed*, that his *ſoul was exceeding ſorrowful even to the death:* theſe were conſiderations that might have kept their Eyes from ſlumber. When they ſleep, he awakens them with a piercing rebuke, *Could ye not watch with me one hour?* and adds to this an admonition of their own danger, and the temptation that was upon them, and yet preſently they are aſleep again, and after that, again: ſtrange drowſineſs! But he gives an excuſe for them, which alſo tells us the cauſe of it, the *Spirit is willing*; their hearts were not altogether unconcerned, *but the Fleſh*, that is the Body that was *weak*, that is, ſubject to be abuſed by Satan, who brought them into a more than ordinary indiſpoſition, as is noted *verſ.* 43. *their Eyes were heavy.*

Secondly, The *Soul* hath alſo its *indiſpoſitions*, which he readily improves againſt Duty to hinder it. As, *Spiritual Indiſpoſitions.*

Firſt, It is capable of a *ſpiritual* ſluggiſhneſs and dulneſs, wherein the ſpiritual Senſes are ſo bound up, that it *conſiders not*, minds not, hath no liſt, nor inclination to acts of ſervice. What a ſtupifaction are our Spirits capable of? as *David* in his Adultery ſeems not to mind, nor care what he had done. In like manner are ſome in a *Lethargy*, as the Prophet ſpeaks, they *care not to ſeek after God.* *Bernard* hath a deſcription of it, *Contrahitur animus, ſubtrahitur gratia, deferveſcit novitius fervor, ingraveſcit tepor faſtidioſus*; the Spirit is contracted, Grace withdrawn, Fervour abates, Sluggiſhneſs draws on, and then Duties are neglected. *Bernard.*

Secondly, The Spirit is indiſpoſed by a *throng of worldly affairs*, and theſe oft juſtle out duty. Chriſt tells us, they have the ſame influence upon Men that Gluttony and Drunkenneſs have, and theſe unfit Men for action, *Take heed* (ſaith *Luk.* 21. 34.) *to your ſelves, leſt at any time your heart be overcharged with ſurfeiting and drunkenneſs,*

ness, and the cares of this life. These then may at so high a rate overcharge the souls of Men, so as to make them frame excuses; *I have bought a Farm, or Oxen,* and therefore *I cannot attend,* and by this means may they grow so neglective, that the *day of the Lord may come upon them at unawares.*

Thirdly, Sometimes the Soul is *discomposed through Passion,* and then 'tis indisposed, which opportunity the Devil espying, he closeth in with it; sometime he *blows the fire* that the heat of anger may put them upon a carelesness; sometimes he *pleads their present frame,* as an unfitness for Service, and so upon a pretence of reverence to the Service, and *leaving the gift at the Altar* till they be in a better humor, many times the gift is *not offered* at all, 1 *Pet.* 3. 7. The Apostle directs Husbands to manage their authority over their Wives with prudence, for the avoiding of Brawls and Contentions, *Ye Husbands dwell with them according to Knowledg, giving honour to the Wife as the weaker Vessel*; the reason of which advice he gives in these words, *that your prayers be not hindred.* Prayers are hindred partly in their *success* when they prevail not, partly they are hindred when the duty of Prayer is *put by* and suspended: and this doubtless the Apostle aimes at, to teach us that Contentious Quarellings in a Family hinder the *exercise* of the duty of Prayer. *Elisha* 2 Kings 3. discomposed himself in his earnest reproof of *Jehoram,* for with great vehemency he had spoken to him, *vers.* 13, 14. *What have I do with thee? get thee to the Prophets of thy Father. Were it not that I regard the presence of* Jehosaphat, *I would not look toward thee, nor see thee.* But when he set himself to receive the visions of God, he calls for a *Minstrel,* vers. 15. the reason whereof (as *P. Martyr,* and others suppose) was this, that however what he spake to *Jehoram* proceeded from zeal, yet being but a Man and subject to the like infirmities of other Men, it had *distracted* and *discomposed* his Spirit, which made him unfit and *uncapable* to entertain the *visions of God.* Musick then being a natural means for the composure and quiet of the Mind, he takes that course to calm and fit himself for that work.

Rutherford Divine Influences.

Fourthly, *Ignorance* and *Prejudice* are spiritual Indispositions, which are not neglected by the Devil. Knowledg is the eye and guide of the Soul. If there be darkness there, all acts which depend upon better Instruction must cease. The Disciples ignorance of Scriptures, brought in their unbelief; Christ notes that

as the Fountain-head of all their backwardneſs, *Luk.* 24. 25. *O fools, and ſlow of heart to believe all that the Prophets have ſpoken.* In like manner, if Men are not clear or knowing in the ways and neceſſities of Duty and Service, the Devil can eaſily prevail with them to forbear and neglect. *Prejudice* riſeth up to *juſtifie* the diſregard of Duty, and offers *Reaſons*, which (it thinks) cannot be anſwered.

Thirdly, Satan endeavours to prevent Duty by *diſcouragements*. If he can make the *knees feeble*, and the *hands hang down*, he will quickly cauſe Activity and Motion to ceaſe. The wayes by which he endeavours to diſcourage Men from the duties of Service are theſe; 3. *By diſcouragments.* Diſcouragements to duty four-fold.

Firſt, He ſets before them the *toile* and *burthen* of Duty. If a Man ſets his Face toward Heaven, thus he endeavours to ſcare him off; *Is not* (ſaith he) *the way of Religion a dull, melancholy way? Is it not a toile? A tedious task? Are not theſe unreaſonable injunctions, Pray continually, Pray without ceaſing; Preach in ſeaſon and out of ſeaſon?* This ſuggeſtion though it be expreſly contrary to command, yet being ſo ſuitable to the idle and ſluggiſh tempers of Men, they are the more apt to take notice of it; and accordingly they ſeek ways and ſhifts of accommodating the command to their inclinations. In *Amos* 8. 5. the toyl of Sabbaths and Feſtival Services (as they thought it) makes them weary of the duty; *When will the New Moon be gone, that we may ſell corn? and the Sabbath, that we may ſet forth Wheat?* Theſe Men thought their Services tedious and intrenching upon their Callings and Occupations. *Mal.* 1. 13. *They ſaid, Behold, what, a wearineſs is it:* looking upon it as an inſufferable burthen; nay, they proceeded ſo far, as to *ſnuff* at it. Now when the Devil had ſo far prevailed with them, it was eaſie to put them upon neglect; which (as the place cited ſpeaks) preſently followed upon it, they *brought the lame, and the lame, and the ſick for a Sacrifice.* Satan firſt preſented theſe Services as a *wearieſome* burthen, then they *ſnuffed* at them; next they thought *any* Service *good enough*, how mean ſoever, though to an open Violation of the Law of Worſhip: and laſtly, from a *pollution* of the Table of the Lord, they proceeded to a *plain contempt of duty, the table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.* verſ. 12. In the management of this diſcouragement, the Devil hath moſt ſucceſs upon thoſe that have *not yet taſted* the ſweetneſs and eaſineſs of the wayes of the Lord, *his yoke is indeed eaſie, his burthen is light*; his *ſervice* is a true 1. *From the burthen of duty.*

freedom

freedom to those that are *acquainted* with God, and exercised in his Service. But when Men are *first beginning* to look after God and Duty, and are not yet filled, and *satisfied with the fatness of his house*: this Temptation hath the greater force upon them, and they are apt to be discouraged thereby.

2 *From want of Success.*

Secondly, He endeavours to discourage them, from the *want of Success* in the Duties of Worship. When they have waited long and sought the Lord, then he puts them upon resolves of declining any further Prosecution; as he did with *Joram* at the Siege of *Samaria*, *Why wait I upon the Lord any longer?* (said he) after he had expected deliverance a long time without any appearance of help. When *Saul* saw that God *answered him not, neither by Dreams, nor by Urim, nor by Prophets*, the Devil easily perswaded him to leave off the ordinary ways of attendance upon God, and to consult with the Witch of *Endor*. The prophane Persons mentioned in *Mal.* 3. 14. that had cast off all regard to his Laws, all respect to his Ordinances, were brought to this pitch of Iniquity, by the suggestions of want of success; they said, *It is vain to serve God: and what profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts?* It seems they were like the people spoken of in *Isa.* 58. 2, 3. They had *fasted* and prayed, and God *delayed* to answer them, which they looked upon as a disobligement from duty; and that which they could peremptorily insist upon as a reason, which might justifie their neglect. *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?* Neither doth this discouragement fall heavy, only upon those whose hearts are *departed already* from God, who might be supposed to be forward to imbrace *any excuse* from his Service; but we shall find it bears hard upon the *Children of God*. *David* was ready to give over all, as a Man forsaken of God, *Psal.* 22. 1, 2. *Why hast thou forsaken me, O my God, I cry in the day time, but thou heareſt not; and in the night season, and am not silent.* We may clearly gather from his expressions, that this Temptation had sorely bruised him, and that upon God's delay of Answer, he was ready to charge an unrighteousness upon Gods carriage toward him; for in that he adds, that he kept his ground, and did not consent to it (as the words following, *But thou continuest holy*, do imply) it shewed what the Devil was objecting to him. And elsewhere, in *Psal.* 69. 3. When he had cryed and was not answered, he began to be *weary*, and *his*

2 King. 6. 33.

1 Sam. 28. 6, 7.

eyes

eyes failed; nay, his *flesh and heart failld:* his Spirit ſunk, as a Man almoſt vanquiſhed and overcome with the Temptation.

Thirdly, This our Adverſary raiſeth up diſcouragements to us from the *unſuitableneſs* of our Hearts to our Services; herein he endeavours to *deaden* our Hearts, to clog our Spirits, to hinder and moleſt us, and then he *improves* theſe *indiſpoſitions* and diſcompoſures againſt the duty in which he hath a double advantage: for (1) He deprives us of that *delight* in duty which ſhould *whet* on our deſires to undertake it, ſo that we come to the Lord's Table as old *Barzillai*, without a taſte or reliſh of what we eat or drink. When we come to hear, the Ear that *tryeth words*, as the Pallat taſteth meat, finds no ſavour in what is ſpoken; and this Satan can eaſily do by the inward deadneſs or *diſquiet* of the Heart: even as the anguiſh of Diſeaſes takes away all Pleaſures which the choiceſt dainties afford. As *Job* obſerves, *When a Man is chaſtned with pain upon his bed, his life abhors bread, and his Soul dainty meat.* And when a Man is brought to loath his Duties, as having nothing of that ſweetneſs and ſatisfaction in them which is every where ſpoken of, a ſmall Temptation may put him upon neglect of them. (2) He hath plauſible and colourable *Arguments*, by which he formeth an Opinion in the minds of Men, that in *caſes of indiſpoſition* they may *do better to forbear than to proceed.* He tells them, *they ought not to pray or preſent any ſervice while they are ſo indiſpoſed, that no prayer is acceptable where the Spirit doth not enliven the heart, and raiſe the affections; that they do not take his name in vain, and increaſe their Sin, and that they ſhould wait till the Spirit fill their ſails:* and to ſay the truth, it is a great difficulty for a Child of God to hold his feet in ſuch *ſlippery places*; how many have I known complaining of this, and perſwading themſelves verily, that they might do far better to leave off all Service, than to perform them thus? and ſcarcely have I reſtrained them from a complyance with Satan, by telling them, that indiſpoſitions are no *bar* to duty; but that *duty* is the way to get our indiſpoſitions *cured.* That Duty is *abſolutely* required, and *diſpoſitions* to be *endeavoured*; and that 'tis a leſs *offence* to keep to duty *under indiſpoſitions*, than wholly upon that pretence to *neglect* it. And indeed, where theſe indiſpoſitions are *bemoaned* and ſtriven with, the ſervices are often more *acceptable to God*, than pleaſing to *our ſelves*: the *Principle* is truly *Spiritual* and excellent; *a foundation of Saphirs* and *precious Stones*, upon which (if we patiently wait) he will

3. *From the unſuitableneſs of the heart in Duty.*

Job 33. 20.

will *build a Pallace of Silver*; for that Service is more *Spiritual* that is bottom'd, and carry'd on by *a conscientious regard to a Command*, when there are *no moral Motives* from sence and comfort *concurring*, than that which hath *more of delight* to encourage it, while the *power of the command is less swaying* and influential.

4. *From unworthiness of the privileg.* Fourthly, Men are oft discouraged from a *sence of unworthiness* of the priviledge of Duty, a kind *of excess* of Humility, which principally relates to the *Sacrament of the Lords Supper and Prayer*; the Accuser of the Brethren tells them, that they have nothing to do to take the Name of God in their mouthes, that 'tis an insufferable Presumption. Hence, some like the Woman with the bloody Issue, dare not come to Christ to *ask a cure*, while yet they *earnestly desire it*; and would rather, if they could privately *steal* it, then *openly beg it*. The *Publican* is presented to us in the Parable, as one that could scarce get over that objection; he is set forth standing at a *distance*, *not daring to lift up his eyes to Heaven*; scarce attempting to speak, rather expressing his unworthiness to Pray, than setting upon the Duty: his *smiting upon his breast*, and saying, *God be merciful to me a sinner*, argued, that much of these discouragements lay upon him. The like we may see in the *Prodigal*, who it seems had it long *in dispute*, whether he should go to his Father, whose kindnesses he had so abused; and so long as he could make *any other shift*, he yielded to the Temptation: at last he came to that resolve, *I will arise and go to my father, and say, I have sinned against heaven, and thee, and am not worthy to be called thy Son*. Which shew, that the sense of this kept him off till necessity forced him over it. And this is a discouragement the more likely to prevail for a neglect of Service; because *part of* it is *necessary*, as the beginning of those Convictions of our Folly: to have such *low thoughts* of our selves, that we are not worthy to come into his presence, nor to look toward him, is very *becoming*; but to think, that we should *not come* to him, because our Conscience accuseth of *unworthiness*, is a conclusion of *Satan's making*, and such as God never intended from the premises, but the direct contrary; *Come, saith God, though unworthy*. The like course doth the Devil take to keep Men off from the Lord's Table; *Oh* (saith he) *'tis a very solemn Ordinance; he that partaketh of it unworthily, eateth and drinketh Damnation to himself: how dareſt thou make such bold approaches?* While the Hearts of Men are tender, their Consciences quick and accusing, the threatning begets a fear, and they are

are driven off long, and debarr themſelves unneceſſarily from their Mercies.

Fourthly, Satan endeavours to hinder Duty, by bringing them into a *diſlike and loathing* of Duty. This is a courſe moſt effectual, diſlike eaſily bringeth forth Averſation; and withal, doth ſtrongly fix the Mind in purpoſes of neglect and refuſal: the Devil bringeth this about many ways: as, *Duties hindered by diſlike.*

Firſt, By *Reproaches* and Ignominious Terms. It was an old trick of the Wicked-one, to raiſe up *Nick-names* and Scoffs againſt the ways of God's Service, thereby to beget an *odium* in the hearts of Men againſt them. The *ſeat of the ſcornful* is a *Chair* that Satan had reared up from the Beginning. By this art, (when *God was known in Jury, and his Name was great in* Iſrael) were the *Heathens* kept off from laying hold on the Covenant of God. He rendred them, and the Ordinances of Worſhip *ridiculous* to the Nations: the *opprobium* of Circumciſion, and their *unreaſonable* Faith (as the *Heathens* thought it) upon *things not ſeen*, was a Proverb in every Man's mouth; *Credat Judæus apella---non ego.* The *Jews* were ſlandered with the yearly Sacrifice of *a Grecian.* And *Apion* affirms, That *Antiochus* found ſuch an one in a Bed in the Temple: and that they Worſhipped an *Aſſes head* in the *Temple.* *Apion* ſlandered the *Jews* with *Ulcers* in their privy Parts every Seventh day: hence he derives Sabbath, of *Sabatoſis*; which with the *Ægyptians* ſignifies an *Ulcer.* *Lyſimachus* ſlandered the *Jews* in *Ægypt*, as *Leprous Church-robbers*; and that their City was hence called *Hieroſola.* When the *Gentiles* were called into the fellowſhip of the *Goſpel*, it was aſperſed with the like ſcoffs and flouts; it was frequently called a *Sect*, *a Babling* and ſtrange and uncouth Doctrine: beſides, a great many lies and forgeries that were invented to make it ſeem odious; and by this means it was *every where ſpoken againſt.* *Machiavil*, that propounded the Policy of full and violent Calumniations to render an Adverſary odious (knowing that how unjuſt ſoever they were, yet ſome impreſſion of jealouſie and ſuſpition would remain) had learned it of this old accuſer, who had often, and long experienced it to be a prevalent courſe, to bring the Services of God under diſlike. *David* ſpeaking of what befel himſelf, in this kind: *Pſal. 69. 9, 10, 11, 12.* That his Zeal lay under *reproach*; his *weeping* and faſting became a *Proverb*: and that in all theſe, he was the *Song of the Drunkard.* He expreſſeth ſuch ap-

1 *From Reproaches.*

Joſ. *cont.* Apion.

Joſ. *cont.* Apion. *lib. 6. 2.*

Joſ. *cont.* Apion. *lib. 1.*

Act. 28. 22.

Act. 17. 18, 20.

Calumniare fortiter aliquid adhærebit

prehenſions of the power of this Temptation upon the weak; that he doth earneſtly beg, that Satan might not make it a ſnare to them. *Verſ.* 6. *Let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake; let not thoſe that ſeek thee, be confounded for my ſake.* And further declares it, as a wonderful preſervation aud eſcape of this danger; that notwithſtanding theſe reproaches, he had not declined his duty. *Verſ.* 13. *But as for me, my prayer is unto thee Lord. Paul* ſeems to ſpeak his ſenſe of this piece of Policy; his Impriſonment adminiſtred matter of reproach to his Profeſſion: though his cauſe were good, yet he ſuffered trouble as *an evil doer*; this he knew the Devil would improve to a ſhame and diſgrace unto the ſervice of God, and therefore he chargeth *Timothy* to be aware of that Temptation, 2 *Tim.* 1. 8. *Be not thou therefore aſhamed of the Teſtimony of our Lord, nor of me his Priſoner.* And *verſ.* 16. He takes notice of *Oneſiphorus*, that had eſcaped that ſnare, and was not *aſhamed of his Chain.* And we have the greater reaſon to fear the danger of this Art, when we find that the Tempter made uſe of it, to turn away the affections of the *Capernaumites* from Chriſt himſelf, *Mat.*13.57. When he had preached in their Synagogues, to the applauſe and aſtoniſhment of all his hearers; the Devil fearing the prevalency of his Doctrine, finds out this ſhift, to bring them to a diſlike of him, and his Preaching; *Is not this the Carpenters Son? And they were offended in him.*

1 Tim. 2. 9.

2 *From Hazards.*

Secondly, Duties are brought under diſlike by the *hazards* that attend them: the Devil leaves it not untold, what Men ſhall meet with from the World, if they *run not with them into exceſs of vanity* and neglect; if Bonds, Impriſonments, Baniſhments, Hatreds, Oppoſitions, Spoyling of Goods, Sufferings of all kinds will divert them, he is ſure to ſet all theſe affrightments before them: which though they do not move ſome from their ſtedfaſtneſs; ſuch as *Daniel*, whoſe conſtancy in duty was not pierced by the fear of *Lyons*: and the *three Children*, who would not decline the ways of the Lord for the terrour of a *fiery Furnace.* Yet theſe conſiderations prevail with moſt, as Chriſt notes, in thoſe that received Seed in ſtony places, whoſe joy in the Word was ſoon blaſted, and they offended at the ways of Duty, *When Tribulation and Perſecution becauſe of the Word aroſe:* Chriſt pronouncing him Bleſſed, that ſhould *not be offended* in him, becauſe of the dangers of his Service, ſhews, that the eſcape of ſuch a Temptation is not a common mercy. And if we ſhall obſerve *Paul*'s practice, upon

Matth. 13. 21.

Matth. 11. 6.

upon his firſt undertaking of the Miniſtry, when *it pleaſed God to call him* to preach his Son Chriſt among the *Heathen*, we ſhall ſee, (1) That he was aware of ſuch objections as theſe. (2) That *fleſh* and *blood* are apt to comply with them, and to take notice of them. (3) And that the beſt way to avoid them is, to ſtop the Ears againſt them, and not to hearken to them, or *conſult* with them. (4) And that he that muſt do it to purpoſe, muſt without delay, *immediately* reſolve againſt ſuch hinderances; it being moſt difficult for Men that will be inclining to ſuch motions, and hearkning to what the Devil offers, under pretence of Self-preſervation, to diſingage themſelves after they have ſuffered their Souls to take the impreſſion. Gal. 1. 16.

Thirdly, The *meanneſs* of Religious Appointments (as to the outward view) is alſo made uſe of, to beget a loathing of them. In this the Devil hath this advantage, that however they are all *glorious within*, and *as the curtains of Solomon*; yet are they as to their outward appearance like the *tents of Kedar*, without any of that Pomp and Splendor which the Sons of Men affect and admire. Chriſt himſelf when he had vailed his glory by our Fleſh, was of no exteriour *form or beauty*. The Miniſtration of his Word, which is *the Scepter of his Kingdom*, ſeems contemptible, and a very *fooliſhneſs* to men; inſomuch, that *Paul* was forced to make an Apology for it, in that it wanted thoſe outward braveries of *excellency of ſpeech and wiſdom*, by ſhewing it was *glorious in its power*, and was indeed an *hidden wiſdom* (though not like that *wiſdom which the Princes of Wiſdom*, and Philoſophy affected) *among ſuch as were perfect*. The *Sacraments* both of the *old* and *new Teſtament* ſeemed very low and contemptible things to a common eye; neither need we any other evidence to ſhew, that Men are apt to diſreliſh them, and to entertain ſtrange thoughts of them upon this very account, than this, that ſome raiſe up Batteries againſt theſe Ordinances upon this ground, that becauſe they ſeem *low* and *mean* to them, therefore they think it *improbable*, that God ſhould have indeed appointed them to be uſed in the literal ſenſe, or that at beſt they are to be uſed as *the firſt rudiments* of Chriſtianity, and not enjoyned upon the more *grown Chriſtians*. Neither may I altogether paſs over that *remarkable humour*, that is in ſome, to give *additional ornaments* of outward Garb and Form, for the greater honour and luſtre of theſe injunctions of Chriſt; ſo that while they endeavour to ſhew their *greateſt reſpects* to them, they betray their

3 *From the outward meanneſs of Services.* 1 Cor. 2. 1, 4, 6.

their *inward thoughts* to have carryed some *suspition* of their reality becauſe of their *plainneſs*; and by this means whilſt they endeavour to put an *honour* upon Chriſts Inſtitutions, they really deſpiſe them, and ſhew their reſpects to their *own inventions*. But that we may be further ſatisfied, that Satan works by this Engine, let us conſider, that of 1 *Cor.* 1. 23. The *Jews* were *for Signs* from Heaven, to give a Credit and Teſtimony to that Doctrine which they would receive. The *Greeks* (who were then the only people for Learning) were for *Philoſophical* Speculations, and Diſputes. Now (ſaith the Apoſtle) the Doctrine of the Goſpel (which is the Preaching of Chriſt crucified) becauſe it came not within the compaſs of what both theſe expected, therefore the Devil ſo wrought upon this advantage, that both contemned it, *It was to the* Jews *a ſtumbling-block, and to the* Greeks *fooliſhneſs*. Of this alſo he ſpeaks more fully, 2 *Cor.* 11. 3. Where he ſhews, that the *minds* of the *Corinthians* were ready to be *corrupted* with Error, againſt the plain import of the Goſpel; and that which they took offence at, was its *Simplicity*: they looked upon it as contemptible, becauſe not containing ſuch *gorgious* things as might ſuit a *ſoaring* and wanton fancy. Now he reſolves all this into a cheat of Satan, taking the *advantage* of this, (as he did upon *Eve* from the ſeeming inconſiderableneſs of the prohibition of eating a little Fruit) to perſwade them, that ſo mean a thing as the Goſpel could not be of God. *I fear* (ſaith he) *leſt by any means, as the Serpent beguiled* Eve *through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.*

4 *From the Sins of Profeſſors.*

Fourthly, The *Sins of Profeſſors*, through the craft of Satan, beget a loathing of theſe holy things. If God *loath* his own Appointments, and *cannot bear them*, becauſe of the Iniquities of thoſe that offer them; no wonder, if Men be tempted to diſgraceful apprehenſions of them, when they obſerve ſome that pretend an *high care*, and *deep reſpect* for them, *live prophanely*. The Sins of *Eli*'s Sons wrought this ſad Effect upon the People, *that Men* (for their ſakes) *abhorred the offerings of the Lord*, 1 Sam. 2. 17. Thoſe that fell off to Error, and thence to abominable Practices, *cauſed the way of Truth to be evil ſpoken of*, 2 Pet. 2. 2. The Prieſts that departed out of the way, *cauſed many to ſtumble at the Law*, *Mal.* 2. 8. Nay, ſo high doth Satan purſue this ſometimes, that it becomes an inlet to direct *Atheiſm*.

5 *From a prophane diſpoſition.*

Fifthly, Satan alſo works mightily in the *prophane diſpoſitions* of Men

Men, and acts that Principle to a diſregard and wearineſs of the Services of God; a flagitious wicked life naturally leads to it: thoſe that *eat up Gods people as bread*, Pſal. 14. 4. *called not upon God.* This eats out at laſt the very exteriour and formal obſervation of Religious Duties, in this Satan bends his force againſt them: (1) By *heightning* the Spirits of Men to an inſolent defiance of God by a *continued proſperity:* He draws out the pride and vanity of their Spirits, to a bold contempt, *Who is the Lord that we ſhould ſerve him? We are Lords, we will come no more at thee: our tongues are our own*, &c. Thus they *ſet their mouthes againſt Heaven.* *Eliphaz* tells us this, as the uſual carriage of thoſe that lived in peace and jollity; *Job* 21. 15. *Therefore ſay they unto God, Depart from us, for we deſire not the knowledge of thy wayes; who is the Almighty that we ſhould ſerve him?* (2) By *biding* from them the *neceſſities* of Duty. *Job* ſpeaking of the *Hypocrite*, Job. 27. 10. deſcribes him by theſe neglects of Duty, *Will he delight himſelf in the Almighty? will he always call upon God?* Of this he gives the reaſon, *verſ.* 9. *He will call and cry when trouble comes upon him.* When diſtreſſes make Duties neceſſary, then he will uſe them; in his *Affliction he will ſeek him early*, Hoſ. 5. 15. As the *Iſraelites* did, *Pſal.* 78. 34. *When he ſlew them, then they ſought him, and enquired early after God.* But when he is not thus pinched (and Satan will endeavour in this caſe, that he be as far from the Rod of God, as he can make him) he gives over ſeeking God, and loaths it; nay, accounts it as ridiculous ſo to do: they *mock at his counſel*, and contemn his advice of waiting upon him. Jer. 2. 31.

Sixthly, Satan picks quarrels in Men, at the *manner of performance of Duty.* When Duty cannot be ſpoken againſt, then he endeavours to deſtroy it by the *Modes*, *Circumſtances*, and way of performance: as (1) If thoſe that act in them diſcover any *weakneſs* (as who doth not, when he hath done his beſt?) this he endeavours to blemiſh the Duty withal. The bodily *preſence* of *Paul* was objected againſt him, as being *contemptible*, and his *ſpeech as weak*; but the deſign of that objection lay higher, the Devil thereby endeavouring to render the *Duties of his Miniſtry* as contemptible, and not to be regarded. (2) If the *Circumſtances* pleaſe not, he teacheth them to take pet with the *Subſtance*, and like Children to reject all, becauſe every thing is not ſuitable to their wills. (3) If it be managed in any way not *grateful* to their expectations; if too *cuttingly* and *plain*, then they think they be juſtified to ſay, 6 *From the manner of performance.*

they

they hate it, as *Ahab* did *Micaiah*: if any way too *high or abstrusely*, then likewise they fling off. On this Point the Devil perswaded many of Christs followers to desert him, *Jo. 6. 66.* because he had spoken of himself in comparisons, that they judged too high; when he said, He was *that Bread that came down from Heaven*, *vers.* 58. they said, That *was a saying not to be born*: and on that occasion, *they went back, and walked no more with him.*

7 By a wrong representation of the gestures of Worshippers.

Seventhly, The Devil brings a nauseating of the Duties of Worship, by a *wrong representation* of them, in the carriage and *gestures* of those that engage in them. It seems strange to some, that are but as *idle spectators*, to observe the postures of Saints: seriously *lifting up their eyes* to Heaven, or humbly mourning, and *smiting on their breasts*; these the Devil would render ridiculous, and as the *suspicious* managements, of an *Histrionical or Hypocritical Devotion:* as Men at a distance beholding the strange variety of actions and postures of such as dance, being out of the sound of their Musick, shall think them a company of mad Men, and frantick People. Such *perverse prospects* doth he sometimes afford to those, that come rather to observe what others do, than to concern themselves in such duties; that, not seeing their *private influences*, nor the *secret spring* that moves them, they judge them *foolish*; and from thence they contract an inward loathing of the Duties themselves.

The fifth way to hinder Duty, by Sophistical Arguings; as,

Fifthly, In order to the hindring or preventing of Duty, Satan useth to impose upon Men, by *fallacious Arguings*: and by a piece of his Sophistry, he endeavours to cheat them out of their Services. I shall note some of his remarkable dealings in this kind: as

1 By heightning the dignity of God's Children.

First, He *heightens the dignity of God's Children, upon a design to spoil their Duty.* He tells them, they are *partakers of the Divine Nature.* That they are *in God and Christ*, and have the *communications* of his Spirit; and therefore they need not now drink of the *Cistern*, seeing they enjoy the *Fountain*; and that these services (in their attainments) are as useless, as *scaffolds* are when once the House is *built.* To prosecute this he takes advantage, (1) of the *natural pride* of their hearts; he puffs them up with conceits of the excellency of their condition; a thing which all Men are apt to catch at with greediness, upon the least imaginary grounds: if a Man have but a little knowledg, or have attained to any vain Speculations, he is presently apt to be vain-

1 Cor. 8. 7. Col. 2. 18.

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ly puffed up by his fleshly mind. The same hazard attends any conceited excellency, which a Man apprehends he hath reached unto. Those *Monsters* of Religion, mentioned by *Peter* and *Jude*, that made no other use of the *grace of God* but to *turn it into wantonness*; yet were they so tumified with the apprehensions of their Priviledges, that whilst they designed no other thing, than plain *licentiousness*, and a wantonness in the lusts of the Flesh; yet (it seems) they encouraged themselves, and allured others, from a supposed liberty which their Priviledges gave them; and to this purpose had frequently in their mouthes, *great swelling words of vanity*, 2 *Pet.* 2. 18. even whilst *they walked after their own lusts*, Jud. *vers.* 16. (2) To strengthen their proud conceits, the Devil improves what the Scriptures speak, of the *differences* of God's Children; that some are *spiritual*, some are *carnal*; some *weak*, others *strong*; some *perfect*, some *less perfect*; some *little Children*, some *young men*, some *Fathers*. The end of all this, is to make them apprehend themselves Christians of an *higher rank* and order, which also makes way consequently for a further inference, (*viz.*) That there must needs be *immunities and priviledges* suitable to these heights and attainments. To this purpose, (3) he produceth those Scriptures that are design'd by God, to raise up the minds of Men, to look after the *internal Work and Power* of his Ordinances, and not to center their minds and hopes in the bare *formal use* of them, without applying their thoughts to God and Christ; unto whom, they are appointed to lead us. Such as these Scriptures, *Rom.* 2. 28. *He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.* And *Rom.* 6. 7. we should *serve in newness of spirit, and not in the oldness of the letter.* 2 Cor. 5. 16. *Wherefore henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.* Ephes. 4. 13. *He gave some Apostles, and some Prophets,* &c. *for the perfecting of the Saints — till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man.* By a perverse Interpretation of these, and some other Scriptures of like import, he would perswade them, That the great thing that Christ designed by his Ordinances, was, but to *train up the weaker Christians by these rudiments* (as the *A, B, C,* to Children) to a more *spiritual* and *immediate* way of living upon God: and that these become *altoge-*

Jud. 4. *vers.*

1 Cor. 2. 1.

Phil. 3. 15.

1 Jo. 2. 12, 13.

they hate it, as *Ahab* did *Micaiah*: if any way too *high or abstrusely*, then likewise they fling off. On this Point the Devil perswaded many of Christs followers to desert him, *Jo. 6. 66.* because he had spoken of himself in comparisons, that they judged too high; when he said, He was *that Bread that came down from Heaven*, *vers.* 58. they said, That *was a saying not to be born*: and on that occasion, *they went back, and walked no more with him.*

7 By a wrong representation of the gestures of Worshippers.

Seventhly, The Devil brings a nauseating of the Duties of Worship, by a *wrong representation* of them, in the carriage and *gestures* of those that engage in them. It seems strange to some, that are but as *idle spectators*, to observe the postures of Saints: seriously *lifting up their eyes* to Heaven, or humbly mourning, and *smiting on their breasts*; these the Devil would render ridiculous, and as the *suspicious* managements, of an *Histrionical or Hypocritical Devotion:* as Men at a distance beholding the strange variety of actions and postures of such as dance, being out of the sound of their Musick, shall think them a company of mad Men, and frantick People. Such *perverse prospects* doth he sometimes afford to those, that come rather to observe what others do, than to concern themselves in such duties; that, not seeing their *private influences*, nor the *secret spring* that moves them, they judge them *foolish*; and from thence they contract an inward loathing of the Duties themselves.

The fifth way to hinder Duty, by Sophistical Arguings; as,

Fifthly, In order to the hindring or preventing of Duty, Satan useth to impose upon Men, by *fallacious Arguings*: and by a piece of his Sophistry, he endeavours to cheat them out of their Services. I shall note some of his remarkable dealings in this kind: as

1 By heightning the dignity of God's Children.

First, He *heightens the dignity of God's Children, upon a design to spoil their Duty.* He tells them, they are *partakers of the Divine Nature.* That they are *in God and Christ*, and have the *communications* of his Spirit; and therefore they need not now drink of the *Cistern*, seeing they enjoy the *Fountain*; and that these services (in their attainments) are as useless, as *scaffolds* are when once the House is *built.* To prosecute this he takes advantage, (1) of the *natural pride* of their hearts; he puffs them up with conceits of the excellency of their condition; a thing which all Men are apt to catch at with greediness, upon the least imaginary grounds: if a Man have but a little knowledg, or have attained to any vain Speculations, he is presently apt to be vainly

1 Cor. 8. 7. Col. 2. 18.

ly puffed up by his fleshly mind. The same hazard attends any conceited excellency, which a Man apprehends he hath reached unto. Those *Monsters* of Religion, mentioned by *Peter* and *Jude*, that made no other use of the *grace of God* but to *turn it into wantonness*; yet were they so tumified with the apprehensions of their Priviledges, that whilst they designed no other thing, than plain *licentiousness*, and a wantonness in the lusts of the Flesh; yet (it seems) they encouraged themselves, and allured others, from a supposed liberty which their Priviledges gave them; and to this purpose had frequently in their mouthes, *great swelling words of vanity*, 2 *Pet.* 2. 18. even whilst *they walked after their own lusts*, Jud. *vers.* 16. (2) To strengthen their proud conceits, the Devil improves what the Scriptures speak, of the *differences* of God's Children; that some are *spiritual*, some are *carnal*; some *weak*, others *strong*; some *perfect*, some *less perfect*; some *little Children*, some *young men*, some *Fathers*. The end of all this, is to make them apprehend themselves Christians of an *higher rank* and order, which also makes way consequently for a further inference, (*viz.*) That there must needs be *immunities and priviledges* suitable to these heights and attainments. To this purpose, (3) he produceth those Scriptures that are design'd by God, to raise up the minds of Men, to look after the *internal Work and Power* of his Ordinances, and not to center their minds and hopes in the bare *formal use* of them, without applying their thoughts to God and Christ; unto whom, they are appointed to lead us. Such as these Scriptures, *Rom.* 2. 28. *He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.* And *Rom.* 6. 7. we should *serve in newness of spirit, and not in the oldness of the letter.* 2 Cor. 5. 16. *Wherefore henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.* Ephes. 4. 13. *He gave some Apostles, and some Prophets*, &c. *for the perfecting of the Saints — till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man.* By a perverse Interpretation of these, and some other Scriptures of like import, he would perswade them, That the great thing that Christ designed by his Ordinances, was, but to *train up the weaker Christians by these rudiments* (as the *A, B, C*, to Children) to a more *spiritual* and *immediate* way of living upon God: and that these become *altogether*

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1 Cor. 2. 1.

Phil. 3. 15.

1 Jo. 2. 12, 13.

ther useless, when Christians have gotten up to any of these *imaginary degrees* of a supposed Perfection. Enough of this may be seen in the writings of *Saltmarsh*, *Winstanly*, and others, in the late times. How great a Trade Satan drove by such misapprehensions not long since, cannot easily be forgotten; so that God's Worship did almost *lye waste*; and in many places, *the way to Sion did mourn*.

2 By pleading an inequality of Duty.

Greenham. pag. 35.

Secondly, He will sometimes confess an *equality of priviledge* among the Children of God, and yet plead an *inequality of duty*, that God is as good and strong to us, and that we have all an equal advantage by Christ, he will readily acknowledge. But then when we should propound the *diligence* of the Saints in their Services for our *pattern* (as of *Davids praying seven times a day*, Daniels *three times*, Anna's *serving God with fastings and prayers night and day*, &c.) He tells us, these were *extraordinary* Services, and (as it were) works of *supererrogation*, more than the Command of God laid upon them. So that we are not *tyed to such strictness*; and we being naturally apt to indulge our selves in our own ease, are too ready to comply with such Delusions. And by degrees Men are thus brought to a confident belief, that they may be *good enough*, and do *as much as is required*, though they *slacken* their pace, and do not Fast, Pray, or Hear so often, as others have done.

3. By heightning one Duty above others.

Thirdly, Another Sophism of his, *is to heighten one Duty, to the ruine of another*. He strives to make an *intestine War* among the several *parts* of the Services we owe to God; and from the *excellency of one*, to raise up an enmity, and *undervaluing disregard of another*. Thus would he sever, as inconsistent, those things that God hath joyned together. As among false Teachers, some say, *Lo here is Christ*; and others, *Lo he is there*. So we find Satan dealing with Duties, he puts some upon such high respects to *Preaching*, that (say they) Christ is to be found *here*, most frequently, rather than in *Prayer*, or other Ordinances; others are made to have the like esteem for *Prayer*: and they affirm, in this is Christ *especially* to be met with al. Others say the like of *Sacraments*, or Meditation. In all these Satan labours to beget a dislike and neglect of other Services. Thus (in what relates to the Constitution of Churches) he endeavours to set up *purity* of Churches, to the Destruction of *Unity*; or *Unity* to the ruine of *Purity*. A notable Example hereof we have in the *Euchytæ*, (a Sect of *praying*

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ing Hereticks, which arose in the time of *Valentinian* and *Valens*) who upon the pretence of the Commands of *Christ* and *Paul*, for *Praying continually*, or *without ceasing* and *fainting*, owned no other Duty as necessary; vilifying Preaching and Sacraments, as things (at best) useless and unprofitable. The like attempts he makes daily upon Men, where though he prevail not so far, as to bring some necessary Duties of Service into *open contempt*; yet he carries them into too much *secret neglect*, and disregard. *Theod. Eccles.* Historia. Luk. 18. 1. 1 Thes. 5. 17.

Fourthly, He improves the *grace of the Gospel*, to infer an *unnecessariness of Duty*; and this he doth, not only from the advantage of a *prophane* and careless Spirit in such as *presumptuously* expect Heaven, though they mind not *the way* that leads to it: for with such it is usual (as one observes) for Satan to *sever the means from the end*, in things that are *good*, to make them believe, they *shall have Peace, though they walk in the Imaginations of their Heart*; to make them lean upon the Lord for Heaven, in the apparent neglect of Holiness and Duty. As in *evil things*, he severs *the end from the means*, making them confident they shall *escape Hell* and Condemnation, though they *walk* in the path that leads thither. But besides this, he abuseth the understandings and affections of Men, by strange and *uncouth* inferences; as *that God hath received a satisfaction, and Christ hath done all*; so that nothing *is left for us to do*. The Apostle *Paul* was so much aware of this kind of arguing, that when he was *to magnifie the Grace of God*, he always took care to *fence* against such perverse reasonings; severely *rebuking* and refelling such *objections*: as in *Rom.* 3. 7, 8. Where speaking, that *our unrighteousness did commend the righteousness of God*, he falls upon that reply, *Why then am I judged as a sinner?* Which he sharply refells, as an inference of slanderous imputation to the Gospel, which hath nothing in it to give the least countenance to that Conclusion, *Let us do evil, that good may come*. And adds, That *Damnation* shall *justly* overtake such as practise accordingly. The like we have, *Rom.* 6. 1. *Shall we continue in sin, that grace may abound?* which he rejected with the greatest abhorrency, *God forbid!* From both which places we may plainly gather, that as unsound as such arguings are, yet Men (through Satans subtilty) are too prone, upon such pretences, to dispute themselves to a careless neglect of Duty. This might be enlarged in many other instances, as that of *Maximus Tyrius*, who disputed all Duties unnecessary upon this ground, *That what God will give, cannot*

4 *By severing the means from the end.* Greenham. *pag.* 35.

be hindred; and what he will not give, cannot be obtained; and therefore 'twere needless to seek after any thing. Much to the same purpose do many argue, If they be *Predestinated to Salvation they shall be saved, though they do never so little; if they be not Predestinated, they shall not be saved though they do never so much.* In all which inferences the Devil proceeds upon a false Foundation, of severing the Means, and the End, which the *Decree* of God hath joyned together: but the main of the Design, is to hide the necessity of Duty from them.

5 *By suspending and remitting Duties.*

Fifthly, By urging a necessity or conveniency for *suspending* or *remitting* Duties. In temptations to Sin, he doth from a little, draw on the Sinner to more; but in omissions of Duty, he would *entice us, from much to little; and from little, to nothing.* Very busie he is with us, to break, or interrupt our *constant course* of Duty. Duties in order, and Practice, are like so many *Pearls* upon one string, if the *thread* be broken, it may hazard the *scattering* of all. If we be once put out of our way, we are in danger to roave far before we be set in our rank again. To effect this (1) He will be sure to *straiten* or hinder us in our *opportunities* if he can, and then to plead necessity for a Dispensation. 'Tis true indeed, *necessities*, when unavoidable (as the issue of *Providence*, rather than our *negligence*) may *excuse* an omission of Duty: because in such cases, *God accepting the will for the deed, will have mercy and not sacrifice.* But necessity is, most-what a pretence or cover to the slothfulness of Professors; and the Devil will do all he can to gratifie them in that humour, and to prepare Excuses for them, from such hinderances or interruptions, as business, or disturbances can make: yet if these be not in readiness, he will (2) endeavour to take off our earnestness, by suggesting to us our *former diligence*, that we at other times have been careful and active: Or (3) by setting before us the *greater negligence* of those that are below us. The meaning of both which insinuations is to this one purpose, that we may make *bold* with some omissions, without any great *hazard* of our Religious intentions, or scandal and offence to others. Now, if he can by any of these wayes, bring us to any *abatement* of our wonted care and exercise, he will then still *press for more*, and from *fervency* of Spirit, to a *cold* moderation; from thence he will labour to bring us down to *seldom performances*: from thence, to *nothing*. The Spiritual *Sluggard* that will be overcome to some neglects, shall be found a *companion at last to a Waster*; and will be brought

Prov. 18. 9.

to

to a total neglect of all. The Church of *Epheſus*, Rev. 2. 4, 5. may ſadly give proof of this, they *left their firſt love*; and from thence declined ſo far, that at laſt God was provoked to *remove the Candleſtick out of its place.*

Sixthly, Satan puts tricks upon Men, (in order to the hindring of Duty) by putting us from a Service *preſently needful*, with the *propoſal of another*, in which, at that time, we are not *ſo concerned.* In ſeveral Duties of Chriſtianity, there is a great deal of skill required to make a right choice, for preſent or *firſt* performance; and to have a right judgment to diſcover the *times* and ſeaſons of them, is matter of neceſſary ſtudy. Our Adverſary obſerving our weakneſſes in this, (when no other art will prevail,) endeavours to put us upon an *inconvenient choice*, when he cannot make us neglect all. As (1) by engaging us in a leſs *duty*, that we may neglect a *greater*; he is willing that we (as the *Phariſees*) ſhould *tithe Mint and Annis*, upon condition that we *neglect the greater things of the Law.* This was the fault of *Martha*, Luk. 10. 41. who buſied her ſelf in making entertainment for Chriſt's welcome, and in the mean time neglected to hear his Preaching: which, as he notes, was the only neceſſary Duty of that time; *one thing* is neceſſary. She is not blamed, for doing that which was *ſimply evil* in it ſelf (for the thing ſhe did was a Duty;) but for not making *a right choice* of Duty; for that rebuke, *Mary hath choſen the better part*, is only *a comparative diſcommendation*; as *Auſtin* interprets, *Non tu malam, ſed illa meliorem*, the thing thou doeſt is not evil, if it had not put thee upon a neglect of a greater good. (2) He ſometimes puts Men upon what is *good* and neceſſary; but ſuch, as *they cannot come at without Sin.* Thus Sacrificing in it ſelf was a neceſſary duty: and ſuch was *Sauls* condition, that it concerned him at that time, to make his peace with God, and to enquire his mind. Yet when the Devil upon that pretence, put him upon *offering a Sacrifice*, he put him upon no ſmall tranſgreſſion. The like game Satan ſometimes plays with private Chriſtians, who are perſwaded *beyond their ſtation* and capacity in reference to ſome Ordinances of God. (3) He ſometimes puts Men upon *dangerous undertakings* in purſuit of their fancy, of gaining *an advantage* for ſome ſervice; and ſo are they turned out of the way of preſent Obedience, in graſping at opportunities of Duty *out of their reach.* Saul *ſpared the Sheep and Oxen* of the *Amalekites* for Sacrifice, when *Obedience* had been *more acceptable* than

1 Sam. 13. 13.

1 Sam. 15. 15, 22.

than Sacrifice. (4) There is a further cheat in the choice of Duty; when Satan employs them *to provide for Duties to come*, to the neglect of Duties *presently incumbent* upon them; whereas we are more concerned in that, which, *at present*, is necessary; than in that, which may be so for *the future*; which is a mistake, like that of *caring for the morrow*, while we use not what God puts in our hand *for to day*.

CHAP. XVIII.

Satan's second grand design against Duties, is to spoil them. (1) In the manner of undertaking; and how he effects this. (2) In the act or performance, by distracting outwardly, and inwardly. His various ways therein, by vitiating the Duty it self. How he doth that. (3) After performance; the manner thereof.

2. *Satans design to spoile Duties.* THE chief of Satans ways for the hindring and preventing of Duty have been noted; what he comes short in this design, he next labours to make up, by *spoyling* and *depraving* them: and this he doth endeavour *three* ways.

1 *In the manner of putting us upon them.* First, By putting us upon Services *in such a manner* as shall render them *unacceptable*, and displeasing unto God, and unprofitable to us: As (1) by a *careless and rash undertaking* of Service. We are commanded *to take heed* to our selves *how we hear*, or pray; and to *watch* over our hearts, that they be in a fit posture for meeting with God. Because the heart, in Service, is that which God most looks at, and our services are measured accordingly; if then by a heedless undertaking, we adventure upon them, not keeping *our foot when we go into the house of God*, we offer no other than the *Sacrifice of fools*; and give occasion to God to complain that we do but *draw neer to him with our lips, while our hearts are far from him.*

Eccles 5. 1.

Secondly, The like spoil of Duty is made, when we adventure upon it, in *our own strength*, and not in the *strength of Christ*. Satan sees the pride of our heart, and how much our gifts may contribut

contribute to it, and how prone we are to be confident of a right performance of what we have ſo *often* practiſed before: and therefore doth he more induſtriouſly catch at that advantage, to make us forget, that our *ſtrength is in God*; and that we cannot come to him acceptably, but by his own power. Chriſtians are often abuſed this way; when their ſtrength is to ſeek, Duty is oft *perverſly* ſet before them, that they may act as *Sampſon* did, when his locks were cut, who thought to *ſhake himſelf*, and to *go out as at other times*, and ſo fell into the hands of the *Philiſtines*.

Thirdly, If he can ſubſtitute *baſe ends* and *Principles*, as *motives* to Duty, inſtead of theſe that God hath commanded, he knows the Service will become ſtinking and loathſome to God. Faſting, Prayers, Alms, Preaching, or any other Duty may be thus tainted, when they are performed upon no better grounds, than *to be ſeen of Men*, or *out of Envy*, or to ſatisfie *humour*, or when from *cuſtom*, rather than *conſcience*. How frequently did the *Prophets* tax the *Jews* for this, that they *faſted to themſelves*? and brought *forth fruit to themſelves*? How ſeverely did Chriſt condemn the *Phariſees* upon the ſame account? telling them, that in hunting the applauſe of Men, by theſe devotions, they had got all the reward they were like to have.

Fourthly, When we do our Services *unſeaſonably*, not only the grace and *beauty* of them is ſpoiled; but often are they rendred *unprofitable*. There are times to be obſerved, not only for the right management of common Actions, but alſo for Duties. What is Chriſtian Reproof, if it be not rightly ſuited to ſeaſon, and opportunity? The ſame may be ſaid of other Services.

Fifthly, Services are ſpoiled, when Men ſet upon them *without reſolutions of leaving their Sins*. While they come with their *Idols in their heart*, and *the ſtumbling-block of their iniquity before their face*, *God will not be enquired of by them*. He requires of thoſe that preſent their Services to him, that (at leaſt) they ſhould not affront him, with *direct purpoſes* of continuing in their Rebellions againſt him: nay, he expects from his Servants, that look for a Bleſſing in their Duties; that they come with their *hearts ſprinkled from an evil conſcience*, *and their bodies waſhed with pure water*. If they come to hear the Word, they muſt *lay aſide all filthineſs*, *and ſuperfluity of naughtineſs*: if they pray, they muſt *lift up pure hands*. If they come to the Lords Supper, they muſt eat that Feaſt *with the unleavened bread of ſincerity and truth*. And albeit, he may accept

Eze. 14 3.

Heb. 10. 22.

Jam. 1. 21.

1 Tim. 2. 8.

Cor. 5. 8.

cept the Prayers of those, that are so far convinced of their Sins (though they be not yet sanctified) that they are *willing* to lay down their Weapons, and are touched with a sence of *Legal Repentance*: for thus he heard *Ahab*, and regarded the Humiliation of *Nineveh*.) Yet while Men *cleave* to the love of their iniquity, and are not upon any *terms* of parting with their Sins, God will not look to their Services, but abhor them. For thus he declares himself, *Isa.* 1. 11. *To what purpose is the multitude of your Sacrifices? Bring no more vain oblations.——I cannot away with them, it is iniquity, even the solemn meeting,——my soul hateth them, they are a trouble to me, I am weary to bear them: when you spread forth your hands, I will hide mine eyes from you, yea when you make many Prayers, I will not hear.* The ground of all this is, that their heart was no way severed from the purposes of Sinning, *Your hands are full of blood*, vers. 15. Satan knowing this so well, he is willing that they engage in the Services of God; if they will keep up their *Allegiance* to him, and come with *intentions* to continue wicked still: for so while he cannot prevent the actual performance of Duty, (which yet notwithstanding he had rather do, because he knows not but God may by that means sometime or other rescue these Slaves of Satan out of his hand) he makes their Services nothing worth, and renders them abominable to God.

Sixthly, In the manner of undertaking, Duties are spoiled, when Men have not a *submissive ingenuity* in them, by giving themselves up to the *direction* and *disposal* of the Almighty; but rather *confine* and limit God to *their wills* and desires. Sometimes Men by attempting of Services to God, think thereby to engage God to *humour* them in their wills and ways. With such a mind did *Ahab* consult the Prophets about his expedition to *Ramoth-Gilead*; not so much seeking *Gods mind* and counsel for direction, as thinking thereby to engage God to confirm and *comply with his determination*. With the same mind did *Johanan* and the rest of the people consult the Lord, concerning their going down to *Ægypt*, Jer. 42. 5. Though they solemnly protested Obedience to what God should say, *whether it were good or evil*; yet when the return from God, suited not with their desires and resolutions, they denied it to be the Command of God; and found *an evasion* to free themselves of their engagement, *Jer.* 43. 2. Such dealings as these being the evident undertakings of an Hypocritical heart, must needs render all done upon that score, to be presumptuous temptings of

of God; no way deſerving the name of Service.

Secondly, Not only are Services thus ſpoiled, in thoſe wrong grounds and ways of attempting, or ſetting about them, but in the *very act*, or performance of them, while they are *upon the Wheel*, (as a Potters Veſſel in the Prophet) they are often *marred*: and this Satan doth two ways. (1) By *diſturbing* our thoughts, which ſhould be attentive and fixed upon the Service in hand. (2) By *vitiating* the Duty it ſelf. 2. *In the act of performance.* *Two wayes.*

Firſt, By *diſtracting* or diſturbing our thoughts. This is an uſual Policy of Satan. Thoſe Fowls which came down upon *Abrahams* Sacrifice, are ſuppoſed (by Learned Expoſitors) to ſignifie thoſe means and ways by which the Devil doth diſorder and trouble our thoughts in Religious Services. And Chriſt himſelf compares the Devil ſtealing our thoughts from Duty, to the *Fowls of the Air*, that gather up the Seed as ſoon as it is ſown. There are many reaſons that may perſwade us, that this is one of his Maſter-pieces of Policy. As (1) in that the buſineſs of Diſtraction is oft, *eaſily done*; our thoughts do not *naturally* delight in Spiritual things, becauſe of their depravement; neither can they eaſily brook to be *pent* in, or confined ſo ſtrictly, as the nature of ſuch imployments doth require; ſo that there is a kind of *preternatural force* upon our thoughts, when they are Religiouſly imployed; which as it is in it ſelf laborious: (like the ſtopping of a Stream, or driving *Jordan* back;) ſo upon the leaſt *relaxing* of the *Spring*, that muſt *bend* our thoughts Heaven-ward, they incline to their natural bend and current. As a Stone rolled up a Hill, hath a *renitentia*, a ſtriving againſt the hand that forceth it, and when that force ſlackens, it goes down-ward. How eaſily then is it for Satan to ſet our thoughts off our Work? If we ſlacken our Care never ſo little they *recoyle*, and tend to their *old Byas*; and how eaſie is it for him to take off our hand? when 'tis ſo much in his power to *inject thoughts* and motions into our Hearts; or to *preſent Objects* to our Eyes, or *Sounds* to our Ears, which by a *natural force* raiſeth up our apprehenſion to act: for in ſuch caſes, *non poſſumus non cogitare*: we cannot reſtrain the act of thinking, and not, *without great heedfulneſs*, can we reſtrain the *purſuit* of thoſe thinkings and imaginations. (2) Satan can alſo do it *inſenſibly*; our diſtractions or roveings of thoughts creep and ſteal upon us ſilently, we no more know oft, when they begin, than when we begin to ſleep; or when we begin to wander in a journey, where oft we do not 1. *By Diſtraction.* Gen. 15. 11. Matth. 13. 4.

take our selves to be out of the way, till we come to some remarkable turning. (3) And when he prevailes to *divide* our thoughts from our Duty, he always makes great *advantage*; for thus he hinders (at least) the *comfort* and profit of Ordinances. While we are busied to *look to our hearts*, much of the Duty *goeth by*, and we are but as those, that in Publick Assemblies are imployed to see to the order and silence of others, who can be scarce *at leasure* to attend for their own advantage. Besides, much of the *sweetness* of Ordinances are abated by the *very trouble* of our Attendance. When we are put to it (as *Abraham* was) to be still driving away those Fowls that come down upon *our Sacrifice*, the very toil will eat out, and eclipse much of the comfort. Thus also he (at least) provides matter to *object* against the sincerity of the Servants of God; and will assuredly find a time, to set it home upon them to the purpose, that their hearts were wandring in their Services. Thus he further gets advantage for a temptation to *leave off* their Duty, and will not cease to improve such distractions (as we have heard) to an utter *overthrow* of their Services. Nay, if he prevail to give us such distractions as *wholly take away our minds*, and serious attentions from the Service, then is the service become nothing worth, though the *outward* circumstances of attendance be never so *exact* and Saint-like. Who could appear in a more religious dress, than those in *Ezek.* 33. 31. who came and *sate*, and were pleased with Divine Services (as to all outward discovery) *as Gods People*; yet was all spoiled with this, that their *hearts were after their Covetousness*.

Now this Distraction Satan can work *two wayes*.

1. *Outward disturbances.* First, By *outward Disturbances*. He can present Objects to the *Eyes*, on purpose to entice our thoughts after them. The closing of the Eyes in Prayer, is used by some of the Servants of God, to prevent Satan's Temptations this way. And we find, in the Story of Mr. *Rowlwel*, that the Devil took notice of this in him, That *he shut his eyes to avoid distraction in prayer*. Which implies, a Concession in the Devil, that by outward Objects he useth to endeavour our distraction in Services. The like he doth by *noises* and sounds. Neither can we discover how much of these Disturbances, (by Coughings, Hemmings, Tramplings, *&c.* which we hear in greater Assemblies) are from Satan, by stirring up others to such noises. We are sure the *Damsel* that had an unclean Spirit, *Act.* 16. that grieved and troubled *Paul* (going about these Duties) with

Vid. *Clarks Lives.*

with her Glamours, was ſet on by that Spirit within her, to diſtract and call off their thoughts from the Services, which they were about to undertake. Beſides, the common ways of giving trouble to the Servants of God in outward Diſturbances, he ſometimes (though rarely) doth it in an *extraordinary* manner: thus he endeavoured to hinder Mr. *Rothwel* from praying for a Poſſeſſed Perſon, by *rage* and *blaſphemy*. The like hinderance we read, he gave *Luther*, and others: and truly *ſo ſtrict* an attendance in the exerciſe of our Minds, ſpiritual Senſes, and Graces, is required in matters of Worſhip: and ſo *weak* are our hearts in making a reſiſtance, or beating off theſe aſſaults, that a very *ſmal* matter will *diſcompoſe* us, and a *ſmaller diſcompoſure* will prejudice and *blemiſh* the Duty.

Secondly, He diſtracts or diſturbs us alſo, by *inward Workings*, and injections of Motions, and repreſentations of things to our Minds: and as this is his moſt general and uſual way, ſo doth he make uſe of greater variety of contrivance and art in it: As, 2. *Inward diſtractions.*

Firſt, By the troubleſome *impetuouſneſs* and violence of his Injections, they come upon us as thick as Hail. No ſooner do we put by one Motion, but another is in upon us: he hath his Quiver full of theſe Arrows, and our hearts (under any Service) *ſwarm* with them, we are inceſſantly infeſted by them, and have no reſt. At other times, when we are upon worldly buſineſs, we may obſerve a *great eaſe* and freedom in our thoughts; neither doth he ſo much preſs upon us: but in theſe, Satan is continually *knocking* at our door, and calling to us, ſo that it is a great hazard, that ſome or other of theſe Injections may *ſtick* upon our thoughts, and lead us out of the way; or if they do not, yet 'tis a great *moleſtation* or toil to us.

Secondly, He can ſo order his dealings with us, that he provokes us ſometimes, *to follow him out of the Camp*, and ſeeks to enſnare us, by improving *our own ſpiritual reſolution* and hatred againſt him; even as courage whetted on and enraged, makes a Man *venterſome* beyond the due *bounds* of prudence, or ſafety. To this end, he ſometimes caſts into our thoughts *hideous*, *Blaſphemous*, and *Atheiſtical* ſuggeſtions, which do not only *amaze* us, but oftentimes engage us to *diſpute* againſt them; which, at ſuch time, is all he ſeeks for: for, whereas in ſuch caſes we ſhould ſend away ſuch thoughts with a *ſhort Anſwer*, *Get thee behind me Satan*; We by taking up the *Buckler* and *Sword* againſt them, are drawn off from minding our preſent Duty.

Thirdly, He doth ſometimes ſeek to allure, and draw our thoughts to the Object, by repreſenting what is *pleaſant* and taking: (1) He will adventure to ſuggeſt *good things impertinently*, and unſeaſonably, as when he puts us upon Praying, while we ſhould be Hearing; or while we are Praying, he puts into our hearts, things that we have heard in Preaching: theſe things, (becauſe good in themſelves) we are not ſo apt to ſtartle at, but give them a more quick welcome. (2) He alſo can allure our thoughts, by the *ſtrangeneſs* of the things ſuggeſted; ſometimes we ſhall have *hints* of things which we *knew not before*, or ſome *fine* and excellent *notions*, ſo that we can ſcarce forbear *turning aſide* after them, to *gaze* at them: and yet when all is done, except we wholly neglect the Duty for them, they will ſo vaniſh, that we can ſcarce remember them when the Duty is over. (3) Sometimes he ſuits our deſires and inclinations with the *remembrances* of things that are, at other times, much in our *love* and affection; and with theſe we are apt to comply: the pleaſure of them making us forget our preſent Duty. Thoughts of Eſtates, Honours, Relations, Delights, Recreations, or whatever elſe we are ſet upon at other times, will more eaſily prevail for audience now.

Fourthly, He hath a way to betray, and circumvent us, by heightning our *own jealouſies* and fears againſt him; and here he *outſhoots us in our own bow*: and by a kind of *overdoing*, makes us *undoe* our deſired work. For where he obſerves us *fearful*, and watchful againſt wandring, he doth *alarm* us the more: ſo that (1) inſtead of looking to the *preſent* part of Duty; we reflect upon what is *paſt*, and make enquiries, *whether we performed that aright?* or whether we did not wander *from the beginning*? Thus our *ſuſpitions* that we have miſcarried, bring us into a *miſcarriage*: by this are we deceived, and put off from minding what we are doing at preſent. Or (2) an *eager deſire to fix* our thoughts on our preſent Service, doth amaze and aſtoniſh us into a *ſtupid inactivity*, or into a ſaying, or doing, *we know not what*; as ordinarily it happens to perſons, that out of a great *fearfulneſs to offend* in the preſence of ſome great Perſonages, become *unable to do any thing rightly*; or to behave themſelves tollerably well: or as an *over-ſteady* and earneſt fixing the Eye, *weakens* the ſight, and renders the object leſs truly diſcernable to us.

Fifthly, Sometimes the *exerciſe of Fancy* acting or working according to ſome miſtake which we have entertained; as to the manner

ner of performance, doth *ſo hold our thoughts doing*, that we embrace a cloud or *ſhadow*, when we ſhould have looked after the *ſubſtance*. I will give an inſtance of this, in reference to Prayer; which (I have obſerved) hath been a ſnare and miſtake to ſome, and that is this; Becauſe in that Duty, the Scripture directs us to go to God, and to ſet *him before us*: therefore have they thought it neceſſary to frame an *Idea* of God in their thoughts, as of a *perſon preſent* to whom they ſpeak. Hence their thoughts are buſied, to conceive ſuch a *repreſentation*; and when the ſhadow of imagination *vaniſheth*, their thoughts are again *buſied* to enquire, whether their hearts are upon God? Thus by *playing* with Fancy, they are really *leſs attentive* upon their Duty.

Sixthly, Satan can lay *impreſſions* of Diſtraction upon Men, *before they come* to Religious Services, which ſhall then work, and ſhew their power to *diſturb*, and divide our hearts; which is by a ſtrong *prepoſſeſſion* of the heart, with any thing that we fear, or hope, or deſire, or doth any way trouble us: theſe will ſtick to us, and keep us *company* in our Duties, though we ſtrive to keep them back. And this was the ground of the Apoſtles advice, to the unmarried perſons, to continue in a ſingle life, (times of Perſecution and Diſtreſs nearly approaching,) that they might *attend upon the Lord without diſtraction*: implying, that the *thoughtfulneſs*, and more than ordinary carefulneſs, which would ſeize upon the minds of Perſons under ſuch *ſtraits* and hazards, would unavoidably follow them in their Duties, and ſo diſtract them. 1 Cor. 7. 32.

Secondly, The other way, (beſides this of diſtraction) by which Satan ſpoils our Duties in the act of performance, is, by *vitiating Duty it ſelf*: and this he commonly doth three ways. 2. *Duties ſpoiled in the performance, by vitiating the Duty.*

Firſt, When he puts Men upon *greater care* for the *outward garb* and dreſs of a Service, than for the *inward work* of it; he endeavours to make ſome Devotionaries deal with their Duties, as the *Phariſees* did with their Cups, *waſhing* and adorning the *out-ſide*, while the *inſide* is altogether neglected. Thus the *Papiſts* generally are for the *outward pomp* and beauty of Services; being only careful, that all things ſhould have their external bravery: as the *Tombs* of the Prophets were *painted* and beautified, which yet were full of *rottenneſs*. And the generality of Chriſtians are more taken up with this, than with the Service of the heart: *Paul* was ſo ſenſible of this Snare, in the work of Preaching, (where ordinarily Men cared for *excellency of ſpeech*, or *wiſdom*) that he determines another 1 Cor. 2. 1. 3. *Wayes of vitiating the Duty.*

1 Cor. 2. 2. another course of Preaching; not *Notions*, or Rhetorick, and *enticing words*, but the Doctrine of Christ Crucified in *sincerity* and *plainness*. 'Tis not indeed the outward cost and fineness of Ordi-
Jer. 6. 20. nances that God regards; *Incense from Sheba, and the sweet Cane, from a far country* are not to any purpose, where the heart doth not most design a *Spiritual* Service; for these are rather a satisfaction to the humours of Men, than to please God: an offering to themselves rather than to him. And therefore is it, that what *Jeremiah* confessed they did, (*Chap. 6. 20.*) in buying Incense and the sweet Cane, *Isaiah* (Chap. 43. 24.) seems to deny, *Thou hast bought me no sweet Cane with money*; that is, though thou didst it, yet it was to thy *self*, rather than *to me*: I accepted it not, and so was it all one as if thou hadst not done it.

Secondly, Duties and Services are more apparently vitiated by *humane additions*: a thing expresly contrary to the *second Commandment*, and yet is there a strange boldness in Men this way, which sometimes riseth to such an height, that the *plain* and clear Commands of God are violated, under the specious pretence of *Decency*, *Order*, and *Humility*; and nothing doth more take them, than what they devise and find out. Satan knows how displeasing this is to God, and how great an inclination there is in Men to be forward in their Inventions, and self-devised Worship; that he can easily prevail with the incautious. This was the great miscarriage of the *Jewish* Nation all along the *old Testament*: and of the *Pharisees*, who though they declined the Idolatries of their Fathers; yet were so *fond* upon their *Traditions*, that they made their *Worship vain*, as Christ tells them. And this humour also in *Pauls* time was insinuating it self into Christians; managed by a great deal of deceit, *Col. 2. 8.* and *shew of wisdom*, *vers. 23.* which accordingly he doth earnestly fore-warn them of. There are indeed several degrees of corrupting a Service or Ordinance by humane Additions; according to which, 'tis more or less defiled: yet, the least presumption this way, is an offence and Provocation.

Thirdly, Duties are vitiated in their *excess*. *Natural* Worship, which consists in Fear, Love, Faith, Humility, &c. can never be too much: but *Instituted* Worship may, Men may Preach too much, and Pray too long, (a fault noted by Christ in the *Pharisees*, they made *long Prayers*) even in Duties; a Man may be righteous overmuch. *Timothy* was so, in his great pains and over abstemious life, to the wasting of his strength, which the Apostle takes notice of,

of, and adviſeth againſt it, *Drink no longer water*, &c. The *Corinthians* were ſo, when out of a high deteſtation of the miſcarriage of the Inceſtuous Perſon, they were backward to forgive him, and to receive him into the Church again. *Peter* is another inſtance to us of exceſs; *Jo.* 13. 8. Firſt, in a *modeſt humility*, he refuſeth to let Chriſt *waſh his feet:* but after, underſtanding the meaning of it, then he runs to the other extream, and offers not *only his feet*, but *his hands and his head.* When the Servants of God are *conſcious* of defects in their Services, (as if they would make *amends* for theſe, by the *length* and continuance of their Services) they are eaſily drawn into an exceſs, every way diſadvantagious to themſelves, and the Service.

Thirdly, When Satans Deſigns do not take to ſpoil the Duties, either by the *manner* of the attempt, or in *the Act*: he then ſeeks to play an after-*game*, and endeavours to ſpoil them, by ſome *after-miſcarriage* of ours, in reference to theſe Services. As 3. *Duties ſpoyled after performance.*

Firſt, When he makes us *proud* of them: we can ſcarce perform any Service with a *tollerable ſuitableneſs*, but Satan is at hand to inſtill thoughts of *Applauſe*, vain Glory, and Boaſting; and we readily begin to think highly of our ſelves, and performances; as if we were better than others, whom we are apt to cenſure, as low and weak in compariſon of our ſelves. Though this be an apparent deceit, yet 'tis a wonder how much the minds, even of the beſt, are apt to be tainted with it; even where there are conſiderable *endeavours* for *humility*, and ſelf-denial, theſe thoughts are apt to get *too much* entertainment. Now, though we run well, and attain ſome comfortable ſtrength, and watchfulneſs in the Services of God: yet, if they be afterward *fly-blown* with Pride, or if we think to *embalm* them with Praiſes, or reſerve them as matter of *Oſtentation*; though they be *Angels food*, yet (like the *Manna* of the *Iſraelites*, when kept too long) they will *putrifie, and breed Worms*, and ſo be good for nothing, after that we have been at the pains of gathering it.

Secondly, When well-performed Services are perverted to *ſecurity*, then are they alſo ſpoiled; we are ready to ſay of them, as the rich Man of his abundance, *Soul take thine eaſe, thou haſt much laid up for many years.* Satan is willing (for a further advantage) that we think our ſelves ſecure from him; and as after a full Meal, we are apt to grow drowſie: ſo after Services, we are apt to think our ſelves out of harms way. The Church after an High Feaſt with Chriſt, preſently falls aſleep, and highly miſcarries in Security, and Neglect: by this means do the beſt of Saints ſometimes loſe the things they have wrought, and throw down what they formerly built up. Cant. 5. 2.

DÆMON-

DÆMONOLOGIA SACRA:

OR, A

TREATISE

OF

Satans Temptations:

The Second Part.

CONTAINING

The manifold Subtilties and Stratagems of Satan, for the corrupting of the minds of Men with Errour; and for the destruction of the Peace and Comfort of the Children of God.

By R. G.

London, Printed by *J. D.* for *Richard Randel*, and *Peter Maplisden*, Bookſellers in *New-Caſtle* upon *Tine*, 1677.

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PART II.

CHAP. I.

That it is Satan's grand Design to corrupt the Minds of Men with Errour. The Evidences that it is so. And the Reasons of his Endeavours that way.

NExt to Satan's Deceits in *tempting to Sin* and *against Duty*, his design of *corrupting the Minds of Men by Errour* calls for our search; and indeed this is one of his principal endeavours, which takes up a considerable part of his time and diligence. He is not only called in Scripture an *Unclean Spirit*, but also a *Lying Spirit*, and there are none of these cursed qualifications that lie idle in him: as by his Uncleanness we may easily conjecture his attempts upon the Will and Affections to defile them by Lust; so by his Lying we may conclude that he will certainly strive to blind the Understanding by Errour. But a clear discovery of this we may have from these Considerations.

First, From God's interest *in Truth*, in reference to his great designs of *Holiness* and *Mercy* in the World. Truth is a Ray and Beam of him who is the Father of Lights. All *revealed* Truths are but *Copies* and Transcripts of that *Essential*, *Archetypal* Truth. Truth is, the *Rod of his Strength*, Psal. 110. 2. the *Scepter of his Kingdom* by which he doth subdue the hearts of Men to his obedience and service in conversion. Truth is that *Rock* upon which he hath *built his Church*, the foundations are the *Prophets and Apostles*, Eph. 2. 20. that is, the *Doctrine* of the Prophets and Apostles,

Deus est prima veritas essentialis, Verbum Dei prima veritas normalis. *Mac. Distinc. Theol. cap.* 1.

in the Scriptures of the *Old* and *New Testament*. Truth is that great *depositum* committed to the care of his Church, which is
1 Tim. 3. 15. therefore called the *pillar of Truth*: because as Princes or Rulers put their Proclamations on Pillars for the better information of
Joh. 17. 17. their Subjects, so doth his Church hold out Truth to the World. Holiness is maintained by Truth, our ways are *directed* by it, and by it are we *forewarned* of Satan's Devices. Now the *Prince of Darkness* carrying himself in as full an opposition to the *God of Truth* as he can in all his ways, God's interest in Truth will sufficiently discover the Devil's design to promote Errour; for such is his hatred of God, that (though he cannot destroy Truth, no more than he can tear the Sun out of the Firmament, yet) he will endeavour by *corrupting the Copy*, to *disgrace the Original*; though he cannot *break* Christ's Scepter, yet by raising Errour he would hinder the *encrease* of his Subjects; though he cannot *remove* the Rock upon which the Church is built, he will endeavour to *shake* it, or to *interrupt* the Building, and to *tear down* God's Proclamation from the Pillar on which he hath set it to be *read of all*; and if we can conceive what an *hatred* the *Thief* hath to the Light, as it contradicts and hinders his Designs, we may imagine there is nothing against which the Devil will use greater contrivances than against the light of Truth: He neither can, nor will make a *league* with any, but upon the terms that *Nahash*
1 Sam. 11. 3. propounded to the Men of *Jabesh-Gilead*, that is, that he may *put out their right eye*, and so *lay it for a reproach upon the Israel of God*. 'Tis the work of the Holy Spirit *to lead us into Truth*, and by the rule of contraries 'tis the Devil's work *to lead into Errour*.

Secondly, Though the Scripture doth charge the *Sin* and danger of Delusion and Errour upon those Men that *promote* it, to the deception of themselves and others, yet doth it chiefly blame Satan for the great *Contriver* of it, and expressly affirms him to be the grand Deceiver: Instruments and *Engeniers* he must make use of to do him service in that work, but still it is the *Devil* that is a Lying Spirit in their Mouths; 'tis he that teacheth and
Acts 13. 10. prompts them, and therefore may they be called (as *Elymas* was by *Paul*) the Children of the Devil, or (as *Cerinthus* of old) the
πρωτότοκον τῦ Σατανᾶ first-born of Satan.

The Church of *Corinth*, among other distempers, laboured under dangerous Errours, against which when the *Apostle* doth industriously set himself, he doth chiefly take notice, 1. Of the *false-*

falſe-Teachers who had cunningly wrought them up to an aptitude of declining from the *ſimplicity of the Goſpel*; theſe he calls *falſe-Apoſtles*, as having no commiſſion from God, and *Satan's Miniſters*, 2 Cor. 11. 13, 15. thereby informing us who it is that ſends them out and imploys them upon this errand. 2. He eſpecially accuſeth *Satan* as the great Contriver of all this evil; if any ſhut their Eyes againſt the Light, he gives this for the principal cauſe, that the *God of the World blinded their Minds*: If any ſtumbled at the ſimplicity of the Goſpel, he preſently blames the *ſubtilty of the old Serpent* for it, 2 *Cor.* 11. 3. When falſe Doctrine was directly taught, and varniſhed over with the glorious pretexts of Truth, ſtill he chargeth Satan with it, *Verſ.* 14. *No marvel, for Satan himſelf is transformed into an Angel of Light*; where he doth not only give a reaſon of the corrupting or the adulterating the Word of God by falſe-Apoſtles, as *Vintners* do their Wines by mixtures, (a Metaphor which he makes uſe of, *cap.* 2. 17.) that they learned it of Satan, *who abode not in the Truth, but was a Lyar from the beginning*: But alſo, he further points at Satan, to furniſh us with a true account of the ground of that cunning Craft which theſe deceitful Workers uſed, while they *metamorphoſed* themſelves, by an *imitation* of the way and manner, zeal and diligence of the *Apoſtles of Chriſt*; they were taught by one who had exactly learned the Art of Imitation, and who could, to all appearance, act to the life the part of *an Angel of Light*. And to take away all objection or wonder, that ſo many with ſuch ſeeming earneſtneſs and zeal, ſhould give up themſelves to deceive by falſe-Doctrine: he tells us that this hath been the Devil's work, from the firſt *beguiling of* Eve, *verſ.* 3. and that as he then made uſe of a *Serpent* for his Inſtrument, ſo ever ſince in all ages he hath made ſo often, and ſo much uſe of *Men* as his Emiſſaries, that it ſhould now neither ſeem a *marvel*, nor a *great matter* to ſee the Devil at this work by his Agents.

2 Cor. 4. 4.

κεκαλευσμένα.

ὐ θαυμαστὸν. ὐ μέγα. *ver.* 14, 15.

Thirdly, That this is Satan's great deſign, may be further cleared from the *conſtant courſe* of his endeavours. The Parable of the Tares, *Matth.* 13. 25. ſhews, that Satan is as *buſie* in ſowing *Tares*, as the Maſter of the Field is in ſowing *Wheat*; that by Tares, not Errors in the *abſtract*, but *Men* are to be underſtood, is evident from the Parable it ſelf; but that which makes *Men* to be *Tares*, is *Sin* and *Error*: ſo that in a *complex* ſenſe, we are taught how diligent the Devil, (who is expreſsly ſignified by the

the Enemy, *verſ.* 39.) is in that imployment, much of his time hath been taken up that way. *There were falſe Prophets* (ſaith *Peter*, 2 Epiſt. 2. 1.) and *there ſhall be falſe-Teachers*; that is, ſo it was of old, and ſo it will be to the end. The ſhorteſt abſtract of Satan's acts in this matter, would be long and tedious, judge of the reſt by a few inſtances.

In the *Apoſtles times*, how *quickly* had the Devil broached falſe Doctrine? That it was *neceſſary to be circumciſed*, was early taught, *Acts* 15. 1. In *Col.* 2. 8. the vain deceit of *Philoſophy*, *Traditions*, and the *Elements* of the World, (which were the body of *Moſaical* Ceremonies) are mentioned as dangerous Intruſions; and in *verſ.* 18. the *worſhipping of Angels* (as it ſeems) was pleaded for, with no ſmall hazard to the Church. The *denial of the Reſurrection* is expreſsly charged upon ſome of the *Corinthian* Church, 1 *Cor.* 15. 12. and that *the Reſurrection is paſt already*, 2 *Tim.* 2. 18. is affirmed to have been the Doctrine of *Hymeneus*, *Philetus*, and others; but theſe are comparatively little, to that groſs Errour of *denying Chriſt*, Jud. *v.* 4. or, *that Jeſus is the Chriſt*, 2 Joh. 2. 22. or, *Jeſus Chriſt is come in the fleſh*, 1 Joh. 4. 3. which are branded for *Antichriſtian* Errours, and were boldly aſſerted by many falſe Prophets that were then *gone out into the World*; and to ſuch a height came they at laſt, that they taught the lawfulneſs of *committing Fornication*, *and to eat things offered to Idols*, Rev. 2. 20. All theſe falſehoods took the boldneſs to appear, before all the Apoſtles were laid in their Graves: And if we will believe what *Auſtin* tells us from *Epiphanius* and *Euſebius*, there were no leſs than *ten* ſorts of *Heretical Antichriſts* in the Apoſtle *John*'s days, the *Simonians*, *Menandrians*, *Saturnilians*, &c. This was an incredible increaſe of falſe Doctrine in ſo *ſhort* a time, and in the times and preachings of the *Apoſtles themſelves*, whoſe power and authority (one would think) might have made Satan *fall before them as lightning*. What progreſs then in this work of deluſion might be expected, when they were all removed out of the World? They left indeed behind them ſad *predictions* of the power of deluſion in after-times, *Of your ſelves ſhall Men ariſe, ſpeaking perverſe things.. After my departing ſhall grievous Wolves enter*, &c. *Acts* 20. 30. *The Spirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the Faith*, 1 Tim. 4. 1. and *Paul* (2 Theſſ. 2. 3.) propheſies of a *general* Apoſtacy, upon the revealing of the *Man of Sin*, and the *Myſtery of Iniquity*, and that

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that theſe ſhould be *perilous times*, 2 *Tim.* 3. 1. To the ſame purpoſe, *John* mentions the coming of the *great Antichriſt*, as a thing generally known and believed, 1 *Joh.* 2, 18. But before all theſe, Chriſt alſo had fully forewarned his Servants of *falſe-Chriſts*, the power and danger of their deluſion, and of the ſad revolt from the Faith which ſhould be before his ſecond coming, *Matth.* 24. 24. And as we have *heard*, ſo have we *ſeen*, all ages ſince the Apoſtles can witneſs that Satan hath anſwered the Prophecies that were concerning him: what a ſtrange increaſe of Errours hath been in the World ſince that time? *Irenæus* and *Tertullian* made Catalogues long ſince, after them *Epiphanius*, and *Euſebius* reckoned about *eighty* Hereſies; *Auſtin* after them brings the number to *eighty eight*. Now, though there be juſt exceptions againſt the *largeneſs* of their Catalogues, and that it is believed by many, that there are ſeveral branded in their Rolls for Hereticks, that meerly ſuffer upon the account of their *Name* and *Nation* (for *Barbariſm*, *Scythiſm*, *Helleniſm* are muſtered in the Front) and others alſo ſtand there, for very ſmall matters (as the *quarto decimani*, &c.) and that ſome ought altogether to be croſſed out of their Books; yet ſtill it will appear that the number of Errours is great, and that all thoſe hard names have this general ſignification, that the Devil hath made a great ſtir in the World by Errour and Opinon; After times might alſo be ſummoned in to ſpeak their evidence, and our own knowledg and experience might without any other help, ſufficiently inſtruct us (if it were needful) of the truth of this, that Errour is one of Satan's great deſigns.

Secondly, Let us next look into the Reaſons which do ſo ſtrongly engage Satan to theſe endeavours of raiſing up Errours. If we ſet theſe before us, it will not only confirm us in our belief, that this is one of his main imployments, (for if Errour yield him ſo many advantages for the ruine of Men, and the diſhonour of God, there can be no doubt of his readineſs to promote it.) This alſo may be of uſe to put us in mind, *who it is* that is at work *behind the Curtain*, when we ſee ſuch things acted upon the Stage, and conſequently may beget a cautious ſuſpition in our Minds againſt his proceedings; the Reaſons are ſuch as theſe.

Firſt, Errour is *ſinful*, ſo that if Satan ſhould be hindred in his endeavours for any further miſchief, than the corrupting of any particular Perſon, yet he will reckon, that he hath not altogether loſt his labour. Some Errours, that overturn *fundamentals* of Faith,

Faith, are as *deadly poyson*, and called expresly *damnable* by the *Apostle*, 2 Pet. 2. 1. These Heresies are by *Paul*, Gal. 5. 20. recounted among the *works of the Flesh*, of which, he positively affirms, that *they that do such things cannot inherit the Kingdom of God:* Those that are of a lower nature, that do not so *extreamly* hazard the Soul, can only be capable of this Apology, that they are *less evil*; yet as they are oppositions to Truth (propounded in Scripture for our belief and direction) they cease not to be Sins, though they may be greater or less evils, according to the *importance* of those Truths which they deny, or the *consequences* that attend them; and if we go yet a step lower, to the consideration of those *rash* and bold assertions, about things not *clearly revealed*; though they may possibly be true, yet the positiveness of avouchments and determinations in such cases, where we want sufficient reason to support what we affirm, (as that of the *Pseudo-Dionysius* for the *Hierarchy of Angels*, and some *adventurous* assertions concerning God's *secret Decrees*, and many other things of like nature) are by the Apostle, *Col.* 2. 18. most *severely* taxed for an unwarrantable and unjust presumption, in setting *our foot* upon *God's right*; as if such Men would by violence thrust themselves into that which God hath reserved for himself, (for so much the word *intruding* imports,) the cause of this he tells us, is the *arrogancy* of corrupt Reason, the *fleshly Mind*, (suitable to that expression, *Matth.* 16. 17. *Flesh and Blood hath not revealed it*;) the bottom of it is *Pride*, which swells Men to this height; and the Fruit (after all these swelling attempts) is no other than (as the Apples of *Sodom*) Dust and *Vanity*, *intruding into those things which he hath not seen, Vainly puft up by his fleshly Mind:* If then Satan do but gain this, that by Errour (though not diffused further than the breast of the infected Party) Truth is *denied*, or that the heart be *swelled* into Pride and Arrogancy, or that he hath hope so to prevail, 'tis enough to encourage his attempts.

ἐμβατεύειν.

Secondly, But Errour is a Sin of an *encreasing* nature, and usually stops not at one or two Falshoods, but is apt to *spawn* into many others, (as some of the most *noxious* Creatures have the most *numerous* Broods:) for one Errour hath this mischievous danger in it, that it *taints* the Mind to an *instability* in every Truth; and the *bond of stedfastness* being once broken, a Man hath no certainty where he shall stay: as a wanton Horse once turned loose, may wander far. This hazard is made a serious warning against

Errour,

Errour, 2 *Pet.* 3. 17. *Beware leſt ye being led away with the errour of the Wicked, fall from your own ſteadfaſtneſs.* One Errour admitted, makes the heart unſteady; and beſides this inconvenience, Errour doth unavoidably *branch* it ſelf *naturally* into many more, as *Inferences* and Concluſions reſulting from it, as Circles in Water multiply themſelves; grant *but one abſurdity and many will follow upon it*, ſo that 'tis a Miracle to find a *ſingle* Errour. Theſe *Locuſts* go forth by *Bands*, as the experience of all ages doth teſtify, and beſides the *immediate* conſequences of an Errour, which receive Life and Being together with it ſelf, as *Twins* of the ſame Birth. We may obſerve a *tendancy* in Errours, to *others* that are more *remote*, and by the *long ſtretch* of multiplyed inferences, thoſe things are *coupled* together that are not very *contiguous*. If the *Lutherans* ('tis * Dr. *Prideaux* his obſervation) *admit Univerſal Grace*, *the* Huberians *introduce Univerſal Election*, *the* Puccians *Natural Faith*, *the* Naturaliſts *explode Chriſt and Scriptures* at *laſt* as unneceſſary: this is then a fair mark for the Devil to aim at, if he prevails for one Errour, 'tis an hundred to one but he prevails for more.

ἓν δὲ διὰ τοῦτο ἄτοπον, τἄλλα συμβαίνει.

* Si *Wittenbergenſes* admittant univerſalem gratiam, *Huberiani* introducent univerſalem electionem, *Puccianifidem naturalem*, naturaliſtæ explodent Chriſtum & Scripturas. *Prid. Lect.* 3. p. 34.

Thirdly, Satan hath yet a further reach in promoting Errour, he knows 'tis a *Plague* that uſually infects all *round about*, and therefore doth he the rather labour in this work, becauſe he hopes thereby to corrupt others, and infected Perſons are commonly the moſt buſie Agents (even to the *compaſſing of Sea and Land*) *to gain Proſilytes* to their falſe Perſwaſions. This *Harveſt* of Satan's labour, is often noted in Scripture, *they ſhall deceive many*, Matth. 24. 24. *Many ſhall follow their pernicious ways*, 2 Pet. 2. 2. How quickly had this Leaven ſpread it ſelf in the Church of *Galatia*, even to *Paul*'s wonder? *Gal.* 1. 6. *I marvel, that you are ſo ſoon removed from him, that called you into the grace of Chriſt, into another Goſpel.* Inſtances of the ſpreading of Errour are frequent. *Pelagianiſm* roſe about the Year 415, but preſently ſpread it ſelf in *Paleſtine*, *Africa*, *Greece*, *Italy*, *Sicily*, *France*, and *Britain*. *Arrianiſm*, like fire in Straw, in a little time brought its flame over the Chriſtian World, and left her *wondring at her ſelf*, that ſhe was ſo ſuddenly become *Arrian*. *Socinianiſm* had the like prevalency, *Lælius* privately had ſowed the Seeds, and after his death *Fauſtus Socinus* his Nephew did ſo beſtir himſelf, that within *ten years* (after his confident appearing) whole Congregations in *Sarmatia* ſubmitted themſelves to his Dictates, as *Calovius* affirms, and within

Conſid. Th. Soc. Prountsk. p. 65.

within *twenty* or *thirty* Years more ſeveral *hundreds* of Churches in *Tranſilvania* were infected, and within a *few Years* more, the whole *Synod* was brought over to ſubſcribe to *Socinianiſm*. We have alſo inſtances nearer home, after the Reformation, in the raign of *Edward* the *ſixth*, how ſoon did *Popery* return in its full ſtrength when Queen *Mary* came to the Crown? which occaſioned *Peter Martyr* (when he ſaw young Students flocking to Maſs) to ſay, *That the tolling of the Bell overturned all his Doctrine at* Oxford. And of late we have had the ſad experience of the power of Errour to infect, no Errour ſo abſurd, ridiculous, or blaſphemous, but (once broached) it preſently gained conſiderable numbers to entertain it.

Hæc una notula omnem meam doctrinam everit.

Fourthly, Errour is alſo eminently ſerviceable to Satan for the bringing in *Diviſions*, *Schiſms*, *Rents*, *Hatreds*, *Heart-burnings*, *Animoſities*, *Revilings*, *Contentions*, *Tumults*, *Wars*, *and whatſoever bitter Fruits*, *breach of Love*, *and the malignity of Hatred can poſſibly produce*. Enough of this might be ſeen in the Church of *Corinth*, the diviſions that were amongſt themſelves were occaſioned by it, and a great number of evils the Apoſtle ſuſpected to have been already produc'd from thence, as *Debates*, *Envyings*, *Wrath*, *Strifes*, *Back-bitings*, *Whiſperings*, *Swellings*, *Tumults*, 2 *Cor.* 12. 20. He himſelf eſcaped not from being evilly intreated, by thoſe among them that were turned from the ſimplicity of the Goſpel: The quarrelſome exceptions that they had raiſed againſt him, he takes notice of: They charged him with levity, in neglecting his promiſe to come to them, 2 *Cor.* 1. 17. They called him *carnal*, one that *walked according to the fleſh*, chap. 10. 2. they taunted him as a contemptible Fellow, *ver.* 10. They undervalued his Miniſtry, which occaſioned (not without great Apology) a commendation of himſelf; nay, they ſeemed to call him a falſe Apoſtle, and were ſo bold as to challenge him for a *proof of Chriſt ſpeaking in him*, 2 *Cor.* 13. 3.

If the Devil had ſo much advantage from Errour that was but in the *bud*, and that in *one* Church only; what may we imagine hath he done by it, when it broke out to an open *flame* in *ſeveral* Churches? What work do we ſee in Families when an Errour creeps in among them? *the Father riſeth up againſt the Son*, *the Son againſt the Father*, *the Mother againſt the Daughter*, *the Daughter againſt the Mother*: what ſad divided Congregations have we ſeen? what Fierceneſs, Prejudices, Standers, Evil-ſurmiſes, Cenſurings, and Diviſions hath this brought forth? what bandying

bandying of Parties againſt Parties, Church againſt Church, hath been produced by this Engine? How ſadly hath this poor *Iſland* felt the ſmart of it, the bitter conteſts that have been betwixt *Presbyterian* and *Independent*, betwixt them and the *Epiſcopal*? makes them look more like factious Combinations, than Churches of Chriſt. The preſent differences betwixt Conformiſts and Non-conformiſts (if we take them, where they are loweſt) they do daily produce ſuch effects, as muſt needs be very pleaſing and grateful to the Devil, both Parties mutually objecting Schiſm, and charging each other with Crime and Folly; what invectives and railings may be heard in all Companies? as if they had been at the greateſt diſtances in point of Doctrine. But whoſoever loſeth, to be ſure the Devil gains by it. Hatreds, Strife, Variance, Emulations, Lyings, Railings, Scorn and Contempt, are all againſt the known duty of *brotherly kindneſs*, and are undoubted provocations againſt the God of Love and Peace: What can we then think of that can be ſo uſeful to Satan as Errour, when theſe abovementioned evils are the inſeparable products of it? The modeſteſt Errours that ever were among good Men are ſtill accompanied with ſomething of theſe bitter Fruits. The differences about Meats and Days (when managed with the greateſt moderation) made the *Strong to deſpiſe the Weak*, as ſilly, wilful, factious Humoriſts; and on the contrary, the *Weak judged the Strong*, as prophane, careleſs, and bold Deſpiſers of divine Inſtitutions, for ſo much the Apoſtle implyes, *Rom.* 14. 3. *Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth.* But ſhould we trace Errour thorow the *ruines* of Churches, and view the *ſlaughters* and bloodſhed that it hath occaſioned; or conſider the *Wars* and Deſolations that it hath brought forth, we might heap up matter fit for Tears and Lamentations, and make you ceaſe to wonder that Satan ſhould ſo much concern himſelf to promote it.

Fifthly, The greateſt and moſt ſucceſsful Stratagem for the hindering a *Reformation*, is that of raiſing up an Army of Errours. Reformation of Abuſes, and corruptions in Worſhip or Doctrine, (we may well ſuppoſe) the Devil will withſtand with his utmoſt might and Policy, becauſe it endeavours to pull that down which coſt him ſo much labour and time to ſet up, and ſo croſſeth his end. They who are called out by God to *jeopard their lives in the high places of the Field*, undertake an hard task in endeavour- Jud. 5. 18.

ing to check the power of the Mighty, whose interest it is to maintain those deilements, which their *Policy* hath introduced, to fix them in the possession of that grandeur and command which so highly gratifies their Humours, and self-seeking aspiring Minds: But Satan knowing the strength of that Power, which hath raised them up to oppose, with spiritual resolution, the current of Prevailing Iniquity, usually provides himself with this reserve, and comes upon *their backs* with a *Party* of deluded erronious Men raised up from among themseves, and by this means he hopes either to *discourage* the Undertakers for Reformation, by the difficulty of their work (which must needs drive on heavily, when they that should assist prove hinderers,) or at least to *straiten* and limit the success: For by this means (1.) He *divides the Party*, and so weakens their hands. (2.) He *strengthens their Enemies*, who not only gather heart from these divisions (seeing them so fair a prognostick of their ruine,) but also improve them, by retorting them as an argument, that they are all out of the way of Truth. (3.) The erroneous Party in the *Rear* of the Reformers, do more *gall them* with their Arrows (even bitter words of cursed reviling,) and more hazard them with their Swords and Spears of opposition, than their Adversaries in the *Front* against whom they went forth. In the mean while, they that stand up for Truth, are as Corn betwixt two Milstones, oppressed with a double conflict, beset before and behind.

This hath been Satan's method in all ages. And indeed Policy it self could not contrive any thing that would more certainly obstruct Reformation than this. When the Apostles (who in these last days were first sent forth) were imployed to reform the World, to throw down the Ceremonies of the *Old Testament*, and Heathen Worship, Satan had presently raised up *Men of corrupt Minds* to hinder their Progress; what work these made for *Paul* at *Corinth*, and with the *Galatians*, the *Epistles* to those Churches do testify. The business of these Men was to draw Disciples after them from the *simplicity* of the Gospel, nay *to another Gospel*; and this they could not do but by setting up themselves, boasting of the Spirit, carrying themselves *as the Apostles of Christ*, and contemning those that were really so, insinuating thereby into the affections of the seduced, as if they *zealously affected* them, and that *Paul* was but *weak* and *contemptible*, nay their very *Enemy for telling them the truth*. What unspeakable hindrance must this be

to

to *Paul?* What grief of heart? What fear and jealouſie muſt this produce? he profeſſeth he was affraid leſt he had *beſtowed upon them labour in vain*, Gal. 4. 11. And that he did no leſs than *travel of them in birth the ſecond time*; verſ. 19. If *one Alexander* could do *Paul* ſo much Evil, by *withſtanding his Words*, that he complains of him, and cautions *Timothy* againſt him. If *one Diotrephes*, by *prating* againſt *John* with *malicious Words*, prevailed with the Church, that they *received not him, nor the Brethren*; What hurt might a Multitude of ſuch be able to do? 2 Tim. 4. 14. 3 Jo. verſ. 10.

In the *Primitive* times of the Church, after the Apoſtles days; when thoſe Worthies were to conteſt with the *Heathen* World, the *Serpent caſt out of his mouth water, as a flood, after the Woman*: (which moſt interpret to be a Deluge of Hereſies: And ſome particularly underſtand it of the *Arrian* Hereſie) that he might hinder the progreſs of the Goſpel. Which deſign of his did ſo take, that many complaints there were, of hindring the Converſion of the *Heathens*, by the Errours that were among Chriſtians. *Epiphanius* tells us, That *Pagans* refuſed to come near the *Chriſtians*, and would not ſo much as hear them ſpeak, being affrighted by the wicked practices and wayes of the *Priſcilianiſts*. *Auſtin* complains to the ſame purpoſe, That looſe, and laſcivious Hereticks adminiſtred matter of Blaſpheming to the idolatrous *Heathens*.

In after-times, when Religion grew ſo corrupt by *Popery*, that God extraordinarily raiſed up *Luther*, *Calvin*, and others in the *Fifteenth*, and *Sixteenth Centuries*; to diſcover thoſe Abominations, and to bring back his People from *Babylon*. The Devil gave them no ſmall trouble by a growth of Errours, ſo that they were forced to Fight againſt the *Papiſts before*, and thoſe *Philiſtines behind*; inſomuch, that Reformation attained not that height and univerſality, which might rationally have been expected from ſuch bleſſed undertakings. This was the conjecture of many, particularly of our Country-man, Dr. *Prideaux*, That if theſe *Fanatick Enthuſiaſts* (which with ſo great a ſcandal to the Goſpel then brake forth) *had not retarded and hindred thoſe glorious proceedings*; *that Apocalyptical Beaſt of* Rome, *had been not only weakned and wounded, but utterly overthrown and ſlain.* In particular Cities, where any of the faithful Servants of Chriſt endeavoured to detect the Errours of *Popery*, theſe inſtruments of Satan were ready to joyn with the common Adverſary in reproaches and diſturbances: How they oppoſed *Muſculus* at *Augusta*; and with what fierceneſs they called him *Viper*, *falſe*

Excitata a *Luthero* beſtia Apocalyptica & non irritata tantum ſed ſauciata multorum venabulis, ultimum fere omnium bonorum judicio, efflaſſet Spiritum niſi ſpiritus iſti inauſpicati tum heroicos diſtraxiſſent & retardaſſent impetus. *Prid.* Orat. de Spir. Seduct. *pag.* 95.

false Prophet, *Woolf in sheeps cloathing*, &c. you may see in those that write his Life. How these Men hindred the Gospel at *Limburg*, against *Junius*; At *Zurich*, against *Zuinglius*; At *Ausburg*, against *Urbanus Regius*; you may also see in their Lives. In all which, and others of like nature, you will still find, (1) That there was *never* a Reformation begun, but there were *erroneous* Persons to *hinder* and distract the Reformers. (2) That these Men expressed *as great hatred* against the *Reformers*, and oftentimes more, than against the *Papists*: and were as spitefully bitter in Lies, Slanders, and Scorns against them, as the *Papists* themselves.

Melch. Adam. *in vita* Theol.

Sixthly, Satan can also make use of Errour, either to *fix* Men in their present mistaken wayes, and *careless* course; or as a temptation to *Atheism*; Varieties of Opinions and Doctrines, do amuse, and amaze Men; while one cryes, *Lo here is Christ*, And another, *Lo he is there*. Men are so confounded, that they do not know what to *chuse*. 'Tis one of the greatest difficulties to *single* out Truth, from a *croud* of specious confident pretences; especially, seeing Truth is *modest*, and oftentimes *out-noised* by *clamorous* bold Errour: yea, sometimes *out-vyed* by the *pretensions* of Spirit, and Revelation, in an Antiscriptural falshood. At what a loss is an unskilful Travellour, where so many wayes meet? while one party cries up this, another that, mutually charging one another with Errour. They, whose hearts are any thing *loosened* from a sence and reverence of Religion, are easily tempted to *disbelieve* all. Thus Errour leads to *Atheisme*, and layes the Foundation for all those slanderous exceptions against Scripture, by which Godless Men usually justifie themselves in their Religion. Now, though all wicked Men are not brought to this, because the Consciences of some, do so strongly retain the sentiments of a Deity, that all Satans Art can not obliterate those Characters; yet, the consideration of the *multitude* of Errours doth rivet them in the perswasion of the Truth, and goodness of *that way* of Religion, wherein they had been Educated. *Papists* are hardned by this; and though they have no reason to boast of their *unity* among themselves, as they have been often told; and now of late, by Dr. *Stillingfleet*: (who hath manifested, that their Divisions among themselves, are as great, and managed with as great Animosity, as any amongst us;) yet are their Ears so beaten with the Objection of Sects and Schisms elsewhere, that they are generally confirmed to stay where they are. Besides, this is a stumbling-block which the Devil throws in the way

Discourse of the Idolatry of the Church of *Rome*.

way of poor *Ignorant* People; if they are urged to a ſerious ſtrictneſs in Religion, they are *affrighted* from it, by the conſideration of *Sects* and parties, and the woful *miſcarriages* of ſome erronious Perſons, that at firſt pretended to ſtrictneſs; imagining, that ſtrictneſs in Religion, is an unneceſſary dangerous thing; and that the ſober godly Chriſtians, are but a company of giddy, unſetled, conceited, preciſe Perſons, who will in a little time run themſelves into madneſs and diſtraction; or into deſpair. And thus out of *fear of Schiſm* or Errour, they dare not be *Religious* in good *earneſt*; but content themſelves with *drawing near to God with their mouthes*, and *confeſſing him with their lips, whilſt their hearts are far from him*, and *in their works they deny him.*

There is ſuch a propenſity in the hearts of Men, to be ſtaggered by the multitude and boldneſs of Errours, that the *Apoſtle Paul* expreſſeth a ſence of it, and ſeems tenderly careful to avoid that blow, (which he knew Satan would readily give through that conſideration) by the *apology* that he makes for God, in his holy, wiſe, providential Permiſſion of them, 1 *Cor.* 11. 19. *There muſt be Hereſies among you.* His intent, is not barely to put them off with this; *That Hereſies are unavoidable*; but to ſatisfie them, that there is a *neceſſity* of them: and that they are *uſeful*, as God's *Furnace* and *Fan*, to purifie and to cleanſe, that *they which are approved, may be made manifeſt.* The like care he hath, in 2 *Tim.* 2. 19, 20. upon the mention of the Errour of *Hymeneus*, and *Philetus*, where he obviateth the offence that might ariſe, by reaſon of their *Apoſtacy*: partly by removing the *fears* of the Upright, in affirming their ſafety, whatever became of other Men, ſeeing *the Foundation of God ſtandeth ſure*: and partly, by declaring it, no more ſuitable or diſhonourable for God to permit the riſe of Errours in his Church, than for great Men to have in their houſes, *not only Veſſels of Gold and Silver, but alſo of Wood and of Earth; ſome to honour, and ſome to diſhonour.* By theſe very Apologies, it appears, That Satan by this device of Errour, deſigns to ſhake Mens Faith, and to drive them from their Religion.

Seventhly, Neither can this, *that corrupt Doctrines bring forth corrupt Practices*, be of any leſs weight with Satan; or leſs engageing, for the purſuit of this Deſign, than any of the fore-mentioned reaſons.

Corrupt Doctrines are imbraced as the *very truth* of God by the Deluded; and one way or other, *directly*, or *conſequentially* they lead

on:

on *Practice*; and that with the highest security, and confidence; as if they were very Truths indeed.

The Devil then hath this great advantage by Errour; That if he can but corrupt the minds of Men; especially in the more *weighty* and Fundamental Points of Religion: then by a great ease, and without any more labour, he hath gained them to the *practice* of whatsoever these *corrupted* Principles will *lead* unto. No course can be taken, that with greater expedition and prevalency, can introduce profane Debaucheries than this. Thus he conquers *Parties* and *Multitudes*, as a victorious General takes Cities, and whole Countries by *Surrender*: whereas his particular Temptations to Sin, are but inconsiderable, less successful, *picqueerings* in comparison: and when he hath once corrupted the *understandings* of Men, he hath by that means, a command over their *Consciences*; and doth not now urge to Evil, in the notion of *a Devil*, or tempter; but as an *Angel of Light*, or rather as an *Usurper* of Divine Authority: he requires, he commands these wicked Practices, as *necessary Duties*; or at least, gives a liberty therein, as being harmless allowances. This difference was of old observed in Satans management of Persecution, and Errour; that in the former, he did *compel* Men to deny Christ: but by the latter, he did *teach* them.

In persecutione cogit homines negare Christum, nunc docet.

That the *Lives* and Practices of Men, are so concerned by *corrupt Doctrines*, may appear to any, that are but indifferently acquainted with Scripture, or History. We are told by the Apostle *Paul*, That *Faith* and *Conscience* stand so related to each other, that they live and die together; and that when the one is *Shipwracked*, the other is *Drown'd* for company. In *Phil.* 3. 2. he seems severely harsh against those of the *Concision*, he calls them Dogs, *Beware of Dogs*; *beware of evil Workers*. The reason of which expression, (I apprehend) lyes not so much in these resemblances, That Dogs *spoyl* the Flock, by *devouring*; or that they are *fawning* Creatures: or that they are *industrious* in prosecution of their Prey: (though in all these particulars, false Teachers may be compared to Dogs; for they spare not the Flock, they compass Sea and Land, to gain Disciples, and they intice them with fair speeches:) but rather, he intends the similitude, to express the *prophane Life*, and carriage of these Seducers; for Dogs are *filthy* creatures, to a Proverb, *The Dog to his vomit*. And common Prostitutes, for their uncleanness, were called *Dogs*, in the *old Testament*. So some expound, *Deut.* 23. 18. The *hire of a Whore*, *or the price*

1 Tim. 1. 19.

price of a Dog. And we have full and clear deſcriptions of Seducers, from their wicked and abominable Practices. 2. *Pet.* 2. 10. *They that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe Government; Preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of Dignities.* Verſ. 14. *Having eyes full of Adultery, and that cannot ceaſe from Sin: an heart exerciſed with covetous Practices; curſed Children.* Verſ. 18. *They allure through the luſts of the fleſh, through much wantonneſs.* — Jude *verſ.* 4. *There are certain Men crept in unawares, who were before of old, ordained to this condemnation; ungodly Men, turning the Grace of God into Laſciviouſneſs.* Verſ. 16. *Theſe are Murtherers, Complainers, walking after their own Luſts,* &c. 2. Tim. 3. verſ. 2, 3, 4, 5. *Men ſhall be lovers of their own ſelves; Coveteous, Boaſters, Proud, Blaſphemers, diſobedient to Parents, Unthankful, Unholy, without natural Affection, Truce-breakers, falſe Accuſers, Incontinent, Fierce, deſpiſers of thoſe that are Good, Traitors, Heady, high-minded, lovers of Pleaſures, more than lovers of God: of this ſort are they which creep into Houſes.* — All which, do ſet forth Heretical Perſons as the moſt ſcandalous wicked Wretches that we ſhall meet with: groſly filthy in themſelves, corrupted in all the Duties of their Relations, natural, and civil; defiled in all the ways of their converſe with Men.

Neither are theſe wicked practices iſſuing from groſs Errours, to be looked upon as rare, accidental, or *extraordinary* effects thereof, but as the natural and *common* fruits of them: for Chriſt makes this to be the very *ſpecial* property and note, whereby falſe Prophets may be diſcovered. *Matth.* 7. 16. *Ye ſhall know them by their Fruits: Do Men gather Grapes of Thornes, or Figs of Thiſtles?* &c. Theſe Fruits, were not their *Doctrines*, but their *Lives*: (for to know *falſe Prophets* by *falſe Doctrines* is no more, than to know *falſe Doctrine* by *falſe Doctrine.*) If any object, That many falſe Teachers appeared in the ſhape of *ſeeming Holineſs*, and ſtrictneſs of Life; they may be anſwered, from Chriſt's own words: for there he tells us, (to avoid miſtakes) That their *firſt appearance*, (and it may be the *whole Lives* of ſome of the *firſt* Seedſ-men of any Errour) is under the form of *Sanctity*: *They come to you in Sheeps-cloathing*; In an outward appearance of Innocency, and plauſible pretences: but then he adds, that their *Fruits* afterward will diſcover them. A Tree at its firſt Planting, is not diſcovered what it is; but give it time to grow to its proper fruitfulneſs, and then you may know of what kind it is: ſo that we need not affirm, That damnable

Doctrines produce wicked Lives *in all* that entertain them at the *very first*; 'tis enough for discovery, if there be a *natural*, consequential tendency in such Doctrines, to *practical Impieties*; or that *at last*, they produce them, though not in all, yet in many.

And that this matter hath been always found to be so, all History doth confirm. Such there were in the Apostles dayes, as is evident, by their complaints. Such there were in the Church of *Pergamos*, Rev. 2. 14. *Thou hast them that hold the Doctrine of* Balaam; *who taught* Balak *to cast a stumbling-block before the Children of* Israel; *to eat things sacrificed unto Idols, and to commit Fornication.* There were also, the *Nicolaitans*, of whom Christ declares his abhorrency. *Vers.* 15. In the Church of *Thyatira*, there was the *woman Jezebel, who taught and seduced many* of that Church, to the like abominable Doctrines and Practices. *Vers.* 20. Besides these, the *Apostle John* was troubled with the abominable *Gnosticks*. The filthy *Carpocratians*, who taught, That Men *must sin*, and do the will of all the Devils, or else they *could not evade* Principalities and Powers; who would *no otherwise* be pleased to suffer them to escape to the *Superiour* Heavens. Of these Men, and their licencious Doctrine doth he speak, 1 *John.* 3. 6. *&c.* that *they that are born of God* indeed, must not, dare not, *cannot* give themselves up to a liberty in such Abominations.

The same Fruits of corrupt Doctrine appeared after the Apostles dayes. What was *Montanus* but an impure wretch? What were his two companion Propheteſſes, *Priscilla*, and *Maximilla*, but infamous Adultereſſes? The *Priscillianists*, the *Manichees*, and abundance more, left the stink of their Prophaneness behind them; by reason of whom, (according to *Peters* Prophesie, 2 *Pet.* 2. 2.) *the way of Truth was evil spoken of.*

Later times have also given in full evidence of this Truth. How shameful and abominable were the Lives of *John* of *Leyden*, and the rest of those *German Enthusiasts?* Who reads the story of *Hacket*, and *Coppinger*, without detestation of their wicked Practices? What better have the *Familists*, and Libertines of *New* and *Old England* been? some were turned off to highest *Ranting*, in all Prophaneness of Swearing, Drinking, Adultery, and the defying of a godly Life: and this, under the *unreasonable boast* of Spirit and Perfection. The Heavens may blush, and the Earth be astonished at these things! But in the mean time, Satan huggs himself in his success; and encourageth himself to further attempts

See the Story of Mr. *Copp.*

in

in propagating Errour, ſeeing it brings in ſo great an harveſt of Sin.

Eighthly, In this Deſign of falſe-Doctrine, Satan is never altogether out: if he cannot thus defile their Lives, yet 'tis a thouſand to one, but he *obſtructs their Graces* by it. What greater hinderance can there be to Converſion, than Errour? The word of Truth is the means by which God, through his Spirit, doth beget us; 'tis part of that Image of God that is implanted in us: 'tis God's Voice to the Soul, to awaken it. It cannot then be imagined that God will give the honour of that work to any Errour: neither can Truth take place, or have its Effect upon a Soul *fore-ſtalled* with a contrary falſhood. Falſhood in poſſeſſion, will keep Truth at the door. Neither is Converſion only hindred, by ſuch Errours as directly contradict converting Truths; but alſo by *Collateral non-fundamental Errours*. As they fill the Minds of Men with *prejudice* againſt thoſe that profeſs another Perſwaſion; ſo that for their own beloved Errours-ſake, Men will not entertain a warning, or conviction from thoſe that diſſent from their Opinions: they firſt account them *Enemies*, and then they *deſpiſe* their Meſſage. 'Tis no ſmall matter in Satans way, to have ſuch an obſtruction at hand, in the grand concern of Converſion. Yet this is further ſerviceable to him, to hinder, or weaken the Graces of the Converted already: if he can ſet God's Children a *madding* upon Errour, or make them fond of *Novelties*; he will by this means *exhauſt* the vigour and ſtrength of their Hearts; ſo that the *ſubſtantials* of Religion will be neglected. For as hurtful Plants *engroſs* all the moiſture and fatneſs of the Earth where they ſtand, and impoveriſh it into an inability, for the nouriſhment of thoſe that are of greater worth: So doth Errour poſſeſs it ſelf of the *ſtrength* of the Spirit; and in the mean time, *neglected* Graces dwindle into emptineſs, and *fade as a Leaf*. The moſt curious *Queſtions and* Opinions that are, contribute nothing to the *Eſtabliſhment* of the Heart; 'tis only Grace that doth that. *Heb.* 13. 9. *The heart is eſtabliſhed with Grace*, and not with diſputes about *Meats*: nay, they do Grace a prejudice, in that they make it *ſick* and languiſhing: for to that ſence is the *Original*, in 1 *Tim.* 6. 4. *Doting about Queſtions*, or growing diſeaſed, becauſe of the earneſt proſecution of Opinions. Νοσῶν περὶ ζητήσεις.

Ninthly, Errour hath yet another miſchief in it, which makes it not a little deſirable to Satan; and that is the *judgment*, or puniſhment

nishment that it brings. So that it every way answers the Devils hatred against both Soul and Body. The blessings of *Prosperity* and *Peace* do attend the Triumphal Chariot of *Truth*. Psal. 85. 11, 12. *Truth shall spring out of the Earth, and Righteousness shall look down from Heaven.* And then it follows, That *the Lord shall give that which is good, and our Land shall yield her increase.* But on the contrary, Errour doth more *provoke* God than Men are aware. How often did God desolate the *Israelites*, set a fire in their Cities, and gave them into the hands of their Enemies, because of their changing the Truth of God into a lye; and worshipping and serving the *Creature more than the Creator?* God left not the Church of *Pergamos*, and *Thyatira* without severe Threatnings for the Errour of the *Nicolaitans*. Rev. 2. 16. *Repent, or else I will come unto thee quickly.* Vers. 22. *I will cast them into great tribulation, except they repent of their Deeds, and I will kill her children with death.* And accordingly, God fulfilled his threatning upon them, by bringing in the *Saracens* to desolate them, and to possess their Land: as he also brought the *Goths* upon the *Empire*, for the *Arrian* Heresie. How is Satan pleased to labour in a Design that will kindle the Wrath of the Almighty?

CHAP.

CHAP. II.

Of the Advantages which Satan hath, and useth, for the Introduction of Errour. As, (1.) *From his own Power of Spiritual Fascination. That there is such a Power, proved from Scripture, and from the Effects of it.* (2.) *From our imperfection of Knowledg; the particulars thereof explained.* (3.) *From the byas of the Mind. What things do byas it; and the power of them to sway the Understanding.* (4.) *From Curiosity.* (5.) *From Atheistical Debauchery of Conscience.*

THat Satan may the better speed in his design, he carefully takes notice of, and diligently improves all advantages. Indeed all his Stratagems are advantages taken against us, (for so the Apostle in his caution to the *Corinthians* calls his devices, lest Satan should get an *advantage* of us, 2 *Cor.* 2. 11.) but here, I only understand those that are more *general*, which are the grounds and encouragements to his particular Machinations against Men, and which also direct him in his procedure. These are

First, Satan's own power of *Spiritual Fascination*, by which he infatuates the *minds* of Men, and deludes them, as the *external senses* are deceived by Inchantments or *Witchcraft*.

That Satan is a cunning Sophister, and can put Fallacies upon the Understanding; that by subtile objections or arguments he can obtrude a falshood upon the belief of the unskilful and unwary; that he can betray the judgment by the affections, are things of common practice with him. But that which I am now to speak of, is of an higher nature, and though it may (probably) take in much of his common method of ordinary delusion, yet in this it differs, (at least) that 'tis more *efficacious* and prevalent; for as his power over the children of disobedience is so great, that he can *lead them captive at his will*, (except when he is countermanded by the Almighty,) so hath he (by special commission)

a power to lead those to Errour *effectually*, (without missing his end) that have prepared themselves for that spiritual judgment by a special provocation; and for ought we know, as he hath an *extraordinary power* which he exerts at such times, so may he have an *extraordinary method* which he is not permitted to practise daily, nor upon all.

That such a power as this the Devil hath, is believed by those, whose learning and experience have made their judgments of great value with serious Men; and thus some do describe it, *'Tis a delusion with a kind of Magical Inchantment*; so *Calvin*: *a Satanical operation whereby the senses of Men are deluded*; thus *Perkins*: who after he had asserted that Satan can corrupt the Fantasy or Imagination, he compares this Spiritual Witchcraft to *such diseases* of Melancholy, that make Men believe that they are, or do, what they are not or do not, (as in the disease called *Lycanthropia:*) and to the inchantments of *Jannes* and *Jambres*, who deluded the senses of *Pharaoh*. Others more fully call it, *a more vehement operation of the great Impostor, whereby he obtrudes some noxious Errour upon the mind, and perswades with such efficacy, that it is embraced with confidence, defended strenuously, and propagated zealously.*

Gal 3. 1.

Gal. 3. 1.

Fascinatio est Spiritus Impostoris vehementior operatio, qua noxium aliquem Errorem in dogmate vel praxi (Doctrinæ sanæ contrarium, sed Sophisticis præstigiis depictum) pro veritate incautis hominibus obtendit, iisque efficaciter persuadit, ut Errorem eum confidenter amplectantur, strenuè defendant, & zelo, non secundum Deum propagant. *Dickson Therapeut. Sacra.* lib. 3. cap. 7.

A particular account of the way and manner by which the Devil doth this, is a task beyond sober enquiry; it may suffice us to know that such power he hath, and this I shall confirm from *Scripture*, and from the *effects* of such delusion.

First, There are several Scriptures which assert a Power in Satan to *bewitch* the minds of Men into Errour, from which I shall draw such notes as may confirm, and in part explain this Truth in hand.

And I shall begin with that of *Gal.* 3. 1. *O foolish* Galatians, *who hath bewitched you, that you should not obey the Truth*, &c. The word which the Apostle here useth for bewitching, (as *Grammarians* and *Criticks* note) is borrowed from the practice of

Βασκαίνω Grammaticis dictum esse placet quasi φασκαίνω, id est, τοῖς φασκάνοις quo pertinet illud. *Virg.* Nescio quis teneros, &c. Vid. *Piscator* in loc. and *Leigh. Crit. Sac.*

Witches

Witches and Sorcerers, who uſe by ſecret powers to bind the Senſes, and to effect Miſchiefs. 'Tis true he ſpeaks of falſe Apoſtles, but he intends Satan as the chief Workman; and this he transfers to ſignify Satan's Power upon the Mind, in blinding the Underſtanding for the entertainment of Errour. Neither can any thing be objected why this place ſhould not prove a faſcinating power in Satan (ſuch as we have been ſpeaking of) but this, that it may be ſuppoſed to intend no more than an *ordinary* powerful *perſwaſion* by *Arguments*: Yet this may be anſwered, not only from the *authority* of learned Interpreters, who apprehend the Apoſtle and his expreſſion to intend more, but alſo from ſome *concomitant* particulars in the Text. He calls them *fooliſh Galatians*, as we tranſlate it, but the Original goes a little higher, to ſignify a *madneſs*; and withall, he ſeems to be ſurprized with *wonder* at the Power of Satan upon them, which had not only prevailed againſt the *Truth*, but againſt ſuch *evident* manifeſtations of it as they had, when they were ſo plainly, fully and efficaciouſly inſtructed; for *before their eyes Jeſus Chriſt had been evidently ſet forth*: which expreſſions and carriage cannot rationally be thought to befit a *common* ordinary caſe.

Neque tantum quod ſe decipi paſſi fuerint eos arguit, ſed quadam veluti magica incantatione deludi. *Calvin in loc.*

Ἀφρόνως mente alienati—eorum lapſum magis dementiæ eſſe quam ſtultitiæ, arguens. *Calvin.*

Next to this, let us a little conſider that famous Scripture, in 2 *Theſſ.* 2. 9, 10, 11. *Whoſe coming is after the working of Satan, with all Power* —— *and for this cauſe, God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye* ——. I ſhall from this place obſerve a few things, which if put together, will clear the truth we ſpeak of: As firſt, In this deluſion here mentioned, the Apoſtle doth not only ſet down *extraordinary outward* means, (as *Signs*, and *Lying Wonders*) but alſo ſuits theſe extraordinary means with a ſutable concomitant *inward power*; for, *by Power* I do not underſtand (as ſome) a power of ſhewing Signs, and doing Wonders, as if the Apoſtle had ſaid, ἐν δυνάμει σημείων καὶ τεράτων, *with the power of Signs and Wonders*, for the words will not well bear that without ſome unnatural ſtraining: but I underſtand by it, a Power *diſtinct* from the Signs and Wonders by which he moves their hearts to believe, by an *inward working* upon their minds, *ſtriking in* with the *outward means* of Lying Miracles propounded to their ſenſes. And we may the better ſatisfy our ſelves in this interpretation, if we compare it with *Rom.* 15. 19. where not only the power of doing Wonders is expreſſed by a phraſe, proper and *different* from this of the Text in hand, *through mighty*

Piſcator & *Sclator.*

ἐν δυνάμει σημείων καὶ τεράτων ἐν δυνάμει πνεύματος Θεοῦ.

mighty Signs and Wonders, or in the power of Signs and Wonders, but it is also *clearly distinguished* from the *Power* of the *Spirit* of God in working upon the hearts to make those Wonders efficacious and perswasive; so that, as in the Spirit of God we observe a Power *to do Wonders*, and a Power to *work upon the Heart* by these Wonders, we may conclude that this wicked Spirit hath also (in order to Sin and Delusion) this *twofold* Power. But secondly, I note further, that this Power is called a *special energy* of peculiar force and efficacy in its working, the strange inexpressible strength of it seems to stand in need of many words for explanation: He calls it *all Power* (which as well notes the *degree* and height, as the *variety* of its operations,) and then the *energy*, the virtue, operativeness and strength of Power. Thirdly, 'Tis also to be observed that Satan's success and exercise of this Power of Delusion depends upon the *commission of God*, and that therefore 'tis *extraordinary*, and not permitted to him but upon special occasions and provocation, *for this cause God shall send*, &c. Fourthly, The *success* of this Power when exercised, is *certain*. They are not only strong delusions in regard of the *Power* from whence they come, but also in regard of the *event*, those upon whom they come cannot but believe. *Infatuation* and *Pertinaciousness* are the certain fruits of it. Fifthly, The Proof of all is manifest in the *quality* of the Errours entertained, for they are palpable gross *lyes*, and yet believed as the *very truths of God*, and they are in such *weighty* points as do evidently determine the Soul to ruine, *lies to be damned*, which two things are sufficient proofs of Spiritual fascination. It being unimaginable that rational Men (and especially such as were instructed to a belief of a contrary truth) should so far degenerate from the light of Reason, as to be deluded by gross and *apparent* Lyes, and of such *high importance*, except their minds had been *blinded* in some extraordinary way. Some further confirmation may be added to this truth from 1 *King.* 22. 21. *And there came forth a Spirit and stood before the Lord, and said, I will perswade him —— I will go forth, and I will be a lying Spirit in the mouth of all his Prophets, and he said, thou shalt perswade him, and prevail also.* I might here take notice of Satan's *readiness* in this work, as wanting neither skill nor will, if he were but always furnished with a Commission; as also the powerful *efficacy* of Spiritual Witchcraft, where it pleaseth the Lord to permit to Satan the exercise of his Power,

καὶ ἐνέργειαν τοῦ σατανᾶ.

ἐν πάσῃ δυνάμει.

Sclater in loc.

Power, *Thou ſhalt perſwade, and prevail alſo.* But that which I would obſerve here, is ſomething relating to the *manner* of his proceeding in theſe Deluſions: He attempted to deceive the *falſe Prophets*, and by them to delude *Ahab*; and both, by being a *lying Spirit in the mouth of the Prophets*: which neceſſarily, (as *Peter Martyr* obſerves) implies, (1) That Satan had a Power ſo ſtrongly to fix upon their *Imaginary Faculty*, the *Species*, Images, or Characters of what was to be ſuggeſted, that he could not only make them apprehend, what he *preſented* to their minds; but alſo, make them *believe*, that it was a *Divine Inſpiration*, and conſequently true: for theſe falſe Prophets did not ſpeak *hypocritically*, what they knew to be falſe, but what they confidently apprehended to be true; as appears by the whole ſtory. (2) He could *irritate*, and inflame their deſires to *publiſh* theſe their Perſwaſions to the King, after the manner of Divine Prophecies. (3) He had a further power of perſwading *Ahab*, that his Prophets *ſpake Truth*.

Licet ei (Deo concedente) ſpecies, imagines & ſimulacra rerum falſarum effingere in imaginaria hominum facultate, ita ut falſa pro veris eis demonſtrentur, deinde poteſt incendere atq; inflammare appetitum eorum ad ea incredibili alacritate prædicanda, &c. Pet. *Martyr.* in Loc. *Reynolds* treat of Paſſions, *Chap.* 4. P. 27.

That paſſage of *Rom.* 1. 28. *God gave them over to a Reprobate Mind*, ——doth give ſome account *how* Men are brought by the Devil into theſe falſe Perſwaſions. A Reprobate Mind, is a Mind *injudicious*; a Mind that hath loſt its Power of diſcerning. 'Tis plain then, that he can ſo *beſot* and blind the mind, that it ſhall not be ſtartled at things of greateſt *abſurdity*, or inconveniency.

Νόῳ ἀδοκίμῳ.

If any yet further enquire, how he can do theſe things? We muſt anſwer, That his particular ways and methods, in this caſe, we know not; only it may be added, That *Epheſ.* 4. 17. *Paul* tells us, He can make their *minds vain*, and *darken* their *underſtandings*. By Mind, the ſeat of *Principles* is commonly underſtood. By Underſtanding, the *Reaſoning*, or diſcurſive Faculty, which is the Seat of Concluſions: ſo that his Power ſeems to extend to the *obliterating of Principles*; and can alſo *diſable* them to make *right inferences*: inſomuch, that he wants nothing, that may be neceſſary to the begetting of ſtrong perſwaſions of any falſhood, which he ſuggeſts; according to what is intimated, *Gal.* 5. 3. *This Perſwaſion cometh not of him that called you*: that is, not of God, but of the Devil.

Νοὸς. Διάνοια.

From all theſe Scriptures, then it appears, That this Spiritual Faſcination, *is a Power in Satan which he exerts, by ſpecial Commiſſion, upon thoſe that receive not the Truth in the love of it, by which*

he can so strongly imprint falshoods upon their Minds, that they become unable to discern betwixt Truth, and a Lye; and so by darkning their Understanding, they are effectually perswaded to believe an Errour.

Secondly, There is yet another proof of this Spiritual Witchcraft, from the consideration of the *Effects* of it upon the Deluded: and the uncouth, strange unnatural way of its proceeding. Let all particulars of this kind be put together, and it will not be found possible to give any other rational accompt of some Errours, than that of extraordinary Delusion.

First, Let us take notice of the *vileness* and odiousness of some Errours that have prevailed upon Men; some have been plainly *sottish*; so evidently foolish, that it cannot be imagined, that Men that entertained them, had at that time the use of Reason, or any competent Understanding. This very consideration, the Prophet *Isaiah* insists upon largely, *Chap.* 44. from *vers.* 9. to *vers.* 21. Where he taxeth them smartly, for the senceless doltishness of their Errour, in Worshiping Idols: he tells them, the *matter* of it is the Work of Nature; a *Cedar*, *Oak*, or *Ash*, that they themselves (possibly) had planted, and the Rain did nourish it. *Vers.* 14. He tells them also, That the *form* of it, was from the Art of the Workman, the *Smith*, or *Carpenter*. *Vers.* 12, 13. *The Smith with the Tongs, both worketh in the Coals, and fashioneth it with Hammers, and worketh it with the strength of his Arms.*——*The Carpenter stretcheth out his Rule, he marketh it out with a Line, he fitteth it with Planes, and he marketh it out with a Compass.* —— He further minds them, that without any reverence, they make use of the residue of the Materials; out of which, they formed their Idol to common services of dressing their meat, and warming themselves; *He burneth part thereof in the Fire, with part thereof he eateth Flesh, he roasteth roast, and is satisfied; yea, warmeth himself, and saith, Aha, I am warm, I have seen the fire.* Vers. 16. Then he accuseth them of Sottishness; in that, the *residue thereof he maketh a God, even his graven Image, he falleth down to it, and worshipeth it, and prayeth unto it, and saith, Deliver me, for thou art my God*, vers. 17. And from all this he concludes, That seeing this is so directly contrary to common reason and understanding, (which, in the ordinary exercise of it, would easily have freed them from such a dotage: for if they had but *knowledge or understanding to say, I have burnt part of it in the fire; I have baked bread*

bread, and ſhall I make the reſidue an abomination?—Verſ. 19. They could not have been ſo fooliſh,) it muſt then, of neceſſity, be a Spiritual Infatuation. *Their Eyes were ſhut that they cannot ſee, and their Hearts, that they cannot underſtand*—Verſ. 18. *A deceived heart hath turned him aſide*——Verſ. 20. Other Errours there are, that lead to *beaſtly*, and unnatural Villanies; ſuch as directly croſs all the *ſober* Principles of Man-kind, the *natural* Principles of Modeſty, the moſt *general* and *undoubted* Principles of Religion, and Holineſs. As when Adulteries, Swearing, Ranting, going Naked, Cruelties, Murthers, outragious Confuſions, and Madneſs, are cloathed with *pretences* of Spirit, Revelation, *freedom* in the uſe of the Creature, *exerciſe* of Love, and having *all things common*, &c. (Of which, ſuch inſtances have been given more than once.) Let any ſober Man conſider, how it could come to paſs, That Men that have *Reaſon enough* to defend them againſt ſuch Furies, and the *knowledge of Scripture*, which every-where (with the greateſt happineſs imaginable, and higheſt earneſtneſs) doth *prohibit* ſuch Practices as moſt Abominable, and doth *direct* to a Sober, Juſt, Modeſt, Humble, inoffenſive Life, ſhould entertain notwithſtanding, ſuch Errours, as transform Men into Beaſts, Monſters, or rather Devils; and Religion, into the groſſeſt Impieties: and all this, as the *perfection* and top of Religious Attainment, commanded in the Word of God, or by his Spirit; and well-pleaſing to moſt holy and pure Divine Majeſty? Let it (I ſay) be left to the conſideration of Men, how it ſhould be, without ſome ſuch extraordinary Cauſe as hath been mentioned?

Secondly, Let it be obſerved alſo, That ſome Errours bring with them ſome *extraordinary*, *ſtrange*, *unnatural*, *unuſual Actions*; and put Men into ſuch *odd garbs*, poſtures, and behaviours, that it is eaſie to ſee, they are acted by a force, or power, not *humane*. Some have been carried to do things, beyond whatſoever might have been expected from the age and capacities of the Parties; as Extaſies, Trances, and quakings of little Children; their Propheſying, and ſpeaking Scripture-threatnings after ſuch fits. Some have been acted in a way of *extatical Fury*; as **Montanus*, of whom *Euſebius* witneſſeth: That ſometimes he would be ſeized upon, by a kind of *malignant Spirit*, and would ſuddenly break forth into a *rage* and Madneſs; and preſently utter *raſh and bold Speeches*, *ſtrange unuſual Voices*, *with Propheſyings*; *inſomuch*, *that he was judged by thoſe that ſaw him*, *to be acted by the Devil*:

* Ferunt quendam nomine *Montanum*—Spiritu quodam maligno abripi, & de repente furore & mentis inſania exagitatum bacchari: atq; mox non ſolum timere garrire, ſed peregrinas quaſdem voces fundere & Prophetare--Nonnulli illum tanquam inſano Spiritu præditum, Dæmonio agitatum —incipebunt ita *Chriſtopher* interp. *Euſeb.* Hiſtor. *Eccleſ.* Lib. 5. *Cap.* 15.

Devil. Others have been as in a more *ſober ſpiritual Rapture*: an inſtance whereof I ſhall give you from Mr. *Baxter* in theſe words; *I have heard from an ancient godly Man, that knew* Arthington, *and* Coppinger; *that they were poſſeſſed with the Spirit of the* Grundletonians. *The ſame Man affirmed, That he went but once among them himſelf, and after Prayer, they breathed on him, as giving him the holy Ghoſt; and he was ſo ſtrangely tranſported for three days, that he was not the ſame Man; and his Family wondred what was the matter with him: he had no Confeſſion of Sin, but an elevated ſtrain in Prayer, as if he had been in ſtrange Raptures: and after three days he was as before, and came no more at them.* Some have been carried into *childiſh*, and ridiculous Actions; ſuch was the behaviour of *Jo. Gilpin*, in his Deluſion at *Kendal* in *Weſtmerland*; as his going to the Fidlers Houſe, playing upon a Baſe Viol, in token of Spiritual Melody; his creeping up the Streets upon hands and knees, in token of bearing his Croſs; his making Marks on the ground, and beating it, as his Mortification of Sin: and a great many more things of like nature.

Baxter's confeſſion of Faith *pag.* 3. In the Margin.

See his ſtory called the *Quaker ſhaken*

Such things as theſe, are as ſpiritual Marks and *Characters* engraven upon Errours, by which a diabolical Power, moving and acting ſuch deluded Creatures, (like ſo many Puppits) is evidently diſcovered.

Thirdly, When we ſee not only Idiots, and thoſe whoſe defect of Underſtanding, might put them under the power of an ordinary Cheat, thus impoſed upon; but Men, otherwiſe *intelligent*, rational, and ſerious, blinded with Follies, taken with apparent Dotages, admiring Trifles, and carried away with things, which common reaſon would teach them to abhor: 'tis more than ſuſpicious, that 'tis not any *probability* of Truth, or *excellency* in the Errour, that prevails with them: but, a *Spiritual Power* that doth bewitch them. When we conſider, that ſuch a Learned Man as *Tertullian* begins to admire ſuch a wretch as *Montanus*; or ſuch an one as *Arthington*, led away with *Hacket* and *Coppinger*; or ſuch a Man as *Kneperdollin*, ſeduced by *John of Leyden*; and eſpecially, ſuch numbers of wiſe, and ſeemingly *ſober and Religious* perſons going down the ſtream, after *irrational* and plainly *irreligious* Errours; what elſe can be apprehended to be the cauſe, but a powerful Satanical Deluſion?

Fourthly, Add we to theſe, the conſideration of the *ſuddenneſs* of the prevalency of ſuch Errours, againſt plain and evident Truths,

Truths, (which is a circumſtance taken notice of by the Apoſtle. *Gal. 1. 6. I marvel that ye are ſo ſoon removed from him that called you into the Grace of Chriſt, unto another Goſpel.*) In which caſe we may obſerve, it uſually falls out, That Mens *Affections* prevent their *Diſcoveries*, at the firſt view they are taken, before they underſtand what the Errour is; and they are *perſwaded before they know.*

Fifthly and Laſtly, That the *earneſtneſs* of the proſecution, by which they maintain, and propagate the Errour, is a kind of *unnatural fury*, which hurries Men with violence into an unyielding ſtifneſs, to the ſtifling of all kind of Charity, and Conſideration. Theſe things put together, (I ſay) makes the matter in hand evident; when Men, otherwiſe *rational*, are at *firſt touch*, *highly* inamoured with, and *violent* in the purſuit of Errours, that are *ſottiſh*, or *deviliſh*; we can reſolve it into nothing leſs, than into that of the Apoſtle, *Who hath bewitched you?* The improvement of this firſt, and great advantage for the introduction of Errours, is more than can be well expreſſed; but he hath beſides, other advantages which he no way neglects: among which,

Secondly, Our *Imperfection in Knowledge*, is none of the leaſt; if our Knowledge had been perfect, it would have been a task too hard for the Devil, to make us Erroneous; for Men do *not err*, but ſo far as they are *ignorant*: to impoſe upon Men againſt clear and certain Knowledg is impoſſible. Men cannot *believe* that to be *true*, which they *know* to be *falſe*. It would be as ſilly for Satan to make ſuch attempts, as for a Jugler to endeavour the deception of thoſe, that know and ſee the ways of his Conveiances as well as himſelf. That our Knowledg is imperfect, I ſhall prove and explain in the following particulars.

Firſt, The Scripture plainly aſſerts it, the greateſt number of Men (which are in an *unregenerate* Eſtate) are expreſly called, *fooliſh*, blind, ignorant, Men that are in Darkneſs, Men that do not know, nor conſider, that periſh through Ignorance. Others, that (in compariſon to theſe) are called *Children of the Light*; and ſuch as *ſee with open face*, are notwithſtanding (when compared to a ſtate of Perfection) repreſented to be in the *Non-age* of their Knowledg, unripe, imperfect; the Apoſtle doth ſo expreſs it, *1 Cor. 13. 9. We know in part, we propheſie in part.* In the Explanation of this, he compares our attainments in this World, to the *underſtanding*, *thoughts*, and *ſpeakings* of Children, *v. 11.* concludes *v. 12.* That

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all our knowledg, gives us but a dark imperfect reflection of things; *we see through a Glass darkly.*

Secondly, Men that have had the *cleerest heads*, and have been at the greatest *pains* in their enquiries to find out Truths, have brought back the clear *conviction* of their own Ignorance. *Austin* confesseth, That in the Scriptures, (which he made his chief study) the things *which he knew not, were more than the things he understood.* *Chytræus*, in humble Modesty goes a little further, *My dearest knowledg* (saith he) *is to know, that I know nothing*: and it will be a clear demonstration of that Mans ignorance, that boasts of his Knowledg; his own mouth will prove against him, that *he knows nothing as he ought to know.*

Plura nescio quam scio. *Epist.* 119. c. 21 *Melch. Adam* in vita.

Thirdly, The consideration of the *Nature* of the things, which are the Objects upon which we employ our search, will sufficiently convince us, that we do comprehend but very little. For though the Scripture hath expressed the *main concerns* of eternal Life so fully, that they are as *clear as Light*, and need no such stretch of the Brain, but that the meanest capacities may as certainly understand them, as they understood any thing of common business; as, *That Christ dyed for Sinners; that without Faith it is impossible to please God; that without Holyness no Man shall see his face*, &c. Yet, (as *Peter* speaks, 2 *Pet.* 3. 16.) *There are many things that are hard to be understood*; there are Difficulties, Depths, and Mysteries. Some things (whereof we have but dark touches in Scripture; though enough to let us know, that such things there are; and to humble us for our ignorance) are, in their *own nature*, sublime, bounded on all sides with Rocks, and Præcipices, where our near and bold approaches are prohibited: such are those things, that concern the Decrees of God, the Trinity, &c. Other things are dark and uncertain to us, from their very *proximity* to us (as some are pleased to fancy the reason;) such are the nature, faculties, and workings of our own Souls within us: which we cannot *directly* see, (as the Eye sees not it self) and do but as it were guess by dark *reflections*. Some things in Scripture are *accidentally* obscure *to us*, that were *plain* to those that heard them *first*, to whom they were spoken, and written: for now, to the understanding of a great many passages, there is necessary the *knowledg of the Tongues*, in which they were dictated, of *the Histories* of those times to which they severally related; as also, of the particular *Customs* of the *Jewish* Nation, which gave a *mold* and form to a great many

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ny Scripture Aſſertions: all which are eaſie, and familiar to thoſe that knew the exact propriety of ſuch Languages, were acquainted throughly with ſuch Hiſtories Cuſtoms, Uſages, and manner of Speakings: and beſides all theſe, the *application* of *general Rules*, to *particular* Caſes, (where a little circumſtance may make a great alteration,) is full of puzzle and intricacy. Inſomuch, that ſome have thought, that there are *ſeveral* caſes of Conſcience, that are not yet *fully* determined, and that are like ſo to remain. D'*Eſpagne* popular Errours. §. 2. *Chap.* 12.

Fourthly, Neither is the *nature of Knowledg* it ſelf, without an Argument to prove, the inſufficiency of our Knowledg; to Know, is properly to underſtand things by their *Cauſes*; or at leaſt, by their *Effects*: and to make a right *reſult* of Particulars from a general Maxim. Such a kind of Knowledg, is neceſſary in Religion; for ſetting aſide, ſome particulars of *myſterious* height, (about which, God hath ſet bounds, leſt Men in preſumptuous boldneſs ſhould adventure to *break through unto the Lord to gaze.*) And ſome things which are the *Principles of Nature*, or their *next reſults*, (which are upon that ſcore, beyond all need of enquiry,) in all which, 'tis enough to believe, that what the Scripture ſaith is true, without asking a further account: yet in other things, the Scripture gives us the *Grounds*, *Reaſons*, and *Proofs* of what it declares, or aſſerts; as may appear by infinite Examples: ſo that to know *Chriſt dyed*, or that we are *juſtified by Faith*, or that *Chriſt ſhall come to Judgment*; without a knowledge of the *grounds*, and reaſons of theſe things, is indeed but *groſs ignorance*. The like may be ſaid, of the Knowledg of general Precepts, without the Knowledg of their neceſſary Application.

But how few are there that do thus know? the greateſt part of Men ſatisfie themſelves with the bare affirmations of Scripture, and they reſolve all into this, That the *Word of God ſaith ſo*: or, *That it is the Will of God it ſhould be ſo*, without further enquiry.

And as for others, though they may know the Reaſons of many things, yet are there a vaſt number of Particulars, whoſe reaſons we *know not*, though the Scripture may contain them: and as for Conſequences, and the *application* of general Rules, their juſt *limitation*, and the *Enumeration* of the Caſes wherein they are *true*, or *falſe*: it is that that keeps the Wits of Men upon the *rack* perpetually.

Fifthly, The *unſuitableneſs* of our Capacities, to thoſe *Objects* of

of Knowledg, may be particularly considered as a further confirmation of our Ignorance. The incapacity of the Vulgar, is generally observed; some we find so grosly ignorant, that they are uncapable to comprehend the easiest matte s; and this makes their Perswasion to some plain Truths so very difficult, that when they are (as it were) *brayed in a Morter* by a Multitude of unreasonable Arguments; yet their ignorance *departs not from them:* but they will stubbornly hold the conclusion of their own fancy, whatever become of the Premises. Those that are of an higher form, and seem to understand a *great many* particu'ars in Religion, are (ordinarily) unable to conjoyn all Truths *into one intire proportionable Body*; they heap up several Notions that they hear here and there, but know not their *consistencies*; insomuch, that they either are like Children, who know all the letters of the Alphabet, without the skill to frame Words or Sentences out of them, being unable to give an account how their Notions are related *one to another*, or *to the whole*; or if they attempt such a thing, they hang *inconsistent* things on the same *thred*, and do but *humano capiti, cervicem jungere equinam.* If these instances (and a great many more of like kind) were not at hand, yet the very *condescentions* of our great Prophet the Lord Jesus, and of his Disciples in their wayes of Teaching, do evince; that the capacities of Men are low: that they are dull of Hearing, children in Understanding. The course they took, was to instruct them in a plain familiar way, by *Parables*, and *Examples*: Thus were they *fed* as *babes in Christ* (according to the Apostles Simi-
1 Cor. 3. 1. litude,) with *Milk, and not with strong Meat, because they were not able to bear it.* And yet Christ sometimes complained, That this would not do. For so he speaks, *John* 3. 12. *If I have told you Earthly things* (that is Divine Truth, in earthly and common Similitudes) *and ye believe not, (i. e.* cannot apprehend them) *how shall ye believe, if I tell you of Heavenly things?* How unable then would you be, to understand these Truths, if I should speak in Language, and Expression properly suited to their Natures? a great check to our slowness of apprehension.

But possibly, some may expect higher matters, from those that are exalted above the *common rank* of Men, by the repute they have of Learning. And indeed it cannot be denied, but such have very great *advantages* for the widening of their Capacities: yet are they not such as wholly take away the Distemper, but still

ſtill ſo much in capacity may be ſeen in them, as will ſufficiently juſtifie the charge of imperfection in Knowledg againſt the moſt Learned. Let us bring in ſome inſtances, and it will be evident,

Firſt, The *greateſt* Errours that have moſt diſturbed the Church in all Ages, have had their riſe from *Learned* Men; the names of their *Authors* are marked upon their *Foreheads*. Theſe known Errours are ſo many, that they fill whole Volumes. The reſult of which conſideration, will be this, That Learned Men have often been very dangerouſly miſtaken. (2) The *preſent Contentions* and Diſputes of Men, managed on all hands with ſo much earneſtneſs, wherein one party Triumphs over another, and *all* (in their own apprehenſions) *are Victorious*; inſtead of *Conqueſts*, by Arguments and Anſwers, *each party* is but more *confirmed* in its own apprehenſions, and yet the *one half* is *certainly wrong*, and perhaps in many things both Parties are miſtaken. This (I ſay) ſufficiently ſhews the incapacities of the Learned: for if every *capacity* were truly *correſpondent to Truth*, there would be no more Diſputes nor differences. (3) The moſt Learned, find the buſineſs of their *own perſwaſion* and ſatisfaction in many Truths (in which common People have no ſcruple nor doubt) *very difficult*, becauſe they ſee more Objections to be anſwered, and more of the weakneſs of Arguments than others do; but this ſhews their Capacities are not ſo large as ſome would think. (4) Let us once for all, conſider that which ſeems to be the *higheſt Evidence* for Knowledge and Underſtanding in the Learned; and we ſhall find upon juſt examination, 'tis no more than an *argument* of their *Ignorance*: What is there wherein they ſeem more acute, and Eagle-ey'd, than in their *Diſtinctions*, by which they would give us the moſt *minute differences* of things; and appear ſo exact, as if they would *divide an Atom*, and give every thing its *juſt weight and meaſure*. But let us conſider, that (though all Diſtinctions are not unprofitable) their *multitude* is become oppreſſive and troubleſom; and more time muſt be ſpent in learning *terms* and words of Art, than *things*; and their *nicety* and ſubtilty ſo great, that they rather *darken Truth*, and give occaſion to bold Spirits, to undertake the defence of any Paradox. Nay, if we could ſever theſe clearly from their abuſes, yet, ſeeing 'tis certain there are more diſtinctions of *terms* than *things*; they will evince, That our Knowledge is more *verbal* than *real*, and that often for a *moun-*

tain of Words, we have but a *mole-hill* of ſubſtantial Matter. Nay, ſeeing we make but a ſorry ſhift, at beſt, by theſe Artifices to come to ſome *rude conceptions* of things, which otherwiſe we cannot in any tolerable manner comprehend; it is as great a *proof* of our imperfection in Knowledg, as the neceſſary uſe of *ſtaves and crutches* is an evidence of *lameneſs*. If I ſhould paſs from this, to the conſideration of the Multitude (beyond all number) of *Books* that are written, we ſhall find them but ſo many *Proclamations* of our Ignorance; for if we could believe *them all* to contain ſo many wholſome Precepts of *neceſſary* Truth (which yet we cannot rationally imagin) this would imply, That the *greateſt part wanted* theſe informations; and that common Ignorance is not only a *general diſtemper*, but alſo a Diſtemper *hard* to be cured, that ſtands in need of ſuch *Multitudes* of Inſtructors, and ſuch *varieties* of helps. But if we believe, that among this infinite number of Volumes there are *thouſands of Lyes*, millions of unproved *Conjectures*, millions of millions of idle unprofitable *Fancies*; then do we in expreſs terms pronounce them guilty of Ignorance, and of Ignorance ſo much the more *dangerous*, by how much the more *bold* it is, to avouch it ſelf in the Light, and to obtrude it ſelf upon the belief of others, who inſtead of being better informed by it, ſhall but encreaſe their own blindneſs: were there nothing to be ſaid but this, That there are ſuch a vaſt multitude of *Commentators* upon the Bible, which do all pretend to expound and explain it, it would of neceſſity admit of theſe Concluſions. (1) That the Bible hath in it things ſo *dark*, or at leaſt, our *capacities* are ſo *dull*, that there is need of great endeavours to explain the one, or aſſiſt the other. (2) That the Knowledg of Men is *imperfect*: for if all, or moſt Men could *certainly interpret* the Scripture, there needed not ſo many Volumes, but that *one, or two* might have ſignified as much, as now whole *Libraries* can do.

The imperfection of our Knowledg, being thus laid open, 'tis eaſie to ſee, what advantages the Devil may make out of it, for the promoting of Errour; for it muſt now become our wonder, not that *any Man errs*, but that *all do not*. We find it eaſie to impoſe any thing upon Children, 'tis an eaſie matter for a trifle to cheat them out of all they have. Surely then Satan may do as much by Men, who are but *Children in underſtanding*. The Apoſtle, *Epheſ.* 4. 14. puts us in mind of this hazard, under that ve-

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ry ſimilitude, *That we henceforth be no more Children toſſed to and fro, and carried about with every wind of Doctrine.* How fitly doth he reſemble us to Children? Their weakneſſes are, (1) Want of *diſcerning*, they ſee not the true worth of things. (2) *Credulity*, they believe all fair ſpeeches, and ſpecious Promiſes; and the hazard of both theſe is in this, That it makes them *unconſtant*, *uncertain*, and *fickle*; and ſuch are we made by our Ignorance: ſo *little* do we truly diſcern, ſo apt are we to *believe* every pretence (for *the ſimple believes every word*, Prov. 14. 15.) That as the Apoſtle's Metaphors do tell us) we are eaſily *toſſed* from one conceit or Opinion to another, as a *Ship* is by the Waves, or a *Feather* in the Wind. Κλυδονιζόμενοι Περιφερόμενοι

Thirdly, A third advantage which the Devil takes againſt us in his deſign of Errour, is the *byaſs* of the Mind; were our Underſtandings purely free, in a juſt and *even ballance* toward all things propounded to its deliberation and aſſent, (though it were imperfect in its Light) the danger were the leſs; but, now in regard of the *bent* and ſway it is under; 'tis commonly *partial*, and inclined to one ſide more than to another, and yet the Matter were the leſs, if only *one or two* noted things had the power of ſetting up a falſe-Light before the Mind; but there are many things that are apt to do us this miſchief, which have the *ſame* Effect upon us, that *bribes* have upon perſons intereſted in Judgment, which not only tempts them to do wrong, but ſo blindes their eyes, that they know not they do ſo, or at leaſt, not in ſo great a meaſure. The Mind is byaſſed.

Firſt, *Naturally* to *Errour*, rather than Truths; the corruption of our Nature is general, and doth not only diſpoſe the *will* and *affections* to *practical* iniquities, but doth alſo incline the *Underſtanding* to *Errour* and miſapprehenſion. And that ſeems to be the ground of Chriſts aſſertion againſt the *Jews*; *Jo.* 5. 43. *I am come in my Fathers Name, and ye receive me not; if another ſhall come in his own name, him ye will receive.* Which implies, That Men are Naturally more prone to believe an *Impoſter*, than one that ſpeaks the moſt certain and profitable Verities: and beſides this general inclination to vanities and lyes, there are (if ſome think right) ſome Errours that are *formally* engraven in the *nature of faln Man*; as that Opinion, *To be ſaved by Works*. For not only do all Men (that have any apprehenſions of a future Eternal State) reſolve that queſtion of obtaining Salvation into Works, as the proper D'*Eſpagne* poſ. pular Errours. §. 2. *Chap.* 4.

Cauſe, (and indeed no other could have been imagined, if the Scripture had not revealed the Redemption by the Blood of Jeſus.) But the *Jews* in *Jo.6.28.* (When they propound that Queſtion, *What ſhall we do, that we might work the works of God?*) take it for granted, That Works (of ſome kind or other) are the cauſes of Happineſs. Poſſibly ſome impreſſion of that Notion (while it was a Truth, as in the ſtate of Innocency it was,) may yet remain upon our Natures, though by the Fall, the Caſe is altered with us.

Secondly, The Mind is byaſſed by *bodily temper*, and *complectional inclination*; the varieties of Complections, introduce varieties of Humours, and Diſpoſitions: and the Underſtanding (being neceſſitated to look through theſe, as ſo many *coloured glaſſes*,) is apt to judge, (that is to miſ-judge) according to the miſ-repreſentation of Objects.

Thirdly, Sometimes *habitual acquirements* have the ſame influence upon the Underſtanding, that Natural humours have. The Arts and Sciences we ſtudy, our ways of Education and Imployment, are but ſo many *prejudicate prepoſſeſſions* that do ſecretly taint the Mind.

Fourthly, There are alſo *accidental inclinations*, which (though not cuſtomary) have the force of a ſecond Nature, becauſe their working is violent and impetuous, and theſe which are from a *wounded Conſcience*, or *exceſſes* of *Melancholy*, have a byaſs more than ordinary; they lay violent Hands upon the Underſtanding, and with a mighty Torrent run it down. So that if an Errour be offered, that is ſuitable to ſuch fears, or miſapprehenſions, it can ſcarce miſs of ſucceſs. The extraordinary *turbulencies* of ſome other Paſſions; as Anger, Love, &c. have the like Effect.

Fifthly, *Vitious Habits* do ſo much byaſs the Mind, that the Underſtanding muſt needs be defiled by them. Nothing can more prepare the Mind to a *wicked Errour*, than a *wicked Life*. An Errour of *Indulgence* (being ſo grateful to Corruption) may readily find favour with the underſtandings of thoſe that *know not to do good*, becauſe *they have accuſtomed themſelves to do evil*.

Sixthly, There are *External things* that have no leſs power on the Underſtanding, than any of the fore-going; and theſe are *Cuſtom*, *Education*, and *Intereſt*; theſe ſtick ſo cloſe, and work ſo ſubtily, that though there are few that are not (in diſputable caſes) *influenced* by them, yet none are able, or willing to take notice,

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how, and by *what ſteps* they do engage them to paſs Sentence againſt Truth. And indeed, that Man muſt have a ſingular meaſure of ſuſpicious Watchfulneſs, and clear Integrity, that is not deceived by them. And the beſt way to keep clear of the miſchief that theſe may do us, *is to be ſevere in our ſuſpitions, on that ſide to which Cuſtom and Intereſt have their tendencies.*

Seventhly, I might Note, that there is ſomething conſiderable to this purpoſe, in the *nature of Spirits*. Some Spirits are *unfixed*, and *volatile*; and theſe are ſoon altered by their own *unſteadineſs*. Others are *tenacious* and unflexible; and if ſuch be firſt ſet wrong, 'tis not an eaſie thing that will reduce them to Truth. Others are *ſoft and ductile*, perſwaded by *good words* as ſoon as *ſtrong arguments*. And again, ſome are of ſuch a rough, ſowre, *contradictious temper*, that they will ſooner chuſe to run wrong, than comply with the perſwaſions of thoſe that offer Truth, even for that reaſon, *becauſe they are perſwaded to it*; ſo that the Truth which (if none had minded them) they of themſelves would have embraced, they will now refuſe when 'tis preſſed upon them, out of a croſs and thwarting humour, becauſe they hate nothing more *than to do as they are bidden.*

To come a little nearer, Let us conſider how theſe things ſhew their Power upon the Mind, to ſway and incline it. 'Tis indeed true, That in things that are *clearly* and *ſtrongly* propounded to the Underſtanding, it cannot but judg according to the evidence of Truth; and cannot be guided by the Will, to judg contrary: nay, the Will (though in things purely *ſpeculative*, it may retain its *averſeneſs*; as alſo in things *Practical*, while they are conſidered only, as what *may* be done, before the Underſtanding hath come up to its *final reſolve*, determining, that ſuch things *muſt*, or *ought* to be done) cannot but follow the *light* and information of the Underſtanding, and that according to the *Proportion* of its Conviction; ſo that though in ſome Caſes, a Man would have things otherwiſe than he believes them to be: yet, he cannot believe *what he will*, neither can he *refuſe* to will what is *certainly* repreſented to be good and neceſſary. Notwithſtanding all this, the fore-mentioned Particulars may ſo byaſs the Mind, that it ſhall not act truly and ſteadily; as we may ſee in theſe *three* Particulars.

Tantum quiſque vult, quantum intelligit ſe velle debere.

Firſt, In things *clearly* demonſtrated to the Underſtanding; though the Will cannot *directly* oppoſe, nor prevail to have them judged

Intellectus sequitur voluntatem quoad exercitium, non quoad specificationem.

judged false, yet it can *indirectly* hinder the procedure of the Understanding, and divert it from fixing its *consideration* upon the Truth; or from working it self into *positive determinations*, for bringing it into Practice. Thus, many that cannot but believe there is a God, and that his Law is true; being byassed by their Lusts, the power of Pleasures, or Interest, &c. do prevail upon their understandings, to take up *other Objects* of consideration; so that they are said to forget God, and to cast his Commandments behind their backs: as also, not to remember their latter-end, though they cannot but believe, that they shall dye. Truth may be *imprisoned*, and fettered, where it cannot be *slain*. We read of *holding the Truth in Unrighteousness*, Rom. 1. 18. Which was this, That those *Heathens* (of whom the Apostle speaks) by reason of their vitious Inclinations and Practices; though they could not obliterate those notices of Equity and Religion that were imprinted on their Minds; yet, they kept them at under, (as Captives in a Dungeon) and suffered them not to rise up in a just practical improvement. Now the wrong that is done to Truth this way, is not only, by rendring it *unfruitful* and useless at present, but hereby the Devil hath his advantage in the *gaining of time*, to gather together *more* Forces against that Truth; and by frequent onsets of *contrary* Arguings; (especially upon the advantage of the Minds *indifferency*, and remissness, begot by long and often Diversions,) to set *another face* upon it, and by degrees to over-turn former Perswasions. This was the very Case of the *Heathens*, in the place last cited; who being first *swayed* by their Impieties, became unwilling to give way to those Dictates of Light and Justice which they had; and having thus gratified their Lusts, the Devil further prevailing with them, to find *evasions* from the power of those Truths, they began to make *unsuitable Inferences* from these Premises, which they could not deny, and so became *sottish* and *vain* in their reasonings, *changing the glory of the uncorruptible God, into an Image made like unto corruptible Man*. And by such practices against Truth, they at last *changed the Truth into a Lye*, vers. 25. and at long-run *obliterated* the knowledg of God out of their Minds. This is Satan's old Method of over-turning Truth at last, by diverting the Mind from receiving the present powerful Impressions of those Principles.

Secondly, But in things doubtful, where there is not a clear certainty,

certainty, what is Truth? but contrary Opinions ſtrive with ſuch *equal confidence*, that 'tis difficult to determine which hath the *Conqueſt*; there the Mind may be ſo ſwayed by its byaſs, that it may give *approbation* to Errour: nay, where upon a fair and *indifferent tryal*, Truth hath the *greater appearance* of ſtrength; and Errour nothing elſe, than little *ſhadows* or appearances of Reaſon to ſhelter it ſelf under; yet, that way may the mind be inclined by the aforeſaid things. We have a more *eaſie* and facile belief for what we *would have*, than for what we *would not*. Though there is nothing more noted by common experience than this, that Men are uſually drawn aſide by Humours, Inclinations, Intereſts, and Education, *&c.* to judg well of that which an unprejudiced perſon would eaſily ſee to be weak, unjuſt, ridiculous, or unreaſonable: yet, how theſe conſiderations and tempers do *exert* their force upon the Underſtanding to draw it into a compliance; or by what *ſecret Art* they can *heighten* Probabilities, and *leſſen* Objections; or by what *inſenſible progreſs* they move, that Men thus carried do not perceive that they are under ſuch a force, is not ſo very diſcernible. How often may we obſerve, Men (that are rational enough, to diſcover the pitiful ſhifts, and poor allegations of others,) with ſuch *gravity* and confidence (where their own *Intereſts* are concerned) to offer ſuch *low* reaſonings, and *extravagant* impertinences, that all that hear them, are ready to laugh at their folly; and yet they themſelves entertain no leſs than perſwaſions of the *invincibleneſs* of their Arguings? they ſo eagerly deſire what they would eſtabliſh, that they think any thing is enough to juſtifie it; and are apt to imagine that their ſhifts and excuſes appear *as ſtrong* to others, as to themſelves. I have known ſome, that by the ſway of *Intereſt*, have changed their Opinions in Religious Matters, and have really become otherwiſe perſwaded, than they had been formerly, (and not as ſome, whofor advantage will *knowingly* take up what they cannot believe to be true,) and have not been able to ſay, That they have met with *new* Arguments, or *new* Anſwers to Objections; but, I know not how, Arguments, which they had *contemned*, and laid by for weak, began to look *big* upon them: the Arguments by which their former Perſwaſion was upheld, grew inſenſibly *feeble* in their hands; the one *revived*, gathered ſtrength, after they had a little cheriſhed them, by thinking there might be ſomething in them, though before they *knew* all the Particulars,

lars, and could not instance in any thing which they had not formerly notified and answered; and the other sort of Arguments grew *weaker* and weaker, till at last they parted with all good conceit of them; so that such a change was but as the *turning of the Tables*: that which acted behind the *Curtain*, and wrought this change of the *Fancy*, could be no other than some of the forementioned things that byassed their Mind; for where the *Arguments*, *pro* and *con* were the *same*, the *alteration* of Opinion (where Men are not so wicked as to go directly against their own Light,) must of necessity be imputed to the *different positions* of external things, and the *different humours* and inclinations begot by them: Even as the *different stations* of Men in the prospect of some Pictures, represent them *variously*, one way they give the shape of a beautiful face; another way, they express the ugly deformity of a Devil: or as *different reflections* of the Sun-beams upon the same Object, cloath it with *several colours*. The Scripture doth also give us notice of this advantage which the Devil takes from the inclinations of Men, to lead them into mistakes. That of *Mic.* 2. 11. (*If a man walking in the Spirit of falshood, do lye, saying, I will prophesie unto thee of Wine, and of strong-drink, he shall even be the Prophet of this People*) hath this for its Foundation, that let the Errour be never so gross and palpable; (as if a Man should prophesie a liberty for Drunkenness,) if it be suitable to the *sway of peoples humours*, it will readily enough be embraced, *He shall be a Prophet to this People*: that is, such a Prophet will easily prevail with such a People, their vitious inclinations fit them for any impression of a suitable Errour. The Apostle *Paul* also found this too true in the Heresies of his own times: for he tells us, That Seducers had learned that cunning from the Devil, to draw Men to Errour, by the sway of their *Lusts*; 2 *Tim.* 3. 6. *They creep into houses, and lead Captive silly Women laden with Sins, and led away with divers Lusts.* As also, 2 Tim. 4. 6. He propheſies of the future use of this Stratagem; *After their own Lusts shall they heap to themselves Teachers.* So that the usual prevalency of Errour, was, and is, from the under-ground-working of Lusts, Humours, Habits, and Inclinations; which make Men willing to entertain an Opinion, which can but gratifie them with a suitableness, or fitness.

Thirdly, Where the fore-mentioned Particulars of Inclination, natural, or acquired Humours, Custom, Education, *&c.* do neither

neither *divert* the Underſtanding, nor *engage* it to cloſe with Error: yet, often do they diſcover, how powerfully they can byas the Mind, in that theſe prevail with Men, to *modifie and mold a Truth according to the bent, or form of their inclinations.* As a Bowl which is skilfully aimed at a *Mark*, goes nevertheleſs by a *Compaſs* which its byas forceth it unto, according to the riſings or fallings of the ground it meets with in the way. Men may arrive at real Truth in the main, and yet may *ſhape* it according to their *humours.* For inſtance, let us conſider the different *modes* or forms, in which the *ſame Truth* is repreſented under the workings of *different* tempers. A *Melancholy* Perſon conceives of all things under ſuch *reflections*, as Fear and Sadneſs do uſually give; if he conſider God he looks upon him in the notion of *greateſt ſeverity and juſtice*: if upon the ways of *Duty*, he colours them all *in black*, and can ſcarce account any thing *Piety*, which is not accompanied with *ſadneſs* and *mourning*; if he calls his *Soul* to a reckoning, his concluſions concerning himſelf are *ſad*, doleful, or at beſt *ſuſpicious.* On the contrary, an *hilarous* cheerful temper, cenſures all *ſadneſs* for *ſullenneſs*, and is apt to accuſe thoſe that go mourning in their way, for *unthankful Murmurers*, and *unbelieving Complainers*; it interprets God's favourable *condeſentions* to the weak, in the greateſt *latitude*, and is eaſily perſwaded to thoſe things that are upon the *utmoſt brink* of Liberty: to which, others of a *more timerous* diſpoſition dare not *approach*, for fear of offending. This puts an higher excellency upon the duties of *Praiſe*, as the other upon *Faſting* and *Mourning.* Thoſe Men that are *moroſe* and ſevere, they are apt to think, that *God is ſuch an one as themſelves*: and though they acknowledg there is ſuch a grace as Charity, yet under a pretence of *ſtrictneſs*, they cannot believe they are bound to exerciſe it towards any that are under *any failing*, of which they judge themſelves to be free; and therefore ſuch Men are uſually very *difficult*, in all caſes wherein Condeſcention is to be uſed; they are hard to be *reconciled*, and after the miſcarriage of any perſon, are not *eaſily ſatisfied* of their Repentance: and in caſes of *Diſſent* from their way and practice of Religion, they are commonly *cenſorious*, and conclude the worſt. They again that are naturally *mild and gentle*, under a pretence of Charity and Meekneſs, are apt to become *remiſs* in their Carriages towards any Brother; and becauſe *Charity thinks not evil*, they *model* their acknowledged Duty into the form of their *own diſpoſition*, and

so think they *must see, and yet not perceive*; and instead of covering the *infirmities* of a Brother, they have a Mantle to cast over every *transgression*. At the same rate also do they frame their conceptions of *God*, as if he was so *merciful*, that he would scarce reckon any Abomination to be above the height of an *ordinary infirmity*: these are apt to think, that the *mercies* of God (so much praised in Scripture) signifie *little less* than an *indulgence* in Transgression, far above what *Precisians* are apt to imagine: and that it is as *easie* to obtain *forgiveness* from God for any offence, as it is to say, *The Lord be merciful to me a Sinner*. Those that accustom themselves to the *delights of the senses*, are apt to bend the *way* of their Religion to that *humour*; and think, that nothing can be *solemn* in Worship, that is not set out with *garnishings* that may please the Eye, or Ear. Nay, 'tis observable enough, That Religion borrows some *taint* or *shape*, from the various *Studies* and *Sciences* of Men; in some, (as in many of the *Fathers*) we may see Religion dipt in *Platonism*, or *Peripateticism*. Some introduce the *distinctions* and *definitions* of Philosophy; others compel all Scriptures to submit to the Laws of strict *logical Analysis*. Thus, according to the various *Mediums* that Men look through, are Truths discoloured, and dressed up in several shapes: 'tis easie from these instances to imagine, that Satan must have a great advantage against us in point of Errour, from the byas of the Mind.

Fourthly, *Adventurous Curiosities* is another general advantage by which he works. This ariseth partly from a *desire* of Knowledge, and partly *from Pride*; and both these make way for his Design.

Divinum est scire quamplurima.

A desire after Knowledg is Natural, and withal very bewitching. To know hath something in it more than ordinary. This is noted in *Job* 11. 12. *Vain Man would be wise, though Man be born like a wild Asse's colt*: though he be foolish, yet he *affects* Wisdome; and the very delight of Knowing, doth engage Men to *curious prying Searches*, though with much labour and hazard. Of this Temper were the *Athenians*, Act. 17. 21. *They spent their time in nothing else, but either to tell, or to hear some new thing*: not barely in telling News, but in inquiries after *new Notions* and Discoveries: and this made them willing to hear *Paul*, as *a setter forth of strange Gods*, and a *new Doctrine*.

When this desire after Knowledg is animated with Pride,

as)

(as oft it is, for *Knowledg puffeth up*) then 'tis more dangerous; when Men are upon a Deſign, to ſeem higher than others, to be *ſingular*, to ſee more, than what all Men ſee, to be admired, to out-talk their Neighbours, what *adventures* will they not make? How fair do they lye open to any conceit that may ſerve this end?

That Satan labours to improve this curioſity, is without doubt; he carefully affords fuel to this burning, and diligently blows it up into a flame. The firſt temptation had that ingredient in it, *Ye ſhall be as Gods, knowing good and evil.* And we ſee it was a great enticement to *Eve*, *That which would make one wiſe*, was therefore deſirable. The blame of *Iſraels* firſt Idolatry, ſeems to be laid at this door, *Deut.* 32. 17. *They ſacrificed — to Gods whom they knew not, to new Gods that came newly up*: implying, That they were drawn aſide from their old eſtabliſhed way of Worſhip, by a curioſity, to *try the new ways* of the *Heathens*. And ſo great an hand hath this, generally, in Errours; That *Paul*, 2 *Tim.* 4. 3. makes this itch after Novelty the great ground of that defection from Truth, which he foreſaw was coming, *They ſhall heap to themſelves Teachers, having itching ears.* This *itch of the Ear*, is the uſual fore-runner of a *Scab in the Church*, becauſe it doth diſpoſe Men to receive any *kind* of Teacher. God indeed doth ſometimes take the advantage of our *natural curioſity* for our *good:* by this means many of *Johns* Hearers, who went out into the Wilderneſs to him, as to a *ſtrange ſight* (as thoſe words imply, *What went ye out into the Wilderneſs to ſee?*) were Converted. By this means, the Goſpel afterwards made a large Progreſs, as we ſee commonly *new Teachers* affect moſt at *firſt*, for when Men grow acquainted with their Gifts, their admiration decays, and the ſucceſs of their Labours is not ſo great many times. The Devil alſo obſerving, the prevalency of Curioſity; and that Men are more pleaſed with *new Notions*, than with *old Truths*; he endeavours alſo to Plow with this Heifer, and oft makes a great Harveſt by it. There is yet another advantage more that he ſometimes uſeth: and that is,

Pluritus amiſſum eſt ſcabies Eccleſiarum.

Fifthly, *Atheiſtical Debauchery*, when Men by long cuſtome in Sinning, have arrived to habitual Careleſneſs and Preſumption, then they become *Practical Atheiſts*; their *Vitious Habits* work upon their Underſtandings, to *obliterate all Principles*: when Men are gone ſo far, they are fit Engineers for Satan; for while

they dis-believe all things, they can (to serve a *Design*, or to head a *Party*) take up any *Opinion*, and pretend the greatest seriousness in the propagating it; though in the mean time, they *secretly laugh* at the credulity of the Vulgar.

These Men *let out themselves*, and all their parts to the Devil, and he knows how to make use of them, to bring on the delusion, and deception of others. Many Ages have given Examples of such: those Seducers mentioned in the *new Testament*, were (some of them) of *this rank*, and therefore called *deceitful Workers*. Such as were not *really* under those Perswasions, which they thought to fix upon others; but upon *design*, *transformed themselves into the Apostles of Christ*; *such as served not our Lord Jesus Christ*, *but their own bellies*: and yet *by good words and fair speeches*, *deceived the hearts of the simple*, Rom. 16. 18. Who, *through Covetousness*, *with feigned words*, *made Merchandize* of Men, 2 Pet. 2. 3. *Balaam* was such, and the *Woman Jezabel that called her self a Prophetess*, Rev. 2. 20. Such was the *Arch-bishop* of *Spalato*, who for advantage could at pleasure take up, and lay down his Religion. Such an one was the *false Jew* (not so long since) discovered in this place, who (being a *Romish* Emissary) pretended to be a *Jew Converted*; and seeking a pure Church, under that *vizor*, designing to overthrow (*by private insinuations*,) the Faith of the simple, uncautious Admirers! by such Instruments Satan works, where he hath opportunity.

See the Narration called The false Jew.

CHAP.

CHAP. III.

Of Satan's improving theſe Advantages for Errour. 1. *By deluding the Underſtanding directly: which he doth* (1.) *by countenancing Errour from Scripture. Of his cunning therein.* (2) *By ſpecious pretences of Myſteries; and what theſe are. Of perſonal flatteries.* (3.) *By affected Expreſſions. Reaſon of their prevalency.* (4) *By bold Aſſertions. The Reaſons of that Policy.* (5) *By the excellency of the Perſons appearing for it, either for Gifts or Holineſs. His method if managing that deſign.* (6.) *By pretended Inſpiration.* (7) *By pretended Miracles. His cunning herein.* (8) *By peace and proſperity in ways of Errour.* (9) *By lyes againſt Truth, and the Profeſſors of it.*

WHat are the *general Advantages* which Satan hath to forward his deſign of Errour we have ſeen. It now remains, that we take an account of the various ways, by which he improves thoſe Advantages, and thoſe may be referred to *two* Heads. (1) They are ſuch Stratagems, as more *directly* work upon the Underſtanding to *delude* and blind it. Or (2) they are ſuch as *indirectly* by the power of the *Will* and *Affections* do *influence* it.

Firſt, Thoſe Stratagems, that more immediatly concern the Underſtanding, are the uſe of ſuch *Arguments*, which carry in them a *probability* to confirm an Errour; though indeed they are but *Fallacies*, *Sophiſms*, or *Paralogiſms*: of which the *Apoſtle* ſpeaks, *Col.* 2. 4. *Leſt any begnile you*, — that is, leſt they impoſe upon you, by *falſe Reaſonings*. His uſual way of proceeding in this caſe is,

Firſt, When he hath to do with Men that are brought up with

profeſſion and belief of Scripture; he is then careful to give an Errour ſome countenance or pretence from *Scripture*: it is not his courſe to *decry* the Scriptures with ſuch Men, but to *ſuppoſe* their Truth and Authority, as the moſt plauſible way to his Deſign: for by this means he doth not only *prevent* a great many ſtartling objections, which would otherwiſe riſe up againſt him, (ſeeing Men brought up with Scripture, cannot eaſily be brought to call them falſe,) but with conſiderable advantage, he doth thereby *authorize* and juſtifie his Errour: for nothing can give more boldneſs or confidence to a miſtake, then a belief that it is backed with Scripture.

That this is one of his grand Stratagems, may be ſufficiently evinced from the infinite number of Errours that pretend to *Scripture warrant*. Thoſe that are above, or beyond Scripture, (which acknowledg no dependance upon it) are but few, and rare: and indeed, among *Chriſtians*, Errour cannot well thrives without a pretence of Scripture. Men would have enough to do to perſwade *themſelves* to ſuch Errours, but it would be impoſſible to make a *Party* or perſwade others; ſuch Errours would preſently be hiſſed out of the World. Upon this account is it, that *Atheiſm ſculks* and conceals it ſelf, (except where generally tolerated Prophaneneſs gives it more than ordinary encouragement,) which is not to be aſcribed to any *ſhame-faced modeſty*, that *Atheiſms* can be ſuppoſed to nouriſh; but to the *general diſlike* of others, who ſo ſtick to the Authority of the *Bible*, that they reject all direct contradictions to it with great abhorrency. Hence alſo it is, that ſome Erroneous perſons are forced to *contradictions* in their *practice* againſt their profeſſed *Principles*, becauſe they find it impoſſible to propagate their Errours, without ſome pretence or other to Scripture. They that would undermine thoſe Sacred Records, are forced to make uſe of their Authority for proof of what they would ſay. The *Papiſts* have a *quarrel* at them, and envy them the title of *Perfection* and *Perſpicuity*, upon deſign to intoduce *Traditions*, and to ſet up the *Popes* Judicial Authority in matters of Faith; and when they have ſaid all they can, to ſubject the Scriptures to the *Popes* Determination, they are forced at laſt to be beholden to the *Scriptures*, to prove the *Popes Determination:* they would prove the *Scriptures* by the *Church*; and then the *Church* by the *Scriptures*: which is a *Circle* they have been often told of, and of which, ſome of the wiſer ſort among themſelves

are

are aſhamed. Others alſo, that will not allow the *Scriptures* to be a *general ſtanding Rule*, are yet forced to make it (in ſome caſes) a *Rule* to *themſelves*, and eagerly plead it to be ſo to *others*. They that pretend to be *above Ordinances*, and decry *outward-Teachings* as unneceſſary, or hurtful: yet, they *Teach outwardly*, becauſe they ſee they are not able to enlarge the *Empire* of Errour, without ſuch teaching. Thoſe very Errours that make it their chief buſineſs, to render the *Scriptures* no better than *an old Almanack*; they yet ſeek to *Scripture* to countenance their Blaſphemous Aſſertions; and if they get any ſcrap or ſhread of it, that may by their *unjuſt Torture* be wreſted to ſpeak any ſuch thing, 2 Pet. 3. 16. or any thing toward it, they think all their follies are thereby *patronized*; and commonly, ſuch Men either fix upon ſuch places as give warning of the neceſſary *concomitances* of the Spirit, and *Heart*, with the outward *Act* of ſervice; (and from hence, ſeparating what God hath joyned together, they ſet up *Spiritual* Sabbaths, *Spiritual* Baptiſm, *Spiritual* Worſhip, to cry down, and caſhier the *external Acts* of ſuch Ordinances:) or they pretend *kindred* to *Scripture*, as propheſying, or foretelling thoſe *new* Adminiſtrations which they *are about to ſet up*. Let *H. Nicholas* be an inſtance of this, who though he decryed the Service of the *Law* under God the Father, and the Service of the *Belief* under Chriſt; and in the room of both theſe, would ſet up another Adminiſtration, under the Spirit; yet, (that he might be the better believed) he applyed ſeveral *Scriptures* to his purpoſe, as *Prophetically* foretelling *H. Nicholas*, and his ſervices; and would have Men imagine, that he was *that Angel flying in the midſt of Heaven with the Everlaſting Goſpel*, Rev. 14. 6. *And that Prophet enquired after by the Jews*, Joh. 1. 21. *Art thou that Prophet*, and *that Man ordained to Judg the World?* Act. 17. 31. And that the times of his Diſpenſation, were the times of Perfection, and Glory ſpoken of in 1 *Cor.* 13. 9. and *Heb.* 6. 1. The like pretences for new Adminiſtrations had *Saltmarſh*, and ſeveral others.

Satan fixing his Foot upon this Deſign, and taking advantage of Mens Ignorance, Curioſity, and Pride, *&c.* it is impoſſible to tell what he may do; he hath introduced many Hereſies already, and none knows what may be behind; many paſſages of Scripture are *dark*, to the *wiſeſt* of Men: a great many more are ſo to the *common* ſort of Chriſtians. A great many wits are imployed

ployed by him, as *Adventurers* for *new Discoveries*; and a small pretence is ground enough for a bold Undertaker to erect a new Notion upon; and a new Notion in Religion, is like a new Fashion in Apparel, which bewitcheth the unsteady with an itch to be in it, before they well understand what it is: So that 'tis alike impossible to *stint* the just *number* of Errours, as to *adjust* the various *pretences* from Scripture upon which they may be countenanced. Leaving therefore this task to those that can undertake it, I shall only note a particular or two of Satans cunning in affixing an Errour upon Scripture.

First, In any grand design of Error, he endeavours to lay the *Foundation* of it as *near to Truth* as he can; but yet so, that in the *tendency* of it, it may *go as far from it* as may be. As some Rivers whose first *Fountains* are *contiguous*, have notwithstanding a direct *contrary* course in their Streams. For instance, in those Errors that tend to overthrow the doctrine of the Gospel, concerning *Christ* and *Ordinances* (and these are things which the Devil hath a great spite at) he begins his work with plausible pretences of *Love* and *Admiration* of *Christ* and *Grace*; he proceeds from thence to the pretence of *purer Enjoyments*, from thence to a *dislike* of such Preachers and Preaching, as *threaten Sin*, and speak out the *wrath* of God against Iniquity, and these are presently called *Legal Preachers*, and the doctrine of Duty a *Legal Covenant*; having them once at this point, they easily come to *immediate Assistances*, and *special Gifts*, which they pretend to have above others; being thus set up, they are for free Grace, and the enjoyment of God *in Spirit*; from thence they come to *Christian Liberty*, and by degrees Duties are *unnecessary*, there is *no Christ* but *within them*, and being *freed* from the Law, whatever they do is *no Transgression*. This is a Path that Satan hath trodden of old, though now and then he may vary in some Circumstances, and be forced to stop before he come to the utmost of his Journey. You may observe this Method in the *late Errors* of *New-England*, in the *Familists* of *Germany*, and in those of *Old-England*; in all which at the long-run Men are led as far from Scripture, as Darkness is from Light. Now this is not only to be seen in a *progressive multiplication* of Errors, but often may we perceive the same subtilty of Satan in a *simple Error*, as when he takes up *part* of a Truth which should stand in *conjunction* with another, and sets it up *alone* against its own *Companion*, where we shall have the *name* and pretence *kept up*, but the *thing* quite *destroyed*.

See the Book called Wonder Working Providence *for* New-England.

ſtroyed. God requires *Services* of Men, and preſcribes to their uſe, Prayer, Hearing, Sacraments, but becauſe in theſe God is diſhonoured when Men only draw near with their Lips, he further tells us, *that he is not a Jew which is one outwardly, neither is that Circumciſion which is of the Fleſh*, &c. This part are ſome Men ſo fixed upon, that they think they are diſcharged of *the other*, and in practice go quite from *theſe duties*, and yet ſtill they profeſs they are *for Ordinances* and the *Worſhip of God*; juſt ſo are ſome Men *for Chriſt*, but then 'tis but the *name*, not the *thing*; they own Chriſt they ſay, but then 'tis *Chriſt in them*, and *Chriſt come in their Fleſh*, but not that Chriſt *that died at Jeruſalem*, as a Sacrifice for the Sins of Men.

Secondly, Satan takes great care that an Errour be (in all the ways of its propagation) *cloathed with Scripture phraſes*; and *the leſs* the Errour can pretend to any plauſible ground of Scripture, the more doth he endeavour to adorn it with Scripture *Language*, (I underſtand this chiefly of ſuch Errors, as are deſigned for the *Multitude*) ſo that though Scripture be not uſed to *prove* the Errour, yet are Deceivers taught to *expreſs* their *conceptions* by it, and to *accomodate* the Words and Sentences of it to their purpoſes; for beſides pride and confidence, *Scriptural Eloquence* is a neceſſary ingredient to make a *powerful Deluder*. Obſerve the *Ring-leaders* of Errors, and you ſhall find that ordinarily, ſuch have at firſt been *ſtudious* of the Scriptures; and though never able to *digeſt* them, yet when they *turned their Ears from Truth*, they have carried their *Scripture Language* (which they had before brought themſelves unto by long cuſtom) away with them, and ſtill retain it, and expreſs their Opinions by it.

Now this is a great advantage to Satan. For Firſt, By this means the *ignorant* Multitude are often caught without any more ado; if they hear Scripture Expreſſions they are apt to think that *all is Truth* which is ſpoken *by them*; and they the rather believe it, becauſe they will imagine ſuch Teachers to be *well verſed* in Scripture, and conſequently either ſo *honeſt*, or ſo *knowing* that they neither *can*, nor *will* delude them. Secondly, There is a *Majeſty* in Scripture which (in ſome ſence) doth *ſtick* to the very *expreſſions* of it; Men may perceive that generally Hearers are more *affected* with *Scripture Eloquence*, than with *Play-Book Language*; it hath (as it were) a charm in the words, which makes the Ear attentive, more than a quaint diſcourſe, ſtarched up in the dreſ-

of common Rhetorick: One gives us an Observation to that purpose of his own Preaching, and so may many others. While then Men hear such language, they have a reverence to it. And as Physitians cover their Pills with Gold that the Patient might more willingly take them; so do Men often swallow down Errour without due consideration, because conveyed to them in a Language which they respect.

Savonarola triumph. Crucis. *lib.* 2. *c.* 2.

Secondly, Satans second care for the advancement of Errour, (after he hath given it all the countenance he can from Scripture) is to gild it over with *specious pretences*, he sets it off with all the bravery he can, and then urgeth that as an Argument of its Truth. Men are apt to judg that what doth *better* their Spiritual Condition cannot be a *Lye* or delusion; and the Argument were the more considerable, if the advantages were *such* as he *pretends* them to be: but the very *noise* and boast of advantages *please* the unwary, without a due enquiry into their reality. The Apostle in *Rom.* 16.18. reduceth all this Policy of the Deceiver to two heads: (1.) *Good words*, χρηστολογίας, words that set out the *profit* and *advantage* of the thing. (2.) And *fair Speeches* εὐλογίας, Speeches that flatter the *Condition* of the party. His Art, as to the *first* of these, is to tell them that the Notions offered to them are *special Discoveries*, *rare Mysteries*, which have been hidden from others; and thence infers, that it must of necessity conduce much to their *happiness*, and Spiritual *Perfection* to know and embrace them. Those that troubled the Church in *Pauls* days with false Doctrines, used this slight of boasting, as appears by that expression in 1 *Tim.* 6.20. *Oppositions of Science*; it seems they called their opinions (though they were but *prophane*, and *vain-bablings*) by the name of *Science* or *Knowledg*, implying that all others, even the Apostles themselves were *in the Dark*, and came short of their *Illumination*. The like we have in *Rev.* 2.24. of that abominable Prophetess *Jezebel*, who recommended her blasphemous filthy Doctrines, under the name of *Depths*, Profundities, or hidden Knowledg, though the Spirit of God told that Church they were not such; but *if Depths*, they were *depths of Satan*, (as 'tis added there by way of Correction) and not of the Spirit of God. We may trace these *footsteps* of Satan in all *considerably* prevailing Errors: for what hath been more common than to hear Men speak of the designs they have been carrying on, under the specious Titles *Of Christ's coming to set up a Righteous Kingdom*; *The Churches coming out of Babylon*,

lon, and out of the Wilderneſs; *the dawning of the day of the Lord*; *the day of Reformation*, *the time of the Reſtitution of all things*; with abundance of Brags of the ſame kind. I ſhall add no particular Inſtance of this nature; but a few ſtrains of *H. Nicholas*, with whom ſuch high promiſing vaunts were ordinary. His Service of Love, he compares to the *moſt Holy*, (whereas *Johns* Doctrine of Repentance was but a preparation to the *Holy*; and the *Service of Chriſt* he allowed to be no more than as the *Holy* of the Temple) this his Service he calls, *the perfection of Life*, *the completion of Prophecies*, *the perfect concluſion of the Works of God*, *the Throne of Chriſt*, *the true Reſt of the Choſen of God*, *the laſt Day*, *the ſure Word of Prophecy*, *the New Jeruſalem*, and what not?

If we make further enquiry into the *nature* of theſe fair promiſing Myſteries, we ſhall find that Satan moſt frequently pitcheth upon theſe *three*. Firſt, He befools Men into a belief, that the Scriptures do under the *Vail* of their Words and Sentences, contain ſome *hidden Notions*, that are *of purpoſe* ſo diſguiſed, that they may be *locked up* from the generality of Men, at leaſt from *learned* and wiſe Men; and that theſe Rarities cannot be diſcerned from the *uſual ſignifications* of the Words and Phraſes, (as we underſtand other Books of the ſame Language) but they fancy theſe Sacred Writings to be like the Writings of the *Ægyptians*, by which they abſconded their Myſteries, eſpecially like that kind of Writing, whereby under words of *common known ſence*, they intended things which the *Words themſelves could not ſignify*; and that which occaſions this imagination is this, that we read frequently of *Myſteries* in Scriptures, and *hidden Wiſdom*, and the *ſpecial Revelation* of them to God's Children, which are very great Truths, but yet not to be ſo underſtood, as this Deluſion ſuppoſeth: for theſe expreſſions in Scripture intend no more than this, that the *deſign* of God to *ſave Man by Chriſt* is in it ſelf a *Myſtery*, which never would have been *found out* without a *ſpecial Revelation*; and that though this Myſtery is *now revealed* by the Goſpel, yet as to the *application* of it to the Hearts of Men in *Converſion*, by the Operation of the Spirit, it is *yet a Myſtery*. But none of theſe intend any ſuch ſuggeſtion, that there are private Notions of *Truth* or *Doctrine* that are lying *under ground* (as it were) in Scripture words, which the words in the *common Language* will *not acquaint* us with al; nay, the contrary is expreſly affirmed, when we are told that all is *plainly* laid open to the very *ſimple*, ſo that from the Scriptures they may

As Ibis a ſcarabeo accipitris pulchritudinem participat: *by which they ſignified the Moon borrowing its Light from the Sun.*

as well understand the *fundamental* principles of Religion, as they may understand *any other* thing which their language doth express to them.

However in this Satan takes advantage of Mens *Pride* and *Curiosity*, to make them forward in the *acceptation* of such offers, especially when such things are represented, as the *only saving discoveries* which a Man cannot be ignorant of but with hazard of Damnation.

Secondly, In this boast of Mystery, Satan sometimes takes another course somewhat differing from the former, and that is to put Men upon *Allegorical reflections* and allusions, by which the *Historical* Passages of Scripture are made (besides the import of the History) *resemblances* of spiritual Truths; which supposeth the *Letter* of Scripture to be *true*, (but still as no better than the *first Rudiments* to train up Beginners withal,) yet withal, that the *spiritual meaning* of it raiseth the skilful to a higher Form in Christ's School. At this rate all are turned into Allegories. If they fall upon the *first of Genesis*, they think they then truly understand it, when they apply the *Light* and *Darkness*, and God's *separating* of them, with such other Passages, to the *regeneration* of the Soul. The like work make they with the *Sufferings* of Christ. But then the crafty Adversary at last enticeth them on to *let go the History*, as if it were nothing but a *Parable*, not really acted, but only fitted to *represent* Notions to us. *Allegories* were a *Trap* which the Devil had for the *Jews*, and wherein they wonderfully pleased themselves. How much *Origen* abused himself and the Scriptures by this humour is known to many; and how the Devil hath prevailed generally by it upon giddy people in later times, I need not tell you.

The pretence that Satan hath for this dealing is raised from some passages of the *New Testament*, wherein many things of the *Old Testament* are said to have had a *Mystical* signification of things expressed or transacted then, and some things are expresly called *Allegories*. Hence *Papists* determine the Scripture to have, besides the *Grammatical* Sence, (which all of us do own) and besides the *Tropological* sence (which is not divers or distinct from the Grammatical; as when from Histories, we deduce instructions of holy and sober carriage) an *Allegorical* and *Analogical* sense: in which dealing Men consider not, that the *Spirit* of God his interpreting a *passage or two* allegorically, will never justify any Mans *boldness* in presuming to do the like to any *other passage* of Scripture; and besides,

ſide, when any hath tryed his skill that way, another may with *equal probability* carry the ſame Scripture to a *different interpretation*, and by this means, the Scripture ſhall not only become *obſcure*, but altogether *uncertain* and doubtful, and unable to prove any thing; ſo that this doth extreamly diſhonour Scripture, by making it little leſs than ridiculous. *Porphyry*, and *Julian* made themſelves ſport with it, upon the occaſion of *Origens* allegorizing, and no wonder, ſeeing that humour (as one calls it) is no better than a *learned Foolery*. Notwithſtanding this, Men are ſometime tranſported with a ſtrange delight in turning all into Allegories, and *picking* Myſteries out of ſome *by-paſſages* and circumſtances of Scripture, where one would leaſt expect them: which I can aſcribe to no ſecond cauſe more, than to the working and power of *Faney*, which as it can frame *Ideas* and Images of things, out of that that affords no real likeneſs or proportion, (as Men that create to themſelves *Similitudes* and Pictures in the *Clouds* or in the *Fire*) ſo doth it pleaſe it ſelf in its *own work*, and with a kind of natural affection, it doth kiſs and hug its *own Baby*. It hath been my wonder ſometimes to ſee how fond Men have been of their own Fancies, and how extreamly they have *doted* upon a very *bauble*. I might note you examples of this, even to nauſeouſneſs, in all Studies, as well as in this of Religion. Thoſe that affect the *ſublimities of Chymiſtry*, do uſually by a ſtrange boldneſs ſtretch all the ſacred Myſteries of Scripture (as of the *Trinity*, of *Regeneration*, &c.) to repreſent their *Secrets* and *Proceſſes*, as may be ſeen ſufficiently in their Writings: One of them I cannot forbare to name, and that is *Glauber*; who doth ſo pleaſe himſelf with ſome idle *whims* about *Sal* and *Sol*, that at laſt he falls in with *Bernardinus Gomeſius*, (whom he cites and approves) who in this one word ἅλς (which ſignifies *Salt*) finds the *Trinity*, the *Generation* of the Son, the *two natures* of Chriſt, the *calling* of the *Jews* and *Gentiles*, the *proceſſion* of the Spirit, and the *communications* of the Spirit in the *Law* and *Goſpel*, and all this he gathers from the *ſhapes*, *ſtroaks* and *poſitions* of theſe three Letters: a very ſubtile invention! Not unlike to this, were ſome of the dotages of the *Jewiſh Cabala*, which they gathered from the *different writing* of ſome Letters in the ſacred Text, from the *tranſpoſing* of them, and from their *Myſtical Arithmetick*. *R. Elias* from the letter *Aleph*, mentioned ſix times in *Gen.* 1. 1. collected his Notion of the Worlds continuance for 6000 years, becauſe that letter א ſtands for *a thouſand* in the Hebrew

Whittaker de ſ. lit. ſententia adv. Duræum. *lib.* 2. *p.* 88. Parum a docta quadam inſania diſcrepat.

Vid. Lumen Chymicum. Crollii Baſil. Chymic. in prefatione. Glauber de ſignatura Salium. *p.* 31. 38.

Lud. Cappelli Spec. in Eph. 6.19.

brew computation. Another *Rabbi* (mentioned by *Lud. Cappellus*) hath a profound ſpeculation concerning the *firſt letter of Geneſis*, which (as he ſaith) doth therefore begin with *Beth*, and not with *Aleph*, to ſhew the *unexceptionable verity of God's Word*, againſt which no Mouth can juſtly open it ſelf, and this he gathers from the manner of the pronunciation of that letter ב, which is performed by the cloſure of the Lips. It were not poſſible to imagine, that *wiſe* Men ſhould be thus carried away with *childiſh* Follies, if there were not ſome kind of *inchantment* in Fancy, which makes the *hit* of a *Conceit*, (though never ſo ſilly) intoxicate them into an *apprehenſion* of a *rare Diſcovery*. And doubtleſs this is the very thing that doth ſo tranſport the Allegorizers and Inventers of Myſteries, that they are raviſhed either with the diſcovery of a *New-nothing*, or with the rare invention of an *Ænigmatical* Interpretation.

Thirdly, The Devil hath yet another way of *coining* Myſteries, and that is a pretence of a *more full* diſcovery of Notions and Ways, which (as he tells thoſe that are willing to believe him,) are but *glanced* at in the Scripture; and this doth not only contain his boaſt of *unfolding Prophecies*, and the dangerous applications of them to Times and Places that are no way concerned, (which hath more than once put Men upon dangerous undertakings) but alſo his *large promiſe of teaching the Way of the Lord more perfectly*, and of leading Men into a *full comprehenſion* of thoſe *tremendous Myſteries*, wherein the Scripture hath *as induſtriouſly* concealed the *Reaſons*, *Way*, and *Manner of their Being*, as it hath *fully aſſerted* that they are, (ſuch are the *Decrees* of God, the *Trinity*, &c.) as alſo of unfolding and teaching *at large* thoſe things that the Scripture ſeems only to *hint at*. In all which points we have inſtances enough at hand, which will ſhew us how the Devil hath played his Game, either by making Men *bold* in things *not revealed*, or by drawing Men to *diſlike ſolid* Truths, and by puffing them up with notions, till at laſt they were prepared for the impreſſion of ſome grand Deluſion. All this while I have only explained the *firſt head* of Satan's ſpecious pretences, which conſiſts in the promiſe of Diſcoveries and Myſteries.

χρηστολογίαι, good words.

εὐλογίαι, fair Speeches.

The next head of pretences, are thoſe that relate to the *perſons* inamoured with theſe ſuppoſed Myſteries. With theſe he ſtrokes their heads, and cauſeth them to hug themſelves in a Dream of an imaginary happineſs. For if they have the knowledg of Myſte-

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ries which are locked up from other Men, they cannot avoid this Concluſion, *That they are the only Favourites of Heaven; that they only have the Spirit, are only taught of God*, &c. Such ſwelling words of vanity have ever accompanied Deluſion. And indeed, we ſhall find the confidence of ſuch Men *more ſtrong*, and their falſe embracements *more rapturous*, than *ordinarily* the ways of Truth do afford, upon this account; that in ſuch caſes, Fancy is *elevated*, and the delights of a *raiſed Fancy* are *exceſſive*, and *Enthuſiaſtical*. 'Tis a kind of Spiritual *Frenzy*, which extends all the Faculties to an extraordinary Activity; the Devil doing all he can to further it, by his utmoſt Contributions. Joy, delight, hope, love, are all raiſed to make an *bubbub* in the heart; whereas on the contrary, *Truth is modeſt, humble, ſober*, and affords a *more ſilent joy*, though more *even* and *laſting*.

Here might I ſet Errour before you in its *rant*, and give you a taſte of the *high flown ſtraines* of it. *Montanus* (as vile as he was) had the confidence to call himſelf the *Comforter*. *Novatus* and his Brother would be no leſs than *Moſes* and *Aaron*. The *Gnoſticks* called themſelves the *Illuminati*. The *Swinkfieildians* aſſumed the title of the *Confeſſors of the Glory of Chriſt*. The *Family of Love* had their *Evangelium Regni*, the Goſpel of the Kingdom. The *Fratricelli*, diſtinguiſhed themſelves from others by the term *Spiritual*. *Muntzer* aſſerted, That all of his Opinion, *were Gods Electi*: and that all the Children of their *Religion* were to be called *the Children of God*; and that all others were *ungodly*, and deſigned to *Damnation*. *H. Nicholas* affirms, That there was *no knowledg of Chriſt nor Scripture, but in his Family*. To this purpoſe moſt of them ſpeak, that forſake the wayes of Truth; and though theſe ſwellings are but *wind* and *vapour*, yet thoſe *heights* are very *ſerviceable* to the Devils purpoſes: who by this means *confirms* thoſe whom he hath already *Conquered*, and then fits them out with the greater confidence to allure others; and Men are apt enough to be drawn by fair ſhews, and confident boaſtings. But I proceed.

The third Stratagem of Satan for promoting Errour, is *to aſtoniſh Men with ſtrange Language, and affected expreſſions*. It was an old device of Satan to coyn an *unintelligible gibberiſh* as the proper *vehicle* of ſtrange *Enthuſiaſticks* Doctrine, and this he artificially ſuits to his pretended Myſteries; without this his rare Diſcoveries would be too flat and dull to gain upon any Man

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of competent understanding. For if these *Dotages* were cloathed in *plain words*, they would either appear to be *direct non-sence*, or *ridiculous folly*. It concerns him when he hath any feats of Delusion in hand, to set them off with a *canting speech*, as jugglers use their hard words, of *Ailif*, *Casyl*, *Zaze*, *Presto*, *Millat*, &c. to put their ignorant Admirers into a belief of some unknown power by which they do their Wonders. And this is in some sort necessary; extraordinary matters are above expression, and such *wild expressions* put Men into an expectation of things *sublime*. This *knack* Satan hath constantly used. *Montanus* had his strange Speeches. And all along downward to our times, we may observe, That Errour hath had this gaudy dress; the *Familists* especially abound with it, you may read whole Books full of such a kind of speaking, as the Book called *Theologia Germanica*, or *German Divinity*; the Books of *Jacob Behmen*, *The bright Morning Star*, &c. Neither are the *Papists* free; one of late hath taken the paines to shew them this, and other follies: among them you may find such talk as this, of being *becloſed in the mid-head of God, and in his meek-head*; *of being substantially united to God, of being oned to God*; *as also of the abstractedness of Life, of passive Unions, of the Deiform fund of the Soul*; *of a state of introversion: of a Super-essential life, a state of nothingness*, &c. Just like the raveings of *H. Nicholas*, *David George*, and others, who confidently discourse of being *godded with God*, of being *consubstantiated with the Deity*, and of *Gods being manned with them*.

Dr. Stillingfleet *Idolatry of the Church of* Rome.

I have oft considered, what reason might be given for the *takeingness* of such expressions, and have been forced to satisfie my self with these: First, Many mistake the knowledg of *words*, for the knowledg of *things*. And well may poor ignorant Men believe, they have attained, no man knows what, by this device; when among Learned Men, the Knowledg of *words* is esteemed so great a pitch of Learning, and they nourish a great many Controversies that are only *verbal*. Secondly, Some are pleased to be accounted *Understanders* by others, and rest in such high words, as a *badge* of Knowledge. Thirdly, Some are delighted with such an hard Language upon an hope, That it will lead them to the knowledg of the *things* at last: they think *strange* expressions, are a sign of *deep* Mysteries. I knew one, that set himself to the reading of *Jacob Behmens* Books, (though at present he

he confeſſed, he was ſcarce able to make common ſenſe of three lines together,) upon a ſecret enticement that he had from the Language, to come to ſome *excellent* diſcovery, by much pains and reading. Fourthly, Some that have their Fancies *heated*, have by this means broken *confuſed impreſſions* of ſtrange things in their imaginations, and conceive themſelves to know things beyond what common Language can expreſs: as if with *Paul*, rapt up into the third Heaven, *they hear, and ſee Wonders unutterable.* But what reaſon ſoever prevails with Men to take up ſuch a way of ſpeaking, Satan makes them believe, that it containes a rich *Mine* or Treaſury, not of common Truths, but of extraordinary *Profundities.*

Dicas eos meratonitrua ſonare, nam communi ſermone ſpreto, exoticum neſcio quod idioma ſibi fingunt, viſi ſunt ſuos diſcipules ſupra cœlum rapere. *Calvin.* in *Jud.* 13.

Fourthly, In ſtead of Argument to confirm an Errour, ſometimes we have only *bold Aſſertions, that it is Truth*, and a confident condemning the contrary as an Errour; urging the danger of Mens rejecting it, *backed with threatning of Hell and Damnation*: and all this in the words of Scripture. To be ſure they are right, and all other Men are wrong. This kind of confidence and fierceneſs hath been ſtill the complexion of any remarkable way of Deluſion; for that commonly *confines* their Charity to their own *Party*, (which is a great token of an Errour) not only may you obſerve in ſuch extraordinary *Proclamations of Wrath* againſt thoſe that will not believe them: (a practice uſed by the Mad *Fanaticks* of *Munſter*; who, (as our *Quakers* were wont to do) go up and down the ſtreets, crying, *Wo, wo; Repent, repent; come out of* Babylon; *the heavy Wrath of God; the Axe is laid to the root of the Tree.*) But in their more ſetled Teaching, they pronounce all to be *Antichriſt*, and of the *carnal Church*, that do oppoſe them. Take for this *H. Nicholas* his words, *all Knowledg* (beſides his) *is but witchery and blindneſs, and all other Teachers, and Learners, are a falſe Chriſtianity, and the Devils Synagogue; a neſt of Devils, and wicked Spirits; a falſe Being, the Antichriſt, the Kingdom of Hell, the Majeſty of the Devil*, &c. This piece of Art, not only our *Quakers*, (to whom nothing is more familiar, than to ſay to any oppoſer, *Thou art Damn'd, thou art in the Gall of bitterneſs, the Lake of fire and brimſtone is prepared for thee*, &c.) but alſo the *Papiſts* commonly practiſe, who *ſhut all out of Heaven* that are not of *their Church*; and when they would affright any from Proteſtaniſm, they make not nice to tell him,

That there is no *possibility of Salvation*, but in their way.

The Reasons of this Policy are these, (1) The Heart is apt to be *startled* with threatnings, and *moved* by commands; especially, those that are of a more *tender* and frightful Spirit: and though they know nothing by themselves, yet these beget fears, which may *secretly* betray Reason, and make Men leave the right way because of affrightment. (2) The *confidence* of the Assertors of such things, hath also its *prevalency:* for Men are apt to think that they would not speak so, if they were not *very certain*, and had not *real experience* of what they said: and thus are Men *threaped* out of their own Perswasions. (3) The *native Majesty* of Scripture, in a business of so great *hazard*, adds an unexpressible force to such threatnings: and though (being *misapplyed*) they are no more *Scripture Threatnings*; yet, because God hath spoken his displeasure in *those words*, Men are apt to *revere* them: as Men cannot avoid to fear a Serpent or Toad, (though they know the Sting and Poyson were taken out) because Nature did furnish them with a Sting or Venom.

Fifthly, 'Tis an usual trick of Satan to derive a credit and honour to Errour, from the excellencies (supposed, or real) of the *Persons* that more eminently appear for it. So that it fetcheth no small strength from the qualities of those that propagate it. The Vulgar (that do not usually dive deep into the Natures of Things) content themselves with the most *Superficial* Arguments, and are sooner won to a good conceit of any Opinion, by the respects they carry to the Author, than by the *strongest Demonstration*.

The excellencies that usually move them, are either their *gifts* or their *holiness*. If the Seedsmen of an Errour be *Learned*, or *Eloquent* and *Affectionate* in his speaking, Men are apt to *subscribe* to any thing he shall say, from a blind *devotional admiration* of the Parts wherewith he is endowed. And often, where there is no Learning, or where Learning is decryed, (as savouring too much of Man) if there be *Natural fluency* of speech, with a sufficient measure of *confidence*, it raiseth them so much the *higher* in the esteem of the common sort, who therefore judge him to be immediately taught of God, and *divinely* furnished with gifts. At this point began the Divisions of the Church of *Corinth*, they had several Officers severally gifted; some were taken with one Mans gift, others with another Mans; some are

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for *Paul*, as being *profound*, and nervous in his Diſcourſes; others for *Apollo*, as *Eloquent*; a third ſort were for *Cephas*, as (ſuppoſe) an *Affectionate* Preacher: thus upon *perſonal reſpects* were they divided into Parties. And if theſe ſeveral Teachers were of different Opinions, their adherents imbraced them upon an *affectionate conceit* of their Excellencies. And generally Satan hath wrought much by ſuch conſiderations as theſe. This he urgeth againſt Chriſt himſelf, when he ſet up the wiſdom and learning of the Rulers and Phariſees, as an argument of Truth in their way of rejecting ſuch a *Meſſias*; *Joh.* 7. 48. *Have any of the Rulers, or of the Phariſees believed on him?* There is no inſinuation more frequent than this; theſe are *learned*, *excellent*, *able Men*, and therefore what they ſay, or teach, is not to be disbelieved; and though this be but *Argumentum ſtultum*, a fooliſh Argument, yet ſome that would be accounted wiſe, do make very great uſe of it. The crack of *Learned Doctors* among the Papiſts, is one *Topick* of perſwaſion to Popery, and ſo to other Errours, as appears by this, That all Errours abound with large declamations of the *praiſes* of their *Founders* and Teachers: and the moſt illiterate Errours uſually magnifie the excellent *inſpirements*, and gifts of utterance of their Leaders.

But the other excellency of *Holineſs* in the Teachers of Errour, is more generally and more advantagiouſly improved by Satan, to perſwade Men, that all is true Doctrine which ſuch Men profeſs. Of this Deluſion Chriſt forewarned us, *They ſhall come in Sheeps cloathing*; that is, under the mask of ſeeming holineſs; (at leaſt at firſt;) notwithſtanding, *beware of them*, Math. 7. 15. Thoſe complained of by *Paul*, 2 *Cor.* 11. 15. though they were *Satans Miniſters*, yet that they and their Doctrine might be more plauſibly entertained, they were *transformed as the Miniſters of Righteouſneſs*: this cunning we may eſpie in Hereticks of all ages. The *Scribes* and *Phariſees* uſed a pretence of *Sanctity* as a main piece of Art, to draw others to their way; their Alms, Faſtings, long Prayers, ſtrict Obſervations, &c. were all deſigned as a *Net* to catch the Multitude withal. The lying Doctrines of *Antichriſt* were foretold by *Paul*, to have their ſucceſs from this ſtratagem; all that Idolatry and Heatheniſm which he is to introduce, muſt be, (and hath been) through the *hypocriſie* of a *painted holineſs*; and where he intends moſt to play the *Dragon*, he there moſt artificially counterfeits the *innocency* and ſimplicity of

1 Tim. 4. 2.
Rev. 13. 11.

the *Lamb*. *Arch-hereticks* have been *Arch-pretenders* to Sanctity. And such pretences have great influence upon Men: for Holiness and Truth are so near of kin, that they will not readily believe that it can be a *false Doctrine* which an *holy Man* Teacheth; they think that God that hath given a Teacher *Holiness*, will not deny him *Truth*: Nay, this is an easie and plausible *measure*, which they have for Truth and Errour. To enquire into the intricacies and depths of a Disputation, is too burdensome and difficult for ordinary Men, and therefore they satisfie themselves with this consideration, (which hath little toyl in it, and as little certainty) *That surely God will not leave holy Men to a delusion.* It would be endless to give all the instances that are at hand in this Matter; I shall only add a few things of Satans method in managing this Argument, as

First, When he hath a Design of *common*, or prevailing Delusion, he mainly endeavours to *corrupt* some person of a more *strict*, serious, and religious carriage, to be the *Captain* and Ring-leader; such Men were *Pelagius*, *Arrius*, *Socinus*, &c. He mainly endeavours to have fit instruments. If he be upon that design of *blemishing* Religion, and to bring Truth into a disesteem; then (as one observes) he perswades such into the Ministry, as he fore-sees are likely to be *idle*, *careless*, *prophane*, and *scandalous*; or doth endeavour to *promote* such Ministers into more *conspicuous places*, and provokes them to miscarriage, that so their Example may be an Objection against Truth, while in the mean time, he is willing, that the Opposers of Truth should continue their smooth carriage; and then he puts a *Two-edged* Sword into the hands of the unstable: can that be Truth where there is so much Wickedness? and can this be Errour, where there is so much Holiness?

Acontius Stratagem Satanæ. *Lib.* 8. pag. 406 *Oxon.*

Secondly, in Prosecution of this Design, he usually puts Men upon some more than *ordinary strictness*, that the pretence of holiness may be the more augmented; in this case a course of ordinary Sanctity is not enough, they must be above the common Practice; some singular *Additions* of severity and exactness above what is written, are commonly affected to make them the more remarkable. Christ notes this in the Pharisees, concerning all their Devotions, and the wayes of expressing them; their *Phylacteries* spoken of, *Mat.* 23. 5. (as some think) were not intended by that Text of *Deut.* 6. 8. but only that they should remember

Jerom. Theoph. Lyra. &c.

remember the Law, and endeavour not to forget it; as they do that tye a thred, or ſuch like thing about their Finger for a Remembrancer; according to *Prov.* 3. 3. *Bind them about thy neck, write them upon the Table of thine heart.* However, if they were literally enjoyned, they would have them (as Chriſt tells them) *broader* than others, as an evidence of their greater care. The *Cathari* boaſted of Sanctity and good Works, and rejected ſecond Marriages; the *Apoſtolici* were ſo called, from a pretended ſtricter imitation of the ſingular holineſs of the Apoſtles. The *Valeſians* made themſelves *Eunuches* (according to the Letter) *for the Kingdom of God.* The *Donatiſts* accounted that no true Church, where any ſpot or infirmity was found. The *Meſſalians* or *Euchytæ* were for conſtant praying. The *Nudipedales* for going bare-foot, *&c.* The *Papiſts* urge Canonical Hours, Whippings, Pennances, Pilgrimages, voluntary Poverty, abſtinence from Meats, and Marriage in their Prieſts and Votaries. In a word, all noted Sects have ſomething of ſpecial *ſingularity*, whereby they would difference themſelves from others, as a peculiar *character* of their greater ſtrictneſs; and for want of better ſtuff, they ſometimes take up affected geſtures, devotional looks, and outward garbs; all which have this note, That what they moſt ſtand upon, God hath leaſt, or not at all *required at their hands*; their *voluntary Humility*, or *neglecting of the Body*, being but *will-worſhip*, and a ſelf-deviſed piece of Religion.

Thirdly, When once Men are ſet in the way of exerciſing ſeverities, Satan endeavours (by working upon their fancies) to preſs them on further to a *delight* and *ſatisfaction* in theſe * wayes of ſtrictneſs, ſo that the practiſers themſelves are not only *confirmed* in theſe uſages, and the opinions that are concomitant with them; but others are the more eaſily drawn to like and *profeſs* the ſame things. Any *ſerious* temper under any Profeſſion of Religion, eaſily comes to be *devout*, and readily complies with opportunities of evincing its Devotion by ſtrictneſs. And therefore we ſhall find among *Heathens*, a great devotional ſeverity, and ſuch as far exceeds all of that kind, which the *Papiſts* do uſually brag of; the *Magi* abſtained from Wine, eat not the fleſh of living Creatures, and profeſſed Virginity. The *Indian Brachmans* did the like, and beſides uſed themſelves to incredible hardſhip; they laid upon skins, ſuſtained the violence of the Sun, and Storms, and exerciſed themſelves therewith; ſome ſpending

* Atq; hac ratione ſeducta eſt, aſtu Satanæ, innumera hominum multitudo, quæ ut viam vitæ ambularet, arctam illam ingreſſa eſt, quæ inſtinctu Satanæ per humanas eſt ad inventionis inducta, poſteaquam vidit Satan viam ſuam quæ ad mortem ducit, traduci, eò quòd ſit lata, & quod multi per illam ambulent, cæpiſſentq; quidam arctam & ſtrictam quærere, quæ non tereretur à multis, callido conſilio effecit, ut pro vera via vitæ, arriperetur ea, quæ quidem eſſet ſtrata via verò vitæ non eſſet, *&c.* Muſculus in *Mat.* 7. 13.

Thirty

Thirty seven years in this course, others more. We read strange things of this nature concerning the *Ægyptian* Priests, and others. The *Mahumetans* are not without their Religious Orders, which pretend a more holy and austere Life than others; and though of some (as of the *Torlachs* and *Dervizes*) several private Villanies are reported, yet of others, (as of the Order of *Calender*) we are assured from History, That they profess Virginity, and expose themselves to Hardship, and a stricter Devotion in their way; and generally 'tis said, of all of them, That they go meanly clad, or half naked; some abstinent in Eating, and Drinking, professing Poverty, renouncing the World: some can endure cutting and slashing, as if they were insensible; some profess perpetual Silence, though urged with Injuries, and Tortures; others have Chains about their Necks and Arms, to shew, that they are bound up from the World, *&c.* If such things may be found among *Heathens*, no wonder that Errour boasts of them, for in both there is the same reason of Mens *pleasing themselves* in such hardships (which is from a Natural Devotion, assisted by Satans cunning,) and the same Design driven on by it; for the Devil doth confirm *Heathens* and *Mahumetans* in their false Worship, by the *reverence* and respect they carry to *such* practices.

Fourthly, Because Religious Holiness hath a beauty in it, and is very lovely; he doth all he can to affect Men with the highest *reverence* for these *pretences* of Religious strictness: so that they that will not be at *pains* to practise them, can bestow an excessive respect and *admiration* upon those that are grown *famous* in the use of such things; and by that means, being almost adored, they are without doubt perswaded, that all they teach or do is right, and in a doting fondness they multiply Superstitious Errours. *Idolatry* is supposed to have a great part of its rise from this: While Men endeavoured to express their thankful and admiring *remembrances* of some excellent Persons, by setting up their *Pictures*, their Posterity began to worship them as *Gods*: Pilgramages were first set on foot by the respects that Men gave to *places* that were made *famous* by Persons and Actions of more than ordinary Holiness: and because the Devil found Men so very apt to please themselves in paying such Devotional *Reverences*, he wrought upon their Superstitious humour to *multiply* to themselves the *occasions* thereof, and by fabulous Traditions

Purchas Pilg. *Lib.* 1. cap. 1c. out of *Eusebius.*

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ſent them to places no otherwiſe made *memorable* than by Dreams and *Impoſtures*. Much of this you might ſee if you would accompany a *Caravan* from *Cairo* to *Mecca* and *Medina*, where you would ſee the zealous Pilgrims with a great many Oriſons and Prayers *compaſſing Abrahams* houſe; *kiſſing* a Stone, which (they are told) fell from Heaven, bleſſing themſelves with a *relique* of the old Veſture of Abrahams Houſe; *waſhing* themſelves in the Pond, which (as their Tradition goes) the *Angel* ſhewed to *Hagar*; *ſaluting* the Mountain of Pardons; throwing *Stones* in defiance of the Devil, as (their Legend tells them) *Iſmael* did; their Prayers on the *Mountain of Health*; their viſit to the *Prophets Tomb* at *Medina*, &c. The like might you obſerve among the *Papiſts*, in their Pilgrimages to *Jeruſalem* and the *Sepulchre*, to the *Lady* of *Loretto's* Chappel and other places. By ſuch devices as theſe the unobſervant people are tranſported with a *pleaſure*, inſomuch that they not only perſwade themſelves they are *very devout* in theſe Reverences, but they alſo become *unalterably fixed* to theſe Errours that do ſupport theſe *delightful* Practices, or as conſequences do iſſue from them.

Vid. *Purchas* Pilg. 3. *chap.* 5.

Sixthly, A more plauſible Argument for Errour (than the Learning and Holineſs of the Perſons that profeſs it) is that of *Inſpiration*, in which the Devil ſoars a loft, and pretends the higheſt *divine* warrant for his falſhoods: for *God is Truth, and we know that no lye is of the Truth*. Now to make Men believe that God by his Holy Spirit doth in any manner *dictate* ſuch Opinions, or certainly *reveal* ſuch things for Truths: is one of the *higheſt* Artifices that he can pretend to, and ſuch a confirmation muſt it be (to thoſe that are ſo perſwaded,) that all diſputes and doubtings muſt neceſſarily be ſilenced.

That the Devil can thus *transform himſelf into an Angel of Light*, we are aſſured from Scripture, which hath particularly cautioned us againſt this cheat. The Apoſtacy of the later times, 1 *Tim.* 4. 1. the Apoſtle foretells ſhould be carried on by the prevalency of this pretence, *Some ſhall depart from the Faith, giving heed to ſeducing Spirits*. That by *Spirits* there, *Doctrines* are intended rather than *Doctors*, is *Mr. Medes* interpretation: but it will come all to one if we conſider that the word *Spirit* carryes more in it, than either *Doctrine* or *Doctor*; for to call either the one or the other *a Spirit* would be intollerably harſh, if it were not for this, that that *Doctor* is hereby ſuppoſed to pretend an *infallability* from the *Spirit of God*, or (which is all one) that he received his *Doctrine* by ſome

Apoſtacy of the latter times. *Pag.* 7.

immc-

immediate Revelation of the Spirit; so that by *seducing Spirits* must be, *Men or Doctrines that seduce others to believe them, by the pretence of the Spirit, or Inspiration:* and that text of 1 *Joh.* 4. 1. doth thus explain it, *believe not every Spirit, but try the Spirits whether they are of God*; which is as much as if he had said, believe not every *Man* or *Doctrine* that shall pretend he is *sent of God*, and hath *his Spirit*; and the reason there given makes it yet more plain, because many *false Prophets are gone out into the World:* So that these *Spirits* are *false Prophets*, Men that pretend inspiration. And the warning, *believe not every Spirit*, tells us, that Satan doth with such a dexterity *counterfeit* the Spirits Inspirations, that holy and good Men are in no small *hazard* to be deceived thereby. Most full to this purpose is that of 2 Thess. 2. 2. *That ye be not soon shaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter as from us, as that the day of Christ is at hand*; where the several *means* of seduction are particularly reckoned, as distinct from the *Doctrine* and *Doctors*, and by Spirit can be meant no other than a pretence of Inspiration or Revelation.

Prideaux Orat. X. de Spir. Seductoribus.

'Tis evident then that Satan by this Artifice, useth to put a stamp of divine Warrant upon his adulterate Coyn; and if we look into his practice, we shall in all ages find him at this work. Among *Heathens* he frequently gained a repute to his superstitious Idolatrous worship by this device: The Men of greatest note among them feigned a *spiritual commerce* with the Gods. *Empedocles* endeavoured to make the people believe that there was a kind of *Divinity* in him, and affecting to be esteemed more than a Man, cast himself into the burnings of *Mongebel*, that they might suppose him to have been *taken up to the Gods*. *Pythagoras* his Fiction of a Journey to Hell was upon the same account. *Philostratus* and *Cedrenus* report no less of *Apollonius*, than that he had *familiar converses* with their supposed Dieties: and the like did they believe of their *Magi* and Priests; insomuch that some cunning *Politicians* (observing how the vulgar were under a deep reverence to such pretences) gave it out that they had received their *Laws* by *divine Inspirations*. *Numa Pompilius* feigned he received his Institutions from the *Nymph Ægeria: Lycurgus* from *Apollo: Minos* the Lawgiver of *Candy*, boasted that *Jupiter* was his Familiar. *Mahomet* also speaks as high this way as any, his *Alcoran* must be no less than a *Law* received *from God*, and to that end, he pretends a

strange

ſtrange Journey to Heaven, and frequent converſe with the Angel *Gabriel*.

If we trace Satan in the Errours which he hath raiſed up under the profeſſion of the Scriptures, we may obſerve the ſame method, the *Valentinians*, *Gnoſticks*, *Montaniſts* talked as confidently of the Spirit, as *Moſes* or the Prophets could do, and a great deal more; for ſome of them blaſphemouſly called themſelves the *Paraclete*, or Comforter. Among the Monſters which later Ages produced, we ſtill find the ſame ſtrain; one ſaith he is *Enoch*, another ſtiles himſelf the *great Prophet*, another hath raptures, and all immediately inſpired. The *Papiſts* have as much of this cheat among them as any other, and ſome of their learned Defenders avouch their *Lumen Propheticum*, and *Miraculorum Gloria*, *Propheſies* and *Miracles*, to be the *two eyes*, or the Sun and Moon of their Church; nay by a ſtrange tranſportment of Folly, (to the forfeiture of the reputation of Learning and Reaſon) they have ſo *multiplied* Revelations, that we have whole *Volumns* of them, as the Revelations of their *Saint Brigit* and others; and by wonderful credulity they have not only advanced apparent *dreams* and dotages to the honour of *Inſpirations* or Viſions, but upon this *ſandy Foundation* they have built a great many of their *Doctrines*, as *Purgatory*, *Tranſubſtantiation*, *auricular Confeſſion*, &c. By ſuch warrants have they inſtituted *Feſtivals*, and *founded* ſeveral Orders; the particulars of theſe things you may ſee more at large in *Dr. Stillingfleet* and others. And that there might be nothing wanting that might make them ſhameleſly impudent, they are not content to *equal* their *Fooleries* with the Scriptures of God, as that the *rule* of their *St. Francis* (for I ſhall only inſtance in him, omitting others for brevity ſake) was not compoſed *by the Wiſdom of Man*, but by *God himſelf*, and *inſpired by the Holy Ghoſt*; but they advance *their* Prophets *above the Apoſtles*, and above *Chriſt* himſelf. Their *St. Benedict* (if you will believe them) was rapt up to the *third Heavens*, where he ſaw God *Face to Face*, and heard the choire of Angels; and their *St. Francis* was a *none-ſuch* for Miracles and Revelations. Neither may we wonder that Satan ſhould be forward in urging this cheat, when we conſider,

Firſt, What a *reverence* Men *naturally* carry to Revelations, and how apt they are to be ſurpriſed with an *haſty* credulity. An *old Prophecy*, pretended to be found in *a Wall*, or taken out of an *old Manuſcript* (of I know not what uncertain Author,) is uſually

more doted on, than the plain and infallible *rules* of Scripture: this we may observe daily, and Forreiners do much blame the *English* for a facile belief of such things, but it is a general fault of mankind, and we find even wise Men forward in their perswasions upon meaner grounds, than those that gain credit to old Prophecies. For their *antiquity* and *strangeness* of discovery, especially at such times wherein the present posture of Affairs seem to *favour* such predictions with a *probability* of such events, are more likely to get credit, than these *artificial imitations* of the Ways and Garbs of the old Prophets, and the cunning *Legerdemain* of those that pretend to Inspirations, by *seeming Extasies*, Raptures, and confident Declarations, &c. nevertheless arrant Cheats, have by these ways deceived no mean Men. *Alvarus* acknowledgeth that he honoured a Woman as a Saint, that had Visions and Raptures, as if really inspired (and the same apprehensions had the *Bishop* and *Fryars*) who was afterward discovered to be a *naughty Woman*: who shall then think it strange that the unobservant Multitude should be deluded by such an Art?

Lib. 2. cap. 45. p. 87.

Secondly, Especially if we consider that God himself took *this course* to signify his mind to Men; his Prophets were *divinely inspired*, and the Scriptures were not of *any private interpretation*: the *words* that the Pen Men of Scriptures wrote, were not the *interpretations* of their own *private thoughts*; *for the Prophecy came not in old time by the will of Man, but holy Men of God spake as they were moved by the Holy Ghost*, 2 *Pet.* 1.20, 21. Now though the Prophecies of Scripture are *sealed*, and no more is to be *added* to them upon any pretence whatsoever; yet seeing there are Promises left us, of the *giving of the Spirit*, of *being taught* and *led by the Spirit*; it is an easy matter for Satan to beguile Men into an expectation of prophetick *inspirations*, and a belief of what is pretended so to be: for all Men do not, or will not understand, that these promises of the Spirit, have no intendment of *new* and *extraordinary* immediate *Revelations*, but only of the *efficacious applications* of what is *already revealed* in Scripture. This *kind* of Revelation we acknowledg and teach, which is far enough from *Enthusiasm*, (that is, a pretended *Revelation* of *new* Truths) and we have reason to assert, *that internal perswasions without the external word, are to be avoided as Satan's cozenager*. But for all this, when Mens minds are set a gadding, if they meet with such as magnify their own *Dreams*, and call their Fancies, *Visions*, the suitableness of this to their humour,

ἰδίας ἐπιλύσεως.

Whitaker de Author. Script. contra Stapletonum. *lib.* 1. *cap.* 10. *p.* 121.

mour, makes them to reject our *interpretations* of these Promises as false, and to perswade themselves that they are to be understood of such Inspirations *as the Prophets of old had*; and then they presently conclude they are to *believe* them, lest otherwise they should *resist the Holy Ghost*.

Thirdly, But the *advantage* which the Devil hath to work *Delusion* upon by this pretence, is an high motive to him to practise upon it. For Inspirations, Visions, Voices, Impulses, Dreams, and Revelations are things wherein wicked *Impostors* may by many ways and artifices play the *counterfeits* undiscovered; 'tis *easy* to prophely *false Dreams*, *and to say, thus saith the Lord*, when yet *they do but lye, and the Lord never sent them, nor commanded them*; nay 'tis easy by *tricks* and *illusions*, to put that honour and credit upon their *designs*, which they could not by their bare *assertions*, backed with all their art of seeming serioufness: the *inventions* of Men (that have been formerly successful in this deceit) being now *laid open* to our knowledg, may make us more wary in our trust. Among the *Heathens* you may find notable ways of deceits of this nature. The Story of *Hanno* and *Psappho* is commonly known, they tamed Birds, and learned them to speak, *Hanno and Psappho are Gods*; and then set them at liberty, that Men hearing such *strange voices* in the Woods from Birds, might imagine that these Men were declared *Gods* by special discovery. *Mahomets* device of making a *Dove* to come frequently to his Ear, (which he did, by training her up to an use of picking Corn out of it,) served him for an evidence (among the vulgar beholders, who knew not the true cause of it) of his immediate Inspiration by the *Angel Gabriel*, who (as he told them) whispered in his ear in the *shape of a Dove*. The like knavery he practised for the confirmation of the truth of his *Alcoran*, by making a Bull (taught before to come at a call or sign) to come to him, with a Chapiter upon his Horns. *Hector Boetius* tells us of a like stratagem of a King of *Scots*, who (to animate his fainting Subjects against the *Picts* that had beaten them,) caused a Man clothed in the *shining skins of Fishes*, and with rotten Wood (which as a Glow-worm in the Night, represents a faint Light) to come among them in the dark, and through a *Reed* or hollow Trunk (that the Voice might not appear to be humane) to incite them to a vigorous onset: this they took to be an *Angel*, bringing them this command from Heaven, and accordingly fought and prevailed. Crafty *Benedict*, (who was afterward

Jer. 23. 31.

Pope under the name of *Boniface the eighth*) made simple *Celestine the fifth* give over the *Popedom*, by conveying to him a Voice through a Reed to this purpose: *Celestine, Celestine, renounce the Papacy, give it over, if thou wouldst be saved, the burthen is beyond thy Strength, &c.* The silly Man taking this for a Revelation from Heaven, quitted his Chair and left it for that crafty Fox *Benedict.*

Paul Hobson. Not very many years since, the same trick was played in this Country to *a Man of Revelations*, who called himself *David in Spirit*, when he had wearied his Entertainer with a long stay, he quitted himself of his Company, (as I was credibly informed) by a Policy which he perceived would well suit with the Man's conceitedness; for through a *Reed* in the *night time* he tells him, that he must go into *Wales*, or some such Country, and there preach the Gospel; the next Morning the Man *avouches a Revelation from God* to go elsewhere, and so departs. These instances shew you how cunningly a cheating knave may carry on a pretence of Revelation or Vision. And yet this is not all the advantage which the Devil hath in this matter, though it is an advantage which he sometime makes use of when he is fitted with suitable Instruments. But he works most *dangerously* when he so acts upon Men, that they *themselves* believe they have Visions, Raptures and Revelations, for some are *really* perswaded that it is so with them. Neither is it strange, that Men should be deluded into an apprehension that they hear and see what they do not; in *Feavers*, *Frenzies*, and *Madness*, we clearly see it to be so: and who can *convince* such Persons of their *mistakes*, when with as high a confidence as may be, they contend *that they are not deceived?* Shall we think it strange that Satan hath ways of conveying false apprehensions upon Mens minds? no surely, do we not see that the *Senses* may be cheated, and that the *Fancies* of Men may be corrupted? is it not easy for him to convey *Voices* to the Ear, or *shapes* and representations to the Eye? and in such cases, what can ordinarily hinder a belief that they hear or see such things? but he needs not always work upon the Fancy by the Senses. If he hath the advantage of a *crazy distempered Fancy* (as commonly he hath in *Melancholly Persons*) he can so *strongly fix* his suggestions upon them, and so *effectually* set the Fancy on work to *embrace* them, that without any appearance of Madness, they will perswade themselves that they have *discoveries* from God, *Impulses* by his Spirit, *Scriptures* set upon their Hearts, and what not? and because they *feel* the workings of these things

things within them, it is impoſſible to make them ſo much *as ſuſpect* that they are deceived. Do but conſider the power of *any Fancy* in a *Melancholick* Perſon, and you may eaſily apprehend how Satan works in ſuch deluſions. Melancholy doth ſtrangely *pervert* the imagination, and will beget in Men wonderful miſapprehenſions, and that ſometimes doth bewitch them into peremptory *uncontroulable* belief of their Fancy; 'tis a vehement, confident humour, what way ſoever it takes, the imagination thus corrupted hath an enormous *ſtrength*, ſo that if it fix upon things never ſo abſurd or irrational, 'tis not reducible by the ſtrongeſt reaſons. If ſuch a Man conceits himſelf *dead*, or that he is *transformed* to a *Wolf* or Cat, or that he is made of *Glaſs* (as many in this Diſtemper have done) there is no perſwaſion to the contrary, that can take place with him. Now if this humour be taken up with *Divine matters* (as uſually it doth, for it hath a *natural inclination to religious things*) it ſtill acts with *fierceneſs* and *confidence*, and there are many things often concomitant to ſuch actings, that if it miſconceit Inſpiration or Prophecy, the *Parties* themſelves are not only *bound up* under that perſwaſion, but even *unwary Spectators* are deluded. For ſometime a Melancholy *imagination* is not *wholly* corrupt, but only in reſpect of ſome *one* or *two* particulars, whilſt in *other* things it acts *regularly*, and then neither they nor others (that are unacquainted with ſuch caſes) are ſo apt to ſuſpect that they are *miſtaken* in theſe things, while they act *rationally* and *ſoberly* in *other* matters. Sometime they have vehement *fits of ſurpriſal* (for the humour hath its ebbings and flowings) and this gives them occaſion to apprehend that ſometing doth *ſupernaturally* act or raiſe them, and then when the things they ſpeak, are for the *matter* of them, of *religious concern*, and *odd notions* (for the humour flies high, and bounds not it ſelf with ordinary things,) and withal uttered in *Scripture Rhetorick* and with *fervency* and urgency of Spirit, when theſe things *concur*, there is ſuch an appearance of *Inſpiration*, that the Parties themſelves and others reſt fully perſwaded that it is ſo.

Seventhly, Pretended and counterfeit *Miracles* the Devil makes much uſe of, to countenance Errour, and this is alſo one of his ſtrong-holds; for he ſuggeſts that God himſelf *bears witneſs* by theſe Signs, Wonders, and Miracles to ſuch erroneous Doctrine, as ſeems to be concerned by them.

That

Miraculum voco, quicquid arduum aut insolitum, supra spem aut facultatem mirantis apparet. *Aug. de utilitat. cred. contra Manich.* cap. 16.

That the Devil cannot work a *true* Miracle hath been discoursed before, but that he can perform many *strange* things, and such as may beget admiration, none denies; and that by such unwonted actions, he usually endeavours to *justify* false Doctrines, and to set them off with the appearance of divine approbation, we are sufficiently forewarned in the Scriptures. *Jannes* and *Jambres* resisted *Moses* by false Miracles. In *Deut.* 13. 1. God speaks of the *Signs* and *Wonders* of false Prophets, who would by that means seek to seduce the People to follow after other Gods. Christ also in *Matth.* 24. 24. foretells that *false Christs and false Prophets shall arise, and shew great Signs and Wonders, insomuch that (if it were possible) they shall deceive the very Elect*, and puts a special note of caution upon it, *Behold, I have told you before.* And to the same purpose is that of *Paul* concerning *Antichrist*, 2 *Thes.* 2. 9. where he tells us of powerful *Signs* and *Wonders* by the *working of Satan*; who doth all the while only lye and cheat, that he may draw Men to Errour.

If we make enquiry how Satan hath managed this Engine, we shall observe not only his diligence in using it, on *all occasions* to countenance all kind of Errours both in *Paganisme* and *Christianity*, but also his subtile *dexterity* by cheating Men with Forgeries and Falshood.

Heathenish Idolatry among other helps for its advancement, wanted not this, the *Oracles* and responses (which were common before the coming of Christ) were esteemed as miraculous confirmations of the truth of the Dieties which they worshipped; the *movings* and *speakings* of their *Statua's* were arguments that the operative presence of some celestial *Numen* was affixed to such an Image. In some places the *solemn* Sacrifices are never performed without a *seeming Miracle*. As in *Nova Zembla* where the Priests *trances*, his running a *Sword* into his Belly, his making his Head and Shoulder *fall off* his body into a *Kettle* of hot Water by the drawing of a Line, and then his *reviving* again perfect and entire without maime or hurt, are all strange astonishing things to the beholders. But besides such things as these which are standing constant Wonders, we read of some that have had as it were a *Gift* of Miracles, that they might be eminently instrumental to promote and honour *Paganisme*. All Histories agree that *Simon Magus* did so many strange things at *Rome* (as the causing an Image to walk, turning Stones into Bread, transforming himself into

Johnsons relat. *in Hacluit. Tom.* 1.

several

ſeveral Shapes, flying in the Air, &c.) that he was eſteemed a God. *Philoſtratus* and *Cedremus* report great things of *Apollonius*, as that he could deliver Cities from *Scorpions*, *Serpents*, *Earthquakes*, &c. and that many Miracles were wrought by him; this Man Satan *raiſed up* in an extraordinary manner to revive the *Honour* of *Paganiſme*, that it might at leaſt *vie* with *Chriſtianity*. And though few ever attained to that height which *Apollonius* and *Simon Magus* reached unto, yet have we ſeveral inſtances of great things done now and then, by ſome ſingular Perſons upon a *ſpecial* occaſion, which Satan improved to his advantage. *Veſpaſian* cured a Lame and Blind Man. *Adrianus* cured a blind Woman, and which is more, after he was dead by the *touch* of his Body, a Man of *Pannonia* who was *born Blind* received his Sight. *Valerius Maximus* tells of many ſtrange things, and particularly of a *Veſtal* Virgin that drew Water into a Sieve. As *Livy* tells of another (*Claudia* by name) who with her Girdle drew the Ship to the Shore which carryed the Mother of their Gods, when neither ſtrength of Men nor Oxen could do it.

Cornel. Tacit. Hiſtor. *lib.* 4. Æ lius ſpartianus in vit. *Adriani.* De ſecundo bello Punico.

Errours under profeſſion of *Chriſtianity* have been ſupported and propagated by the boaſt of Miracles. A clear inſtance for this we have in *Popery*, that Religion being a perpetual *boaſt* of Wonders. To let paſs their great Miracle of *Tranſubſtantiation* (which as one hath lately demonſtrated, is a bundle of Miracles, or *contradictions full and eaſy* rather) becauſe it appears not to the *Senſes* of any Man, and conſequently is not *capable* of being an *Argument* to prove any of their opinions. We have abundance of ſtrange things related by them, as *proofs* of ſome *Doctrines* of theirs in particular, as Purgatory, Invocation of Saints, Tranſubſtantiation, &c. and of their profeſſion in the general, *Devils caſt out*, *Blind and Lame cured*, *Dead raiſed*, and what not; it would be endleſs to recite particulars; it would take a long time to tell what their *St. Francis* hath done, how he fetched Water out of a Rock, how he was homaged by Fowls and Fiſhes, how he made a Fountain in *Marchia* run Wine, and how far he *exceeded* Chriſt himſelf in wonderful feats; *Chriſt did nothing which St. Francis did not do, nay he did many more things than Chriſt did: Chriſt turned Water into Wine but once but St. Francis did it thrice: Chriſt was once transfigured, but St. Francis twenty times:* he and his Brethren raiſed above a thouſand to Life, caſt out more than a thouſand Devils, &c. Their *Dominicus* raiſed three dead Men to Life. Their *Zeverius* while he was alive did many Miracles,

Mr. Baxter, *Full and eaſy ſatisfaction.* cap. 4.

Nihil fecit Chriſtus quod Franciſcus non fecit, imò plura fecit quam Chriſtus. *Barthel.* de piſis lib. conformitat. *fol.* 114.

cles, and after he was dead, his Body lay fifteen Months sweetly smelling, without any taint of corruption. 'Tis irksome to repeat their Stories; abundance of such stuff might be added out of their own Writings: the design of all which is to prove, (to those that are so Prodigal of their Faith as to believe them) that they *only* are the *true Church*, and that by this note (among others) they may be known to be so.

But let us turn aside a little to observe Satans cunning in this pretence of Miracles; let things be soberly weighed, and we may see enough of the cheat. This great boast is (as *Austin* hath it) resolved into one of these *two*, either the figments of *lying Men*, or the craft of *deceitful Spirits*.

Vel figmenta hominum mendacium, vel portenta fallacium spirituum.

As to the first of these, 'tis evident, that a great many things, that have been taken by the vulgar for mighty Wonders, were nothing but the *knaveries of Impostors*, who in this matter have used a *threefold* cunning.

First, By meer *jugling* and Forgery in *confederacies* and private contrivances they have set upon the Stage *Persons* (*before instructed* to act their parts) or *things aforehand prepared*, to pretend to be what they were not, that others might seem to do what they did not, and all to amaze those that know not the bottom of the matter. Of this nature was *Mahomets* Dove and Bull, who were *privately trained up* to that obedience, and familiarity which they used to him. The *Pagan* Priests were not altogether to seek in this peice of art. *Lucian* tells us of one *Alexander*, who nourished and tamed a Serpent, and made the People of *Pontus* believe that it was the God *Æsculapius*; and doubtless the Idol Priests improved their private artificial contrivances. As of the *movings* of their Images (as that of *Venus* made by *Dædalus*, which by the means of *Quick-silver* inclosed, could stir it self) their eating and drinking (as in the Story of *Bel* in the *Apochryphal* adjections to the Book of *Daniel*) their *responses*, and several other *appearances* (as of the *Paper Head* of *Adonis* or *Osiris*) which (as *Lucian* reports) comes swimming down the River every year from *Ægypt* to *Byblos*, &c. these and such like they improved as evidences of the Power, Knowledg, and reality of their Gods. And though in the *prevalency* of Idolatry, where there was no considerable party to *oppose*, their cheats were not always discovered, yet we have no reason to imagine that the Priests of those days were so *honest*, that they were *only* deceived by the Devils craft, and did not in a *villanous design* purposely

Arist lib. 1. *de anima.*

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indeavour the deluſion of others. If we had no other grounds for a juſt *ſuſpition* in theſe caſes, the famous inſtances of the abuſe of *Paulina* at the Temple of *Iſis* in *Rome*, in the Reign of the *Emperour Tyberius*, by the procurement of *Mondus*, who corrupted the Prieſt of *Anubis* to ſignify to her the love of their God, and under that coverture gratified the Luſt of *Mondus*, mentioned by *Joſephus*. And that of *Tyrannus* Prieſt of *Saturne* in *Alexandria*, who by the like pretence of the love of *Saturne*, adulterated moſt of the faireſt Dames of the City, mentioned by *Ruffinus*. Theſe would ſufficiently witneſs that the Prieſts of thoſe times were apt enough to abuſe the people at the rate we have been ſpeaking of. In *Popery* nothing hath been more ordinary; who knows not the Story of the *Holy Maid of Kent*, and the *Boy of Bilſon?* How common is it with them to play tricks with Women troubled with *Hyſterical* Diſtempers? and to pretend the caſting out of Devils, when they have only to deal with a natural Diſeaſe? Not very many years ſince they practiſed upon a poor young Woman at *Durham*, and made great boaſts of their *Exorciſms*, *Reliques*, and *Holy-water* againſt the Devil (with whom they would have all believe ſhe was poſſeſſed) when the event diſcovered, that her Fits were only the Fits of the *Mother*. I my ſelf (and ſome others in this place) have ſeen thoſe Fits allayed by the Fume of Tobacco blown into her Mouth, to the ſhame and apparent detection of that Artifice. I might mention the *Legerdemain* of *Antonius* of *Padua*, who made his *Horſe* adore the *Hoſt*, for the converſion of an Heretick; the finding of the Images of *St. Paul* and *St. Dominick* in a Church at *Venice* with this Inſcription for *Paul*, *By this Man you may come to Chriſt*; and this for *Dominick*, *But by this Man you may do it eaſilier:* and the Honour put upon *Garnet*, by his *Image* on *Straw*, *found* at his Execution, (in all probability) by him that *made it* and threw it down, or by his *Confederate:* but theſe are enough to ſhew the honeſty of theſe kind of Men.

Antiquitat. Judæi. *lib.* 18. *cap.* 14.

Eccleſ. Hiſt. *lib.* 11. *c.* 25.

Secondly, They have alſo a cunning of aſcribing *effects* to wrong *cauſes*, and by that means they make thoſe things Wonders that are none. *Mahomet* called his Fits of *Falling-Sickneſs*, *Extaſies* or Trances. *Auſtin* tells us the Heathens were notable at this: the burning Lamp in the Temple of *Venus*, though only the work of Art, was interpreted to be a conſtant Miracle of that Deity. The Image which (in another Temple) hung *in the Air*, by ignorant Gazers was accounted a Wonder, when indeed the *Loadſtone*

De civitat. Dei *lib.* 21. *c.* 6.

in the Roof and Pavement (though unseen) was the cause of it.

Purchas Pilg. Asia. *lib.* 1. *cap.* 17. The *Sydonians* were confirmed in their constant annual Lamentations of *Adonis*, by a *mock Miracle* of the redness of the River *Adonis*, at one time of the year constantly, they take it to be *Blood*, when it is nothing else but the *colouring* of the Water by the dust of *red Earth* or *Minium*, which the Winds constantly at that time of the year from Mount *Libanus* do drive into the Water. Neither are the *Papists* out in this point; I will only instance in that observa-

Heylin Cosmography. *pag.* 689.

Height of Israels Idolatry. c. 12. tion of *Dr. Jenison*, to confirm the Doctrine and Practice of *Invocation*: they take the advantage of Sovereign *Baths* and Waters, and where they espy any Fountain good against the Stone, or other Diseases, presently there is the *Statue* or Image of some Saint or other erected by it, by whose *Vertue* the Cure and Miracle must seem to be done; or some *Chappel* is erected to this or that *Saint*, to whom Prayers before, and thanks after washing, must be offered.

Thirdly, Where the two former fail, Men that devote themselves to this kind of Service, imitate their Father the Devil, and fall to plain *lying*, and *devised Fables*. *Idolatry* was mainly underpropped by *fabulous* Stories; and no wonder, when they esteemed it a pious fraud, to nourish Piety towards the Gods, in which case

Hist. *lib.* 16. (as *Polibius* saith) though their Writers speak *Monsters*, and write childish, absurd, and impossible things, yet are they to be pardoned *for their good intent*. Among the *Papists* what less can be expected, when the same principle is entertained among them? *Canus*, and *Ludovicus vives* mentioned by him, (as also some few

Loc. *l.* 11. c. 6. others) do exceedingly blame that blind Piety of *coining Lyes* for Religion, and feigning Histories for the credit of their opinions; but while they with great freedom and ingenuity do *tax* the Fables of their own Party, they do plainly acknowledg that they are too much *guilty* of feigning, insomuch that not only the Author of the *Golden Legend* is branded with the Characters of a *Brazen Face*, and a *Leaden Heart*, but also *Gregories Dialogues*, and *Bedes* History are blamed by him, as containing Narrations of

Vid. Chamier paustra. *tom.* 5. *lib.* 2. *cap.* 15. Miracles taken *upon trust* from the reports of the *vulgar*. And indeed the Wonders they talk of, are so *strange*, so *unlikely*, so *ridiculous*, and *absurd* some of them, that except a Man offer violence to his Reason, and wilfully shut his Eyes against the clear evidences of *Suspition*, he cannot think they are any thing else than Dreams and Fables, no better then *Æsops*; you may meet with several

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Catalogues of them in Proteſtant Writers. As their *St. Swithins* making whole a Basket of broken Eggs by the ſign of the Croſs. *Patricius* his making the ſtoln Sheep to bleet in the Thiefs Belly after he had eaten it. Their *St. Brigets* Bacon which in great Charity ſhe gave to an hungry Dog, was found again in her Kettle; *Dionyſius* after he was beheaded carryed his Head in his Hand three French Miles. *St. Dunſtan* took the Devil by the Noſe with his Tongues till he made him roar. *Dominicus* made him hold the Candle till he burnt his Fingers. *St. Lupus* impriſoned the Devil in a Pot all Night. A Chappel of the Virgin *Mary* was tranſlated from *Paleſtine* to *Loretto*. A conſecrated Hoſt (being put into a *Hive of Bees* to cure them of the Murren) was ſo devoutly entertained, that the Bees built a *Chappel* in the Hive, with Doors, Windows, Steeple and Bells, erected an Altar, and laid the Hoſt upon it, ſung their canonical Houres, and kept their Watches by Night as Monkes uſed to do in their Cloiſters, &c. Who would ever imagine that Men of any *ſeriouſneſs* could ſatisfy themſelves with ſuch *childiſh Fopperies*? theſe are the uſual ways by which Men of deſign have raiſed the *noiſe* of Miracles.

Prideaux or. de impoſt. mendaciis. *Romes Tryumph.* Mr. Baxters *ſafe Religion.* p. 168.

The other part of Satans cunning relates to himſelf and his *own actions:* when his Agents can go no further in the Trade of Miracle-making, he as a Spirit, doth often make uſe of his Power, Knowledg, and Agility, by which he can indeed do things incredible, and to be wondred at. 'Tis nothing for him by his knowledg of affairs at a diſtance, of the private endeavours, or expreſſed reſolves of Princes, to *prognoſticate* future events: by his power over the *bodies* of Men, he can with the help of *inclinations* and advantages do much to bring a Man into a *Trance*, or take the opportunity of a Fit of an *Apoplexy*, and then like a cunning Jugler, pretend (by I know not what, nor whom) to raiſe a Man from death. He knows the ſecret Powers and *Vertues* of things, and by *private applications* of them may eaſily ſupply Spirits, remove obſtructions, and ſo cure Lameneſs, Blindneſs, and many other Diſtempers, and then give the honour of the Cure to what Perſon or Occaſion may beſt fit his deſign; ſo that either by the *officious Lyes* of his Vaſſals, or the *exerting* of his own Power on ſuitable Objects at fit times, he hath made a great noiſe of Signs and Wonders in the World. And this ſtratagem of his, hath ever been at hand to gain a repute to falſe doctrine. And the rather doth he inſiſt upon this,

Portenta fallacium ſpirituum.

First, Because true Miracles are a *Divine Testimony* to Truth. As *Nichodemus* argued Joh. 3. 2. *No Man could do these Miracles that thou doest, except God be with him.* And there were *solemn* occasions wherein they were *necessary*; as when God gave publick discoveries of his mind *before* the Scriptures were written; and also when he *altered* the Oeconomy of the *Old Testament*, and setled that of the *New*. In these cases it was necessary that God should confirm his Word by Miracles. But now, though these ends of Miracles are ceased, though God hath so setled and *fixed* the rule of our Obedience and Worship, that no other *Gospel* or Rule is to be expected, and consequently no *need* of new Miracles, where the *certain* account of the *Old* Miracles are sufficient *attestations* of old and unalterable Truths; nay though God have expresly told us, *Deut.* 13. 1. that no Miracle (though it should *come to pass*, and could not be discovered to be a Lye) should prevail with us to forsake the established truths and ways of Scripture, or to entertain any thing contrary to it; yet doth Satan exercise herein a *proud imitation* of the Supream Majesty, and withal doth so *dazle* the minds of the weaker sort of Men, (who are more apt to consider the Wonder, than to suspect the Design) that (without due heed given to the cautions which God hath laid before us in that particular) they are ready to interpret them to be Gods witness to this or that Doctrine to which they seem to be appendant.

Secondly, Because Satan hath a more than ordinary advantage to *feign* Miracles, he doth more industriously set himself to pretend them, and to urge them, for the accomplishment of his ends. 'Tis an easy work to prevail with Men that are wholly devoted to their own Interest under the Mask of Religion, to say and do any thing that may further their design; and the business of Miracles is so imitable *by Art*, through the *ignorance* and *heedlesness* of Men, that with a small labour Satan can do it at pleasure. The secret Powers of Nature (such as that of the *Loadstone*) by a dexterous application brought into act, in a fitly contrived Subject, will seem Miraculous to those that see not the *secret springs* of those actions. There have been *artificial* contrivances of Motions, which had they been disguised under a *religious form*, and directed to such an end, might have passed for greater Miracles than many which we have mentioned. Such was the *Dove* of *Architas* which did fly in the Air, as if it had been a living Creature. Such was the *Flie* of *Regiomontanus*, and the *Eagle* presented to the Empe-

Heylin Cosmography. *pag.* 399

Emperour *Maximilan*, which in the compaſs of their little Bodies, contained ſo many Springs and Wheels as were ſufficient to give them Motion, and to direct their courſes as if they had been animated. *Albertus Magnus* his Artificial Man, and the Silver *Gally*, and *Tritons* made by a Goldſmith at *Paris*, were rare peices of Art, their Motions ſo certain and ſteady, that they ſeemed to have Life and Underſtanding. If Art can do all this, how much more may we ſuppoſe can Satan do? how eaſily can he make Apparitions, preſent ſtrange Sights to the Eye, and Voices to the Ear? and by putting out his Power do a thouſand things aſtoniſhing and wonderful?

Eightly, Sometime Satan pleads for Errour, from the *eaſe*, *peace*, or other *advantages* which Men pretend they have received, ſince they engaged in ſuch a way, or received ſuch a perſwaſion. This is an Argument from the *effect*, and frequently uſed to confirm the Minds of Men in their Opinions. Hence they ſatisfy themſelves with theſe reaſonings: *I was before always under fears and uncertainties, I never was at peace or reſt in my Mind, I tryed ſeveral courſes, followed ſeveral Parties, but I never had ſatisfaction or comfort till now, and by this I know that I am in a right way.* Others argue after the ſame manner from their abundance and outward proſperity: *I met with nothing but croſſes and loſſes before, but now God hath bleſſed me with an increaſe of Subſtance, proſpered my Trade and Undertakings*, &c. Theſe, though apparently weak and deceitful Grounds, are reputed ſtrong and concluſive, to thoſe that are *firſt reſolved* upon an Errour. For Men are ſo willing to *juſtify* themſelves in what they have undertaken, that they greedily *catch* at any thing that hath the leaſt appearance of probability to anſwer their ends.

This plea of ſatisfaction is commonly from one of theſe two things.

Firſt, From *inward Peace*, and contentment of Mind. Satan knows that Peace is the thing to which a Man ſacrificeth all his labours and travel; this he ſeeks, (though often in a wrong way, and by wrong means:) he knows alſo that true Peace is only the Daughter of Truth, (*the ways* whereof *are pleaſantneſs*, and the *Paths* whereof *are Peace*;) neither is he ignorant of the delights which a Man hath, by enjoying himſelf in the ſweet repoſe of a contented Mind, that he may charm the Hearts of the erroneous into a confidence and aſſurance that they have taken a right courſe, he

he doth all he can to further a false peace in them, and to this purpose he commonly useth this method:

First, He doth all he can to *unsettle* them from the Foundation of Truth upon which they were bottomed; he labours to render things *suspitious*, doubtful or uncertain: this some have noted from 2 *Thes. chap.* 2. *ver.* 2. where Satans first attempts are to *shake* their *Minds*, not only by disquiet, (of which we are next to speak) but by *alteration* of their judgment, (for *Mind* is sometimes taken for *Sentence*, *Opinion*, *Judgment*, as 1 *Cor.* 2. 16. *we have the Mind of Christ*, and 1 Cor. 1. 10. *in the same Mind, and in the same Judgment.*

Sclater in loc. νῦς for γνώμη.

Secondly, His second approach is to raise a storm of restless *disquiet* upon that uncertainty; and in order to his intended design he usually fills them with the utmost *anxiety* of Mind, and makes their Thoughts (like a tempestuous Sea) dash one against another. This peice of his Art is noted in the forecited place, *that ye be not shaken in mind or troubled*; the word signifies a *great perplexity*. And this is an usual method which the false Teachers among the *Galatians* practised, they first troubled them, and then endeavoured by the advantage of that trouble to pervert the Gospel of Christ. To effect both these, he doth amuse them with all the objections that can be raised. If he can say any thing of the Antiquity of the Errour, the Number, Wisdom, Learning or Authority of those that embrace it, they are sure to hear of these things to the full; the danger of continuing as they were, and the happiness of the new Doctrine, are represented with all aggravating circumstances; and these so often, that their thoughts have no rest: and if this restlesness does wound or weaken them, he pursues with an high hand. These ways of disturbing the unsettled mind, are hinted to us in the aforesaid place, *Spirit*, *Word*, *Letter*, any thing that carries a seeming Authority to unsettle, or power to amaze and distress. And we may here further note, that where the minds of Men are discomposed with *other* fears or disquiets, Satan is ready to improve them to this use, so that commonly when the Word of God begins to work at first upon the consciences of Men, to awaken them to the consideration of their Sin and Danger, the Adversary is then very busy with them to inveagle them into some Errour or other.

σεσάλευται.

Gal. 1. 7. & 5. 12.

Thirdly, Having throughly prepared the mind with restless fears, he then advanceth forward with the *proffers of peace and comfort* in the

the way of Errour which he propoſeth; and in this caſe Errour will boaſt much, *Come to me, and ye ſhall find reſt for your ſouls.* How grateful and welcome the confident proffers of eaſe and ſatisfaction are to a toſſed and diſquieted mind any Man will eaſily imagine? 'Tis uſually thus, Men that are tired out, will eaſily embrace any thing for eaſe. A Man in this caſe may be wrought upon like Wax to receive any Impreſſion; he will faſten on any thing true or falſe that doth but promiſe comfort.

Fourthly, The compleatment of his method is to pleaſe the Man in the *fruition* of the peace promiſed: and this he labours to do, not only to *fix* the Man in his deluſion, but to make that Man *brag* of eaſe to be a ſnare to others. And 'tis eaſy for the Devil to do this: for, Firſt, The *novelty* of a new Opinion doth naturally pleaſe, eſpecially if it give any ſeeming commendation for diſcovery or ſingularity. We ſee Men are fond of their own Inventions, and delighted to be lifted up above others. Secondly, Satan can eaſily *allay* the ſtorm which he himſelf *raiſed*: he gives over to moleſt with anxious thoughts, on the contrary he ſuggeſts thoughts of ſatisfaction. Thirdly, And whatever he can do in a *natural way* to raiſe up our paſſions of joy and delight, he will be ſure to do it now, to *raviſhment* and exceſs if he can; and then he not only makes theſe Men ſure, (for what argument can ſtand before ſuch a confidence?) but hath an active inſtrument for the allurement of ſuch as cannot diſcover theſe methods.

Secondly, *Outward proſperity* is the other common plea for Errour. Though ſucceſſes, plenty and abundance of worldly comforts, argue of themſelves neither love nor hatred, truth nor falſhood, becauſe the wiſe Providence of God, for holy ends and reaſons (often undiſcerned by us) permits often the *Tabernacles of Robbers to proſper*, and permits thoſe *that deal treacherouſly* with the Truths of God, *to be planted, to take root, to grow, yea, to bring forth Fruit*; nevertheleſs if in a way of Errour they meet with outward Bleſſings, they are apt to aſcribe all to their Errours, and to ſay as *Iſrael*, Hoſ. 2. 5. *I will go after my Lovers that gave me my Bread and my Water, my Wool and my Flax, mine Oyl and my Drink*, without any ſerious conſideration of God's common Bounty, which upon far other accounts, *gives them Corn, and Wine, and Oyl, and multiplies their Silver and Gold, which they prepared for* Baal, *ver.* 8. I ſhall not need to add any thing further for the proof and explanation of this, than what we have in *Jer.* 44. 17. where the Jews

Jews expresly advance their Idolatrous Worship as the right way, and confirm themselves even to *obstinacy* in the pursuit of it, upon this reason; *We will certainly do whatsoever thing goeth out of our own Mouth, to burn Incense to the Queen of Heaven —— for then had we plenty of Victuals, and were well, and saw no evil: but since we left off to burn Incense to the Queen of Heaven, and to pour out our drink-offerings unto her, we have wanted all things, and have been consumed by the Sword, and by the Famine.*

Ninthly, Instead of better arguments, Satan usually makes *Lyes his refuge:* and these respect either the *Truth* which he would cry down, or the *Errour* which he would set up.

Those Lyes that are managed against Truth, are of two sorts; mistakes and misrepresentations of its *Doctrines*, or *Calumnies* against the *Persons* and *Actions* of those that take part with it.

Those Lyes that are proper to bespatter a *Truth* withal, are such as tend to render it *unlovely, inconvenient*, or *dangerous*. Satan hath never been awanting to raise up mists and fogs to eclipse the shining beauty of Truth. Sometime he perswades Men that it is a *novelty*, and contrary *to the tradition of the Fathers:* and then if an Errour had been once upon the stage before, and had again been hissed out of the World, when it peeps out again into the World, its former impudency is made an argument for its antiquity, and Truth is decryed as novel. Or, if it be but an Errour of yesterday, and hath only obtained an Age or two, then the *Ghosts* of our forefathers are conjured up as witnesses, and the plea runs currant, *What is become of your Fathers? or, are you wiser than your Fathers? are they all Damned?* These were insisted on by the *Heathens:* the Gods of the *Country*, and the Worship of their *Fathers*, they thought should not be forsaken for Christianity, which they judged was but a *novelty* in comparison of *Paganisme*. Of the same extract is that *old song* of the Papists, *Where was your Religion before Luther?* And to this purpose they talk of the succession of their *Bishops* and *Popes*. And other Errours grow a little *pert* and confident, if they can but find a *pattern* or sample for themselves among the *old Heresies*. Sometime he endeavours to bring Truth into suspition, by rendering it a dangerous *encroachment* upon the *rights* and priviledges of Men, as if it would turn all upside down, and introduce Factions and Confusions. This clamour was raised against the Gospel, that it would *subvert* the Doctrine of *Moses and*

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the Law. Sometimes he cloaths the opinions of Truth with an *ugly dreſs*, and miſrepreſents it to the World, as guilty of ſtrange inferences and *abſurdities*, which only ariſe from a *wrong ſtating* of the queſtions: and where it doth *really* differ from Errour, he endeavours to *widen* the differences to an inconvenient diſtance, ſo that if it go *a Mile* from Errour, Satan will have it to *go two*; if Truth teach *Juſtification by Faith*, Errour repreſents it as *denying* all care of *Holineſs* and *good Works*; if Truth ſay, *bare moral Vertues* are not ſufficient *without Grace*, Errour preſently accuſeth it, as denying any *neceſſary uſe of Morality*, or affirming that *moral* Vertues are *obſtructions* and hindrances to Salvation. It were eaſie to note abundance of ſuch Inſtances.

As for calumnies againſt the *Perſons* and Actions of thoſe that are Aſſertors of Truth, 'tis well known for an old thread-bare deſign, by which Satan hath gained not a little. *Machiavil* borrowed the policy from him, and formed it into a Maxime, for he found by experience that where ſtrong Slanders had ſet in their Teeth, though never ſo unjuſtly, the Wounds were never *throughly healed*: for ſome that heard the report of the *Slander*, never heard the *Vindication*, and thoſe that did, were not always ſo *unprejudiced* as to free themſelves from *all ſuſpition*, but ſtill ſomething remained uſually upon their Spirits for ever after; and that, like a ſecret venome, poyſons all that could be ſaid or done by the Perſons, that (wrongfully) fell under their prejudice, and did not a little derogate from the authority and power of the Truths which they delivered.

The Friends of Truth have always to their coſt found it ſo. Chriſt himſelf eſcaped not the lyes and cenſures of Men when he did the greateſt Miracles; they raiſed this calumny againſt him, *That he caſt out Devils by* Beelzebub *the Prince of Devils*: when he ſhewed the moſt compaſſionate condeſcentions, they called him *a Man gluttonous, a Wine-bibber, a friend of Publicans and Sinners*; and at laſt upon a miſinterpretation of his ſpeeches, (*I will deſtroy this Temple, and in three days I will build it up*, Mat. 26. 61.) they arraigned and condemned him for *Blaſphemy*: and his Servants have (according to what he foretold) drunk of the ſame Cup; the more eminent in ſervice, the greater draught. *Paul*, a choſen veſſel, met with much of this unjuſt dealing; he was accuſed *Act.* 21. 28. as ſpeaking againſt the *People*, the *Law*, and the *Temple*; and, *Chap.* 24. 5. called *a peſtilent Fellow, a mover of Sedi-* Joh. 8. 48.

tion, a prophaner of the Temple. Neither can we wonder at this, that the greateſt Innocency, or higheſt degree of Holineſs, is no Armour of proof againſt the ſharp Arrows of a lying Tongue: When we read this as one of Satan's great Characters, that he is *the Accuſer of the Brethren*, and that his Agents are ſo perfectly inſtructed in this Art, that they are alſo branded with the ſame mark of *falſe Accuſers*, Jude 10. 'Tis well known how the Primitive Chriſtians were uſed, they were accounted *the filth and off-ſcouring of all things*; there could be nothing that could render them odious or ridiculous but they were aſperſed with it, as that they *ſacrificed Infants*, *worſhipped the Sun*, and *uſed promiſcuous Uncleanneſs*; nay, what ever *Plague* or diſaſter befel their Neighbours, they were ſure to carry the *blame*. And we might trace this Stratagem down to our own days. *Luther* in his time was the common Butt for all the poyſoned Arrows of the Papiſts calumny; which ſo exceeded all bounds of Sobriety and Prudence, that they deviſed a *Romance* of his Death, how he was choaked of the Devil; that before he died, he deſired his Corps might be carried into the Church, and adored with divine Worſhip; and that after his Death the exceſſive ſtench of his Carcaſe forced all his Friends to forſake him. All this and more to this purpoſe they publiſhed *while he was alive*, whoſe Slanders (worthy only of laughter) he refuted by his own Pen. The like fury they expreſſed againſt *Calvin*, by their *Bolſecus*, whom they ſet on work to fill a Book with impudent lyes againſt him: Neither did *Beza*, *Junius*, or any other of note eſcape without ſome ſlander or other. How unjuſtly the *Arrians* of old accuſed *Athanaſius* of Uncleanneſs, and of bereaving *Arſenius* of his Arm, is ſufficiently known in Hiſtory.

Theod. Hiſt. lib. cap. 30.

But the Devils malice doth not always run in the dirty channel of odious Calumnies, he hath ſometimes a more *cleanly conveyance* for his Lyes againſt holy Men. In proſecution of the ſame deſign, 'tis a fair colour for Errour, if he can abuſe the name and credit of renowned Champions of Truth, by *fathering* an Errour upon them which they never owned. By this means he doth not only *grace* a falſe Doctrine with the *authority* of an eminent Perſon, whoſe eſtimation might be a ſnare to ſome well-meaning Perſons, but weakens the Truth, by bringing a faithful Aſſertor of it into ſuſpition of holding (at leaſt in ſome points) dangerous Opinions; by which many are affrighted from entertaining any thing that

that they write or preach: For, though they may be confeſſedly found in the moſt weighty Doctrines, yet if it be once buzz'd abroad that they are in any thing unſound, this dead Fly ſpoils all the precious Ointment: and the matter were yet the leſs, if there were any juſt cauſe for ſuch a prejudice; but ſuch is Satans Art, that if a Man explains the ſame Truth but in *different words* and forms of ſpeech, than thoſe that others have been uſed unto; or if he caſts it into a *more convenient Mould*, that (by laying aſide doubtful or flexible expreſſions) it may be more ſafely guarded from the exceptions of the Adverſaries, eſpecially if he carefully chuſe his path betwixt the *extreams* on either hand; this is enough for Satan to catch at, and preſently he beſtows upon him the names of the *very Errours* which he moſt ſtrenuouſly *oppoſeth*; nay, ſometimes if he mention any thing above the *reach* or acquaintance of thoſe that hear him, 'tis well if he eſcapes the charge of Hereſie, and that he meets not with the lot of *Virgilius* Biſhop of *Saltzbury*, who was judged no leſs than heretical, for venting his opinion concerning the *Antipodes*. I know Men do ſuch things in their zeal, but while they do ſo, they are concerned to conſider how Satan doth abuſe their good meaning to the diſſervice of Truth.

Vid. *Harvai Præfat.* in Sang. Circulo. & *Heylin Coſmogr.* p. 399.

As Satan's deſign in beſpattering the Actions and Doctrines of good Men, is to bring the Truth they profeſs into a ſuſpition of falſhood, and to advance the contrary Errours to the place and credit of Truth; ſo doth he uſe a *skill* proportionable to his deſign. And though he be ſo *impudent* that he will not bluſh at the contrivance of the moſt groſs and malicious lye, yet withall he is ſo *cunning*, that he ſtudiouſly endeavours ſome probable riſe for his ſlanders, and commonly he takes this courſe:

Firſt, He doth all he can to *corrupt* the Profeſſors of Truth; if Riches or Honours will tempt them to be Proud, High-minded, Contentious, or Extravagant, he plyes them with theſe Weapons; if the pleaſures of the Fleſh and World be more likely to beſot them, or to make them ſenſual, earthly or looſe, he inceſſantly lays thoſe Baits before them; if Fears and Perſecutions can affright them out of duty; if Injuries and Provocations may prejudice them into a froward or wayward temper, he will certainly urge them by ſuch occaſions, and when he hath prevailed in any meaſure, he is ſure to aggravate every circumſtance to its utmoſt height, and upon that advantage to make additions of a great many things beyond what they can be juſtly accuſed of. This old

device *Paul*, in *Rom.* 2. 24. takes notice of concerning the *Jews*, whose breach of the Law so dishonoured God, that *the Name of God was blasphemed among the* Gentiles *through them.* The *Jews* lived wickedly, and their wicked lives was a currant argument among the *Gentiles* to confirm them in *Paganism*; for they judged the Law of God could not approve it self to be better than their own, when the Professors of it were so naught. To prevent this mischief, we are seriously warned to be carefully strict in all our stations, *that the Name of God and his Doctrine be not blasphemed.*

1 Tim. 6. 1. Tit. 2. 5.

Secondly, Whatever miscarriages *any Professor* of Truth is guilty of, Satan takes care that it be presently charged upon *all the Profession.* If any *one* offend, it is matter of *publick* blame; much more if any *Company* or Party shall run into extravagancies, or do actions strange and unjustifyable, those that agree with them in the *general name* of their Profession (though they differ as far from their wild Opinions and Practices as their enemies do) shall still be upbraided with *their* Follies. We see this practised daily by differing Parties, according to what was foretold, in 2 *Pet.* 2. 2. *False Prophets* seduce a great number of Christians to follow *their pernicious ways*, and by reason of their wild ungodly behaviour, *the whole way of Truth was evil spoken of.*

Thirdly, The least slip or *infirmity* of the Children of Truth the Devil is ready to bring upon the Stage; and they that will not charge *themselves* as offenders for very *great* evils, will yet object to the disparagement of Truth the smallest mistakes of *others*, a *mote* in the eye of the lovers of Truth shall be espyed, when a *beam* in the eye of falshood shall pass for nothing.

Fourthly, Slanderous Aspersions are sometimes raised from a simple *mistake* of Actions, and their *grounds* or *manner* of performance, and sometimes from a malicious *Misrepresentation.* The Devil seldom acts from a simple mistake, but he will either suborn the passionate Opposers to a *wilful perverting* of the true management of things, or will by a *false account* of things take the advantage of their prejudice, to make Men believe that such things have been said or done, which indeed never were. The Christians in the Primitive times were reported to be bloody Men, and that they did kill Men in Sacrifice, and did eat their Flesh and drink their Blood; and this was only occasioned by their *Doctrine* and *use* of the *Sacrament* of the Body and Blood of Christ. They were accused for *promiscuous uncleanness* with one another, and

and this only becauſe they taught that there was no diſtinction of *Male and Female* in reſpect of *Juſtication*, and that they were all *Brethren* and *Siſters* in Chriſt. This account *Tertullian* gives of the Calumnies of thoſe times, and others have noted the like occaſions of other abuſes of them. They were reported to worſhip the Sun, becauſe they in times of perſecution were forced to meet *early* in the Fields, and were often ſeen undiſperſed at Sunriſing. They were reported to worſhip *Bacchus* and *Ceres*, becauſe of the Elements of *Bread* and *Wine* in the Lords Supper. If they met in *private places*, and in the *night*, it was enough to occaſion ſurmiſes of *Conſpiracy* and Rebellion: ſo ready is Satan to take occaſion where none is given. *Apolog.* cap. 7, 8, 9, 39.

Fifthly, But if none of theſe are at hand, then a *downright Lye* muſt do the turn, according to that of *Jer.* 18. 18. *Come and let us deviſe devices againſt* Jeremiah: and when once the lye is coyned, Satan hath officious Inſtruments to ſpread it; *Jer.* 20. 10. *Report, ſay they, and we will report it.*

Theſe were the Lyes raiſed againſt Truth; but beſides this endeavour, he uſeth the ſame Art of *lying* to inhance the *credit of Errour*. *Lying Inſpirations*, *Lying Signs* and Wonders we have ſpoken of, I ſhall only mention another ſort of Lying, which is that of *Forgery*, an Art which Errour hath commonly made uſe of. Sometimes *Books* and Writings erroneous have been made to carry the *names* of Men that *never knew* or ſaw them. The Apoſtles themſelves eſcaped not theſe abuſes; you read of the counterfeit *Goſpels* of *Thomas* and *Bartholomew*, the Acts of *Peter* and *Andrew*, the *Apoſtolical* Conſtitutions, and a great many more. Later Writers have by the like hard uſage been forced to father the Brats of other Mens Brians. I might be large in theſe, but they that pleaſe may ſee more of this in Authors, that have of purpoſe diſcovered the frauds of *ſpurious*, *ſuppoſititious* Books; the deſign is obvious; Errour would by this means adorn it ſelf with the excellent names of Men of renown, that ſo it might paſs for good Doctrine with the unwary. Coci cenſura Patrum. Dr. *James* de corrupt. Scrip. concilior. *Prideaux* de Pſeudo-Epigraphis.

CHAP.

CHAP. IV.

Of Satan's second way of improving his Advantages, which is by working upon the Understanding indirectly by the Affections. This he doth (1.) By a silent insensible introduction of Errour. His method herein. (2.) By entangling the Affections with the external garb of Errour, a gorgeous dress, or affected plainness. (3.) By fabulous imitations of Truth. The design thereof. (4.) By accommodating Truth to a complyance with Parties that differ from it. Various instances hereof. (5.) By driving to a contrary extream. (6.) By bribing the Affections with Rewards, or forcing them by Fears. (7.) By engaging Pride and Anger. (8.) By adorning Errour with the Ornaments of Truth.

THe usual *Arguments* by which Satan doth *directly* blind the Understanding to a perswasion to accept Darkness for Light, we have now considered. It remains that some account be given of the *second* way of prevailing upon the Understanding, and that is by *swaying* it through the power and prevalency of the *Affections*. In order to this he hath many Devices, the principal whereof are these:

First, By silent and *insensible* procedure he labours to introduce Errours; and lest Men should *startle* at a sudden and full presentment of the whole, he thinks it policy to insinuate into the Affections, by offering it in *parcels*. Thus he prevents wonderment and surprisal, (lest Men should boggle and turn away,) and doth by degrees *familiarize* them to that, which at first would have been rejected with abhorrency. We read in the Parable of the Tares, that the envious Man which sowed them (who was Satan) took his opportunity *while Men slept*, and then went away in the dark; insomuch that the discovery was not made *at the sowing*, but

but *at their coming* up. In purſuance of this policy, we find the principal Inſtruments of Satan have followed the footſteps of their Maſter; they *creep in unawares*, Jude 4. they *privily bring in damnable Hereſies*, 2 Pet. 2. 1. and as if they were guilty of ſome modeſt ſhamefaſtneſs, they *creep into houſes*, 2 Tim. 3. 6. The ſteps by which the Devil creeps into the boſoms of Men to plant Errour in the Heart, are theſe:

Firſt, He endeavours to gain the Heart by the *ingenious* ſweet and delightful *ſociety* of thoſe that are corrupted already. Errour hath a peculiar Art to *woo the good-will* before it diſcloſe it ſelf; it firſt *ſteals* the Ear and Affections to the *Perſon*, and thence inſenſibly derives it to the *Opinion*. Truth is Maſculine, and perſwades *by teaching*, but Errour doth often *teach by perſwading*. 'Tis very difficult to affect the Perſon, and not to beſtow upon the Errour better thoughts than it deſerves. Thoſe therefore that are cunning in the Art of Seduction, make extraordinary pretences of *affectionate kindneſs*, and (as the Apoſtle noted concerning the Seducers of his time, *Gal.* 4. 17.) *they zealouſly affect* (thoſe whom they would delude) *but not well*: Their Art doth alſo teach them not to be *over-haſty* in *propounding* their Opinions, nor ſo much as to touch upon them till they perceive they have gained a firm perſwaſion of their aimity, and of the reality of thoſe kindneſſes which they have made ſhew of: but when they have once gained this point of advantage, they take opportunity more freely to propound and preſs their Doctrines. Thus are Men at laſt beguiled *with enticing words*.

'Tis alſo part of the ſame Deſign, that Satan ſometimes makes uſe of *Women Seducers*: For, (1.) They are more apt to be deluded themſelves; *ſilly Women* are ſoon *led captive*. (2.) Being deceived, they are moſt earneſtly forward in the heat of zeal to propagate their Opinions. (3.) And by the advantage of their Nature they are moſt engaging, their affectionate Perſwaſions uſually have a *peculiar prevalency*. The *daughters of* Moab (through *Balaam*'s counſel) were made choice of, as the fitteſt Inſtruments to ſeduce *Iſrael* to Idolatry. *Solomon*, though a wiſe Man, was prevailed with by the importunity of his Wives, againſt his former practice and knowledg, to favour falſe Worſhip. The Woman *Jezabel*, Rev. 2. 20. was Satan's under-Agent, *to teach and ſeduce* God's Servants *to commit Fornication, and to eat things ſacrificed to Idols*. (4.) Beſides, they have a greater influence

ence upon their Children, to leaven them with their own Opinions.

Secondly, Satan also observes a *gradual motion* in fixing any particular Errour. If he attempt it *immediately* without an external Agent, he first puts Men upon the *reading* or consideration of some *dark Passages* that seem to look favourably upon his design; then he *starts the Notion* or Objection; then begets a *scruple* or questioning: Having once proceeded thus far, he follows his Design with *probable Reasons*, till he have formed it into an *Opinion*: When 'tis come to this, a little more begets a *perswasion*, that perswasion he ripens into a *resoluteness* and obstinacy, and then at last fires it with *zeal* for the deluding of others. Having thus laid the foundation by *one* Errour, he next endeavours to *multiply* it, and then brings in the *Inferences* that unavoidably follow: for as one Wedg makes way for another, so from one Falshood, another will easily force it self, and from two or three, who knows how many? And though the consequences are usually *more absurd* than the principles, yet are they with a small labour brought into favour, where the principles are first *confidently* believed; so that those Errours, which because of their ugly look, Satan durst not at first propound, lest he should scare Men off from their reception, he can now with an undaunted boldness recommend. It cannot be imagined that ever Men would *at first* have entertained Opinions of *contempt of Ordinances* and *Libertinism*, and therefore we may observe they usually come in the *rear* of *other* Opinions, which by a long tract of Art prepare their way.

Yet may we note, that though Satan usually is forced to *wait the leasure* of some Mens timerousness and bashfulness, and therefore cannot ripen Errour to an hasty birth as he desires, (hence is it, that one Man often doth no more for his time, but only *brew* it, or it may be makes only the *rude draught* of it, and another *vents* and adorns it: for so it was betwixt *Lælius* and *Faustus Socinus*, betwixt *David George* and his Successors:) And though he be so confined to the *first principles* of Errour, which he hath instilled, that he cannot at present enlarge them beyond their own just consequences; yet there are some *choice* principles of his, which if he can but fasten upon the Mind, they presently *open the gap* to all kind of Errours imaginable; they are like the firing a Train of Gunpowder, which in a Moment blows up the whole Fabrick of Truth: such are the delusions of *Enthusiasm*, *Inspirations*

ons and *Prophetick Raptures*; let theſe be once fixed, and then there is nothing ſo Inhumane, Irreligious, Mad, or Ridiculous, but Satan can with eaſe perſwade Men to it, and alſo under the higheſt pretences of *Religion* and *Certainty*; the experience of all Ages, hath made any further proof of this altogether needleſs.

This is his way when he *acts alone*. But if he uſe *Inſtruments*, though he is alſo gradual in his procedure, yet 'tis in a *different method*: for there he ſometimes proceeds from the abuſe of ſomething *innocent* and lawful (by the help of a *long tract of time*) to introduce the *groſſeſt Falſhood*. Thus may we conceive he brought *Idolatry* to its height: firſt Men *admired* the wiſdom or famous acts of their Progenitors, or Benefactors; next, they *erected Pillars*, or Images of ſuch Perſons, to perpetuate the Names, Honour and Memory of them and their Actions. Another Age being at a *greater diſtance* from the things done, and conſequently greater Strangers to the *true ends* and reaſons of ſuch practices, which being (as it uſually falls out in ſuch caſes) abuſed by falſe reports or miſrepreſentations of things, (for Time covers things of this nature with ſo thick a Miſt, that 'tis difficult to diſcover the true *Metal* of an *original Conſtitution*) they in a devout ignorance gave the Images a *greater reſpect* than was at firſt intended; then did they ſlide into a conceit they were not of the *ordinary rank* of Mortals, or at leaſt they were *exalted* to a condition which ordinary Mortals were not capable of; thus they ſuppoſed them *Deities*, and gave them *worſhip* of Prayers and Sacrifices: hence they went further, and *multiplied Gods*, and that of ſeveral ſorts, according to the natures of things that were good or hurtful to them; and then at laſt conſulting *how mean* their offerings were, and how unlikely to pleaſe their *Godſhips*, they concluded *Humane ſacrifices* moſt ſutable, eſpecially to expiate greater provocations, and in times of great calamity.

The burthenſom heap of ceremonious Superſtitions in *Popery* was the work of *ſeveral Ages*, they were not brought in all at once. One in a devotional heat fancied ſuch a Ceremony as a fit teſtimony of Zeal, or a proper incitement of his Affections; Another deviſeth a ſecond, and ſo all along; as the minds of Men were *beſt pleaſed* with their *own inventions*, and had ſo much *credit* or authority to recommend them to others, they encreaſed the ſum by *new additions*, till at laſt they are become a burthen not to be born; and ſtill as they receded from the *primitive purity*,

and became more careless and corrupt in their lives, (for from *good Bishops* they declined to but *tollerable Arch-Bishops*, till at last they are become *incurable Babylonians*,) so they departed gradually from the simplicity of the Gospel, and *abounded* in contrivances of Ceremonies.

Matth. Prideaux Introduct. to History.

Thirdly, In corrupting *established Truths*. Satan's proceedings are not by *sudden* and observable leaps, but by lingring and *slow* motions; as Flowers and Plants grow insensibly, and as Men gradually wax old and feeble. Violent and *hasty* alterations he knows would beget *Observation*, Dislike, and Opposition; neither will he make *such attempts*, but where he is sure of a *strong prevalent* Party, which by force and power is able to carry all before it: In this case he is willing to enforce Errour *by Fire and Sword*. Thus he propagated *Mahumetism* at first, and still continueth to do so by the conquering Arms of the *Turks*; but where he hath not this advantage, he betakes himself to another course, and studieth to do his work so that he may not be observed. The *possibility* of such a change, with the *manner* of effecting it, we may observe in many Churches, that have declined from the Doctrine which they *at first* received, but most of all in the Church at *Rome*, which at first was a *pure Church*, as the Apostle testifieth, but now so changed from the Truths upon which they were bottomed in their *first Constitution*, as if she had not been the same Church. They boast indeed that as they were at first, so they are now; but nothing is more evident than the contrary: and the possibility of their *insensible* corruption is as demonstrable as the *alteration* of Doctrine in *any other* Church. The manifold ways that Satan takes in this matter in the *abuse* of Scripture, by raising *perverse* Interpretations, and *unnatural* Inferences, and the *advantages* of a *long succession* in Authority; of the *negligence* and *ignorance* of the common People; of the *crafty subtilty* of the Teachers, especially when Religion began to be abused to *secular* Interest, is described by *Acontius* and others. If we should *single* out any of their noted Errours, and follow up the History of it to its *first original*, we shall find, that whatever strong *current* it hath now gotten, it was very small and inconsiderable in the *Fountain*. The *Invocation* of Saints, though it be now an established Article among them, yet its *first rise* was from the *unwary Prosopopœa's* of of the Ancients, and the liberty of their *Oratorical declamatory stile*; these gave occasion to some *private Opinions*, these Opinions

Stratagem Satana. lib. 4.

to

to some *private* devotional *liberty* in Practice, and from *private Opinions* and Practices, at last it obtained so strong a Party, that it procured a *publick Injunction*. The like method was used for the Doctrine of *Transubstantiation*, whose beginning was from the abuse of such *Sentences* as this in ancient Writers, *That after Consecration it was no more Bread and Wine, but the Body and Blood of Christ*; by which expression the Authors intended no more than this, that the Bread and Wine in the Sacrament were *relatively altered*, and were more than *ordinary Bread and Wine*, because they were *representatives* of the Body and Blood of Christ: however, this gave them courage to interpret *literally* and strictly these words of Christ, *This is my Body:* and thus by degrees from the *Opinion* of a *few* it became the *judgment of many*, and from the toleration of a *private Opinion* of some Doctors and *unimposed*, it obtained at last a *Canon* to make it Authentick, *Publick Doctrine*.

Fourthly, This insensible proceeding is in nothing more evident than in the power of *Custom* and *Education*; Custom doth by degrees take off the *startling* of Conscience: and those Opinions or Practices which at first look affright it, are by a little familiarity made more smooth and tollerable. The dissents of Men by frequent seeing and hearing, become *tame* and gentle; but the force of Education is incomparably great, for this makes an Errour to become as it were *natural*; they suck it in with their Milk, and draw it in with their Air. This general advantage the Devil hath over all the *Children* of erroneous Parents, especially where *Countreys* or Nations are of the same Perswasion; insomuch that *Turks* have as great belief of their *Alcoran* as we of the *Bible*, and think as reverently of *Mahomet* as Christians do of *Christ*. The Children of Idolatrous *Pagans* have as great a confidence of the truth of their way of *Heathenish Worship*, as we have of *God's Ordinances* and Institutions.

Fifthly, We may see something of this Stratagem of silent intanglement in Satan's *Surprisals*; for sometimes he inveagles Men at *unawares*, and engageth them in Errour while they know not what they are doing. Weak heads cannot see the far end of a smooth-fac'd Doctrine; and they usually embrace it by *whole-sale*, for *some particular* that strikes upon their fancy, or gratifies their humour. If they read a Book that hath some good things in it, or is affectionate, for the sake of *these* they *swallow* all the rest (though never so dangerous Doctrine) whithout further exami-

nation. The like advantage he hath from Actions that are bad or tollerable, according to the various respects which they have to the ends or consequences that ly before them, for he frequently doth intereſt Men in an erroneous conſequence, by *concerning* them in actions that lead that way; and having thus beguiled them into an evil miſtake, inſtead of drawing their Foot out of the Snare, he puſheth them forward to maintain their ground, and to juſtify their proceedings. This was the caſe of ſome of the *Corinthians*, when the Heathens had offered a Sacrifice to an Idol, part of the Sacrifice was reſerved, and either ſold at the *Shambles*, or uſed in *a Feaſt*, to which the Heathens ſometimes invited their *Chriſtian Acquaintance* or Relations. Thoſe that went, (*knowing that an Idol was nothing*) eat what was ſet before them, *without* any regard to the Idol, and *making no queſtion for Conſcience ſake:* by their example, others *that had not that knowledg*, 1 Cor. 8. 7. *were emboldned*, not only to eat againſt their ſcruples and doubts of Conſcience, (which is all that many Interpreters think to be intended in that place) but alſo (as the words make probable) with ſome *poſitive regard* to the Idol; ſo that by the examples of thoſe that ſate in the Idols Temple, eating what was ſet before them as *common Meat*, others *miſinterpreting* their Actions, proceeded to eat with *a Conſcience of the Idol*, as if the Idol had been ſomething indeed, and deſerving *a conſcientious regard*. Not unlike to this was that Art of *Julian*, mentioned by *Sozomen*, whereby he endeavoured to *twiſt* ſomething of *Paganiſm* with Actions and things that were lawful or neceſſary: He cauſed the Images of *Mars* and *Mercury* to be placed by his *own*, ſo that the reſpects that were payed to the Emperours *Picture*, ſeemed to carry a *concomitancy* of reverence to thoſe *Idols:* He alſo (in proſecution of the ſame policy) cauſed their Meats and Drinks to be ſprinkled or mixed with the *luſtral Water*, that ſo every one that uſed them, might be *inured* to give ſome regard to his Idols; and that ſome, at leaſt, might be engaged to a *juſtification* of that and ſuch other practices.

Sozomeni Eccl. Hiſt. *l.* 5. *c.* 16.

All theſe are but Inſtances of Satans ſilent inſinuation, by which he ſecretly ſteals the Affections, and through theſe, taints the Judgment. Next follows,

A ſecond Plot upon the Affections, which is an endeavour to entangle them by the *external garb* of Errour. In this he works by

by two *contrary extreams*, that he may the better prevail with Mens different diſpoſitions.

Firſt, He ſometimes cloaths a falſe Doctrine with the moſt *pompous, gorgeous, delightful* Attire, that like *Solomons* Harlot it may entice thoſe that are pleaſed with the higheſt gratifications of the ſenſes, *I have decked my Bed with Coverings of Tapeſtry, with fine Linnen of* Egypt, *&c.* Moſt Men that are given up to an *Animal life*, cannot be pleaſed with any Religion but ſuch as may moſt *pleaſe the ſenſes*; they ſo diſreliſh the *ſimplicity* of the Goſpel (which is, notwithſtanding, its particular *mark* and *honour*, 2 *Cor.* 11. 3.) that they cannot perſwade themſelves they do any thing in religious Worſhip, except they abound in *coſtly ceremonious obſervances*. Thus do ſome interpret that *fear* of the Heathens, which firſt put them upon *Images* and outward repreſentations of their Gods; they were affraid they ſhould not have any Religion to their *own ſatisfaction*, except they proceeded in ſuch a courſe as might make their ſenſes ſure that they were doing ſomething: the Devil knowing well the force of *external beauties* in Religion, prepared the way to Idolatry by it. They had their *coſtly Temples*, ſome of them admirable for Antiquity and Magnificence, enriched with Gifts and Offerings, excellent for Matter and Workmanſhip, adorned with Images, Lamps, Beds, and Tables of Gold, beautified by Art, and natural pleaſantneſs of Scituation; they had alſo their Groves in the moſt pleaſant and delightful Places, as that of the *Daphne* beſides *Antiochia*, which was invironed with tall Cypreſs Trees, ten Miles about, and within adorned with the ſumptuous Temples of *Apollo* and *Diana*'s Sanctuary; in theſe places they had their Muſick and ſolemn Feſtivals, which were ſometimes extraordinary, for coſt and continuance. *Antiochus* at *Daphne* continued an incredible ſolemnity, with a vaſt train and coſtly preparation for thirty days together; and that nothing might be wanting, they had their Annual Feaſts, Sacrifices, Rites, the Adornments of their Prieſts, their white Garments, their Coats of divers Colours, their Miters, *&c.* in a word, nothing was lacking that might pleaſe the Eye or Ear. And doubtleſs the Devil found this courſe very ſucceſsful to win the Affections of Men to *Gentiliſm*. And if it were not for *this* conſideration, it might be admired that the *Jews* (who were inſtructed in the true Worſhip of God) ſhould, notwithſtanding, be ſo *prone* to Idolatry, and ſo *hardly* drawn from it: but, ſurely

Primus in orbe Deos timor fecit.

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their strong inclinations that way proceeded from a natural delight that Men have in a *sensual* Religion, which by a powerful Witchcraft doth inchant them to an excess of love. The same method the Devil takes in *Popery*, the chief inticement lies in its glorious *external appearance*; all their religious places are dressed up in the highest bravery, they are beautified with Images and Pictures, with Lights and costly Adornments; they abound in Rites, Ceremonies, Gestures, and Observances, and all this is but to dazle the Eyes, and to win a reverence in Men to their Worship; and accordingly, they practise in these exteriour things on purpose to ravish Mens Affections; their Children are brought up to a conformed delight and resolution for Popery, by pleasing them with Shews, Pictures, Representations, Processions, and grateful Observances. If a Stranger of another Religion come among them, then as their first essay, they shew them all their Play-things, that their Affections may be tickled with the outward pomp and ornament of their way, for they know by experience, that a *glittering out-side*, and *a great deal ado* of bodily labour, is the All of most Mens Religion; if it have but *Body* enough, they never enquire whether it have *Spirit* or Life within: a dead *Carcass in Robes*, that may put them to the exercise of their *Postures*, and ceremonious Complements, doth make up a *more grateful* Religion for a carnal Man, than a *living*, *spiritual* Service, that necessarily will put them upon *inward* care and watchfulness in the *constant* exercise of holy *Spiritual* Graces, without affording any considerable *gratification* to the Senses: Hence is it truly more difficult, (and yet inwardly more beautiful and glorious) to *pray in Faith and Humility*, even in short breathings after God, than to say a *thousand Ave Maria's*, or to perform a task of ordinary *Penance*. But as those that have no Children of their own, delight themselves in playing with a *Monkey* or *Baboon*, so those that know not how to worship God *in Spirit and Truth*, seek to satisfie themselves in the performance of *external Gesture* and Ceremony.

Secondly, On the other hand; he sometimes is willing that an Errour should affect an *excess of plainness* and simplicity. In this he takes advantage of those expressions in Scripture, wherein the Gospel is commended for its *simplicity*, and the inventions of Men under the pretences of *Wisdom*, *Humility*, and *neglecting of the Body* are condemned. Upon this ground, he runs Men upon such

ſuch an exceſs of dotage, that they never think the things of God are rightly managed but when they are brought down to a *contemptible ſillineſs*. By this means he arms conceited ignorant Men with exceptions againſt *Learning*, and the neceſſary *decencies* of languague in Preaching; and with them they are the *only* Preachers, and moſt likely to be *inſpired* that uſe *leaſt* ſtudy and preparation for their work. 'Tis indeed very true, that the affected *fooleries* of a *bombaſt* Stile, or *ſtarcht Diſcourſe*, and needleſs *citations* of Sentences for oſtentation, without any true advantage to the *matter* in hand, are things very *pedantick*, and exceedingly unſuitable to the *gravity* of the Work of the Miniſtry, and renders it very ungrateful to a pious Mind: but this *contrary folly* makes the ſolemn Ordinances of God ſo *naufeous* and contemptible, that it often makes way (by Satan's cunning improvement of the Temptation) to an *Atheiſtical* rejection of all Worſhip. In the mean time 'tis wonderful to obſerve, how ſome Perſons pleaſe themſelves with this conceit, that their way of Worſhip is plain, and that they ſpeak what *immediately* comes into their Mind; and though it be *Non-ſenſe* or Contradictions (which ſufficiently evidenceth that 'tis nothing of *kin* to the *Spirits Inſpiration*) which they utter, yet 'tis argument enough to them, that their opinions and ways are right, becauſe they proceed in a *deſigned* neglect of all neceſſary order, and under pretence of the ſimplicity of the Goſpel, they reduce all they do to childiſh ſillineſs. Neither is this all the miſchief which the Devil raiſeth out of this conceit, for the contempt and diſuſe of the Sacraments, may in great part be aſcribed to it. Thoſe erroneous ways of Worſhip that are moſt noted for decrying thoſe Inſtitutions of Chriſt, have this for their Plea, that the Worſhip which God is beſt pleaſed with, is *ſpiritual*, and that all *bodily* ſervices and *external* obſervations are things that God ſtands not upon, ſuch as *profit little*, and were no further in uſe, but to *recommend* an internal ſpiritual communion with God; ſo that the more they *reject* theſe things, they perſwade themſelves they have a more *true underſtanding* of the deſign of God in Religion. Either of theſe ways Satan makes uſe of for the befooling of Men into an humour of pleaſing themſelves with Errour. But,

Thirdly, He hath of old endeavoured to cloud and enervate the Doctrine of the Bible by *traditionary Fables*. We meet with many paſſages to this purpoſe: ſometimes he ſets up *unwritten* Traditions,

Traditions, not only of *equal* authority to the written Word, but as *completions* and perfections of it. This he practised among the *Jews* with such success, that the *Traditions of the Elders* were of greater force with them than the *Commands* of God, as Christ himself noted of them, *Matth.* 15. 13. Of these unwritten Traditions (which they called *the Law by the word of Mouth*, feigned by them to be given to *Moses* when he was in the Mount, and so delivered from hand to hand) the Apostles gave many warnings, and signified the hazards that Truth stood in by them, through the cunning of Satan, as *Col.* 2. 8. *Beware lest any man spoil you — through the Traditions of Men.* 1 Tim. 1. 4. *Neither give heed to Fables, and endless Genealogies.* Tit. 1. 14. *Not giving heed to Jewish Fables, and Commandments of Men.* — 2 Tim. 4. 4. *And they shall turn away their Ears from the Truth, and shall be turned unto Fables.*

The *Papists* at this day give the same entertainment to this device that the *Jews* did of old, they boast as high of their *Traditions*, and are every whit as *fabulous* and foolish in them as they were. Satan in his attempts upon the *Gentiles* to confirm them in their false Worship, though he kept up the *substance* of this design, yet he was necessitated to alter the *scene* a little, that he might more handsomly accommodate it to their condition; and therefore he set up amongst them *fabulous imitations* of the Truths and Ordinances of the Scripture, insomuch that there is scarce any grand Mystery, or remarkable History, or Ordinance mentioned in the Scripture, but we may find something among the Heathens in Tradition or Practice that doth allude to it. What traditionary *imitations* had they of the *Creation* recorded in the Book of *Genesis*? That of *Ovid* concerning the *Chaos* and first beginning of things, is known to every School-Boy. The *Phœnicians* in their Theology give an odd account of it, from their *Taautus*, to this purpose, *That the first beginnings of all things were a dark disordered Chaos, and the spirit of the dark Air; hence proceeded Moth, that is Mire, from thence issued the Seeds and Generation of all Creatures in Earth and Heaven*, &c. The wickedness of Men before the Flood, (mentioned *Gen.* 6. 1, 2.) is fabulously related in an ancient Book, (falsly ascribed to *Enoch*) wherein the *Watchmen or Angels are reported to take them Wives of the Daughters of Men, and that from thence was the race of Giants.* For the description of Paradise, the Heathens had the *Poetical Fiction* of the *Elyzian Fields*,

Purchas Pilg. l. 1. c. 17.

Vid. *Scaligers* notas in *Euseb. Chron.* p. 244.

Fields, as they had the Story of *Deucalion*, inſtead of *Noahs* Ark and the Deluge. The Story of *Lots Wife* was abuſed by the Fiction of *Orpheus* his Wife, ſuddenly ſnatched from him for looking back. The Hiſtory of *Sampſon* was turned into their Story of *Hercules* and his ten labours. From the Sun ſtanding ſtill in *Joſhua* and *Hezekiahs* time, came that Fiction of *Jupiters* doubling the night, that he might enjoy *Alcmena*. In ſome of theſe diſguiſes of ſacred Story, they go ſo near in name and circumſtances that 'tis paſt doubt they imitated the true Hiſtory, which they corrupted: for inſtance, *Herodotus* relates, that *Sethon* King of *Egypt* and Prieſt of *Vulcan*, was helped by his God *from Heaven* *againſt Senacherib*, which plainly relates to *Hezekiah* King of *Juda*, and the wonders that God did for him. So in imitation of *Uriahs* Letters to *Joab* for his own deſtruction, we have in *Homer* and others the Story of *Prætus*, ſending Letters to *Johatus* by *Belleropbon*, wherein his death was commanded; the near affinity of the names *Joab* and *Johatus*, ſhews with what Heifer the Devil plowed. The Hiſtory of *Abraham's* offering up *Iſaac*, is by *Porphyry* applied to *Saturn*, who ſaith, he was by the *Phœnicians* called *Iſrael*, he had by *Anobreth* one only Son, called *Jeud* (an evident alluſion (ſaith *Godwin*, Antiq. *lib.* 4. *cap.* 3.) to *Gen.* 22. 2. where *Iſaac* is in the Hebrew called *Jechid*, that is an only begotten) him he offered up on an Altar purpoſely prepared; here not only the *matter*, but the *names* do clearly ſhew, that *Abraham's* Story is imitated in this. The like imitation I might ſhew to have been among the Heathen, of *doctrinal* Truths, as of the ſacred Myſtery of the *Trinity*. In *Peru* they worſhip the *Father*, *Son*, and *Brother*; as alſo their *Tangatanga*, which they ſay was *one* in *three*, and *three* in *one*. But their imitation of *Ordinances* is every where remarkable, ſo that I need ſay nothing of their Temples, Prieſts, Sacrifices, and other Religious Rites; only the Devil's imitation of the *Sacraments* of the *New Teſtament* deſerves particular obſervation: Inſtances of an Apiſh imitation of *Baptiſm* are every where obvious, and that of the *Lords Supper* or Chriſtian Communion was frequently reſembled in the chief *Peruvian* Feaſts, where they carried *ſmall Loaves* of Bread in great Platters of Gold, of which all preſent received, and eat little *pieces*, and this as a *ſign* of honour and profeſſion of obedience to their Gods, and the *Ingua*. Not unlike to this were thoſe *morſels* of Paſte, which the *Mexicans* uſed in their Religious

Lib. 2. *mentioned alſo by* Joſephus *Antiq. Jews.* l. 10. c. 1.

Purchas Pilg. America. l. 9. c. 12.

Purchas ibid.

Feasts, which they laid at their Idols Feet, consecrating them by Singing and other Ceremonies, and then they called them *the Flesh and Bones* of their God *Vitziliputzli*, (alluding directly to that of our Saviour, *This is my Body*, &c. insomuch that *Acosta* thought the Devil mocked their *Transubstantiation* by it;) this was distributed among all, and was eaten with a great deal of reverence, fear, and devotion.

Purchas l. 8. c. 13.

We may see by those instances, that in these fabulous imaginations of Truth, the Devil hath industriously traded, and that which he aimed at in this design may easily be conjectured to be,

1. The *despiting and discrediting* of Truth; he renders it (by this means) *suspitious* of some Forgery, as if the Scripture were no better than an uncertain Tradition, as if (at the best) it were doubtful, whether Scripture or these traditionary Fables had better authority.

Ita Diabolus hoc egit ut divinum miraculum in *Judæa* editum vilesceret, fidem & authoritatem amitteret, & tanti operis gloria ad turpissima idola rediret. *Bucholcer.*

2. He further intends the *intanglement* of the Affections to Errour by this Device; for he doth, as it were, take the *spoils* of the *Tabernacle* to adorn his *Dagon* withal, and without doubt the *Heathens* were very much *hardned* in *Gentilism* by these traditionary Stories; hence, one observes, the Devil imitated the History of the Miracle done in favour of *Hezekiah*, that the Scriptures might lose their *credit* and authority, and that the *glory* of such a wonder might be transferred to their *Idols*; and the consequence of both these, is

3. To *deprive* the Truth of its *convincing power* upon the consciences of Men. The principles of Scripture *convince* by the *evidence* of their Truth: If that Truth be *questioned* by the substitution of another *Competitor*, it presently loseth its force, and the commands thereof are disregarded, upon a supposition of its *uncertainty*.

4. Another of his ways to betray the understanding by the Affections, is by putting Men upon *an accommodation* of Truth, to a *complyance* with Parties differing from it. And this hath been so much the more successful, because it hath begun, and been carried on upon the most *specious* pretences. The *avoiding* of Offences; the *smoothing* of the way of Religion, for the gaining of the contrary minded; the *preservation* of Peace and Unity, are Pleas very plausible; and really upon the account of these things, the Scripture (both by its Precepts and Examples) hath recommended to us *condescentions* and Brotherly *forbearances*. The

Jews

Jews (who were diſſatisfied at the firſt publication of the liberty from the Yoke of *Moſaical* Ceremonies, purchaſed for us by Chriſt) were *indulged* in the uſe of Circumciſion, and obſervance of the difference of Meats for a long time, till they might be the better ſatisfied in the Truth. Theſe pretences the Devil makes uſe of to undermine Truth. And pleaſing his Agents with the honour of a *pious deſign*, (and it may be at firſt really *ſo intended* by them) he prevails with them, not only for a *preſent condeſcention* to Men of contrary practice, but to caſt the principles of Truth into ſuch a *fixed Mould* that they may carry a more *near reſemblance* to thoſe Opinions which they do moſt *directly* oppoſe. The *appearance* of ſanctity, peaceableneſs, prudence, and ſucceſsfulneſs in ſuch an undertaking, doth exceedingly animate the *well-meaning* deſigners, which Satan, in the mean time, carries them beyond all bounds, and ſo dangerouſly fixeth an *unnatural repreſentation* of Truth, that it loſeth its own ſplendor, and ſettles at laſt upon *unſafe* notions. Thus by the *continuance* of ſuch a *complyance*, Errour begins to *recruit* its Forces, and is as likely to *draw over* Truth wholly to its ſide, (by the argument of *reſemblance*, and the conſequences following thereupon) as Truth is wholly to *extirpate* and conquer Errour; and if it do not that, ſucceeding Ages (that minded not the firſt deſign) finding things ſo continued to them in deep *reverence* to their Predeceſſors, form their *prudential condeſcentions* into *perverſe opinions*.

If we follow the *tract* of Time from the firſt preaching of the Goſpel, we may find Satan's *footſteps* all along. In the Apoſtles times, when the believing *Jews* were tollerated *neceſſarily* (till time and experience might fully convince them) in their obſervation of the Law of *Moſes*, (which was certainly given of *God*, and ſo might very eaſily occaſion an opinion of the continuance of it, *Act.* 15. 1, 5.) though the Apoſtles did not at all *accommodate* the *ſtanding* precepts of the New Teſtament to carry a *perpetual reſemblance* of that Opinion, neither did they *ſtill* countenance that practice, but did *ſeaſonably* and *fully* declare againſt it, exhorting Chriſtians *to ſtand in the liberty wherewith Chriſt hath made them free*, Gal. 5. 1, 2. yet Satan was buſie to take *advantage* of the preſent forbearances, which the Holy Ghoſt had directed them unto; inſomuch that inſtead of *convincing* all the diſſenters by that *lenity*, ſome diſſenters waxed *bold* to perſwade the Chriſtians *to another Goſpel*: But after their days the Devil purſued

this design with greater scope; for instance, in *Constantines* time, when the *Gentiles* flocked into the Church with *dirty Feet*, and in their *old Rags*, they were tollerated in some *old customs* of Gentilism, and upon a design to win them, they made bold to *bend* the *Doctrine* of the Gospel toward their *former usages*: they thought indeed it was best to wink at things, and not to bear too hard upon them at first, but that tollerating a *lesser* evil, they might avoid a *greater* inconvenience; and withall they deemed they had done great service to the Church and Christian Religion, if they could any way divert the Heathen from Worshipping their *Idols*: And to effect this the easilier, they seemed to cherish *their* customs and rites of Worship, as consonant in the *general*, to the Principles of Christianity, only they excepted against the *Object* of their Worship as unlawful, so that upon the matter they did no more than change *the name*. The manifold inconveniences that followed this kind of dealing, they did not discover at first; but besides the *infecting* the simplicity of Christian Religion with the *dirt* and dregs of *Paganism*, (which they might easily have seen) Time hath since discovered, that here the Devil secretly laid the chief foundations of *Popery*.

Whosoever shall impartially compare the Rites, Customs, Usages and Garbs of *Popery*, with those of *Paganism*, will, to his admiration, find such an exact *agreement* and consonancy, that he must necessarily conclude that either *Paganism* imitated *Popery*, or *Popery* imitated *Paganism*; but the latter is true, and that these corruptions in Religion by *Popery* came in by *a designment of conforming Christianity to Heathenism*, (though it may be upon *pious* intentions at first) is no difficult thing to evince; for (besides that the Rites of Paganism were more *ancient*, and so could not be borrowed from Popery which came *long after*) the Scripture did foretel a great *defection* from Truth, which should be in the *last days*, and this *under a profession* of Religion; and the things *particularized*, are such, as shew that the defection should carry an *imitation* of Paganism; for no less seems to be signified by 1 *Tim.* 4. 1. *The Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils*; that is, as Mr. *Mede* (whose interpretation I follow) doth prove, Doctrines *concerning* Devils or *Dæmons* (as in *Heb.* 6. 2. we have the phrase of *Doctrines of Baptisms*, which must needs signify *Doctrines concerning Baptisms*) the Gentile *Theology* of *Dæmons*.

Apostacy of the latter times.

Dæmons is the thing which *Paul* propheſies ſhould be introduced into Chriſtianity. How clearly this relates to *Popery* may be evident to any that doth not wilfully blind himſelf by prejudice. Their Doctrine of *Dæmons* was this: they ſuppoſed *two ſorts* of Gods, *ſupream* and *inferiour*; the ſupream they ſuppoſed did dwell in the *Heavenly Lights*, Sun, Moon, and Stars, without *change* of place; theſe they judged were ſo *ſublime* and pure, that they might not be prophaned with the approach of earthly things, and that *immediate* approaches to them were *derogatory* to their Soveraignty. The inferiour order of Gods they imagined were of a *middle ſort*, betwixt the *ſupream* Beings and Men, as participating of *both*: theſe they called *Mediators* and Agents, and ſuppoſed their buſineſs was to *carry up Mens Prayers to God*, and to *bring down Bleſſings* from God upon Men; theſe were in Scripture called *Baalim*, and by the Greeks *Dæmons*: to this purpoſe *Auſtin* and others ſpeak. D. *Civit. Dei.* l. 8. c. 14, 18.

Now theſe *Dæmons*, they ſuppoſed, were the *ſouls of dead Men* that had been more than ordinarily famous in their generation. Thus *Ninus* made an Image to his Father *Belus* after he was dead, and cauſed him to be worſhipped. *Hermes* confeſſeth that *Æſculapius* Grand-father to *Aſclepius*, and *Mercury* his own Grand-father, were worſhipped as Gods of *this order*. Abundance of inſtances I might produce to this purpoſe; but to go on, theſe *Dæmons*, becauſe to them was committed the care of *Terreſtrial* affairs, (as *Celſus* argues againſt *Origen*,) and becauſe of the *help* and advantage that Men might receive from them, they ſuppoſed it *gratitude* and duty to *worſhip* them, and this worſhip they performed at their *Images Sepulchres* and *Reliques*. To this purpoſe *Plutareh* tells us of *Theſeus* his Bones, and *Plato* of the Θῆκαι or Shrines of their *Dæmons*. Vid. *Du Pleſſis* of the truenes of Chriſtian Religion, *cap.* 22. *Origen Cont. Celſ.* lib. 8. p. 416. *Plutarch* in vita *Theſei* & *Demetrii*.

How evident is it that the *Papiſts* in their Doctrine and Practice about the Invocation of Saints and Angels, have writ after this Copy, and that they are the Men that have introduced this *Doctrine of Dæmons*, the thing it ſelf declares without further evidence? Had the *Heathens* their *dead Hero's* for Agents 'twixt the *ſupream Gods* and *Men*? ſo have the *Papiſts* their *dead Saints* to offer up their Prayers. Did the *Heathen* expect more *particular aids* from ſome of theſe *Dæmons* in ſeveral caſes than from others? ſo do the *Papiſts*: inſtead of *Diana* for Women in labour, and *Æſculapius* for the diſeaſed, they have their St. *Margaret* and St. *Mary*

St. *Mary* for Travelling; *Sebastian* and *Roch* against the *Pestilence*; *Apollonia* against the Toothach; St. *Nicholas* against Tempests, &c. Did the Heathen *pray* to these *Dæmons* for their aid? so do the Papists to their *Saints*, as their *Breviaries*, *Rosaries*, and *Ladies Psalters* testify. Had the Heathen their *Feasts*, their *Statæ feriæ* to their *Dæmons*? so have the Papists. Had they their *Februalia & Proserpinilia* with Torches and Lights? so have the Papists their *Candlemas* with Lights. Did the Heathen *erect Images* and Pillars, or keep the Ashes and Shrines of their *Dæmons*? so do the Papists: the one had *Processions* and *Adorations*, so have the other; and a great many more things there are wherein Popery keeps a correspondence with Heathenism. To this purpose you may read enough in *Monsieur de Croy, of the three Conformities.*

To make it yet more clear that the corruptions in Religion by Popery came in by the design of *suiting Christian Religion to Paganism*, I shall in a testimony or two shew you that they *professedly avouched* the design. *Gregory* the Great writes chidingly to *Serenus* Bishop of *Marseilles* (who it seems was no forward Man in this matter) to this purpose, *Thou shouldest have considered that thou didst converse chiefly with the* Gentiles, *to whom Pictures are instead of Reading, to the end that no offence be given them under colour of lawful zeal wherewith thou art not cunningly endued.* And in another Epistle to *Mellitus*, he adviseth, *That the Honours and Offerings which the Heathens gave to their* Dæmons, *should be transferred to the Martyrs, and their Relickes*, and gives this reason for it, *it is impossible* (saith he) *to cut off all at once from stubborn minds.* *Eusebius* also endeavours to perswade to Christianity by this Argument, that the *Christians custom of honouring the memories of the Martyrs, and solemnly assembling at their Sepulchres, did agree with the custom of the* Gentiles *of doing the like honour to their* Dæmons, and having mentioned what *Hesiod* speaks, concerning *Plato's* Opinion, that their Champions became *Dæmons* after death, Helpers and Protectors of Men; for which cause they were *worshipped* at their Sepulchres *as Gods*; he adds to this purpose, that *if these honours had been given to the Favorites of God, and Champions of true Religion, it had been well enough:* and for this shews the example and custom of Christians then to go to the Tombs of Martyrs, there to pray in honour of their blessed Spirits. And although at first they might be *more modest* in honouring the Martyrs than *now* they are, according to that of *Austin*, *These*

Lib. 9. Epist. 9.

Lib. 9. Epist. 71.

Nam duris mentibus simul omnia abscindere impossible est.

Vid. *Perkins* Prepar. to Demonst. of the Prob. c. 3. *Prapar. Evan.* l. 13. c. 7.

Observances

Obſervances at the Tombs of Martyrs (ſaith he) *are only Ornaments of their Memories, not Sacrifices to them as to Gods.* Yet this ſoon ſlid into *greater Abuſe*, inſomuch that *Lud. Vives*, in his Notes on that Chapter, blames thoſe of his own time for worſhipping Saints as Gods, and tells us he cannot ſee the Difference betwixt the Opinion *concerning Saints* (as generally practiſed) and that of the Heathens concerning *their Gods*. I might add the poſitive acknowledgment of *Beatus Rhenanus*, *Jacobus de Voragine*, concerning the burning of Candles to the Virgin *Mary*, which Cuſtom they confeſt was *borrowed from the Heathens*, with a reſpect to the frowardneſs of Paganiſm, and a deſign not to exaſperate them, that they might gain them.

De Civit. Dei. *lib.* 8. *cap.* 27. Ornamenta ſunt memoriarum non ſacrificia mortuorum.

Non video in multis quid ſit diſcrimen inter eorum opinionem de ſanctis & id quod Gentiles putabant de diis ſuis.

I might alſo ſhew, that the Miſchief of this Deſign, of *accomodating Truth to a compliance with different Parties*, hath not only ſhewn it ſelf in introducing ſtrange *Actions* and *Ceremonies*; but hath alſo diſcovered it ſelf in leavening Mens *Judgments* in reference to *Opinion*. *Calvin* conjectures that thoſe confident Aſſertions of the *Powers of Nature*, were firſt occaſioned by an over-*officious willingneſs* to reconcile the *Doctrine* of the Scripture with the *Opinions* of Philoſophy; and that Men, being unwilling to run the hazard of the Scorn which they might meet with in contradicting the general received Principles of Philoſophers, were willing to form the Doctrine of Truth relating to Human Ability accordingly. Abundance of Inſtances of this kind may be given. Whence came the Doctrine of Purgatory, but from hence? 'Tis but * *Plato*'s Philoſophy Chriſtianized by the *Roman* Synagouge. He divided all Men into three Ranks; the *Virtuous*, who are placed by him in the *Elyſian* Feilds; the *deſperate Ungodly*, theſe he adjudgeth to *everlaſting Fire*; and a *third ſort*, betwixt the perfectly Virtuous and the deſperately Wicked, he ſendeth to *Acheron*, to be *purged* by Puniſhment. All this † *Euſebius* makes mention of at large. That the Papiſts derived their Purgatory from hence, is generally affirmed by Proteſtants, nay not only in theſe Caſes, but in very many more, Corruptions have entred into Chriſtianity, by an over eager endeavour to make the *Doctrine* of the *Scriptures* to run even with the *Sayings* and Aſſertions of the *Schools* of Philoſophers; a thing complained of old by *Tertullian*, who plainly affirmed the *Philoſophers* to be the Patriarchs of the *Hereticks*. To which agrees that Obſervation of Dr. *Owen*, That thoſe who either apologized for Chriſtians, or refuted the

Inſtitut. lib. 2. cap. 2. §. 4. Veteres mihi videntur hoc conſilio vires humanas ſic extuliſſe ne ſi impotentiam diſerte eſſent confeſſi Philoſophorum cachinnos excuterent— Scripturæ doctrinam cum Philoſophiæ dogmatibus dimidiam ex parte conciliare ſtudium illis fuit.

* *Plato* lib. 10. de Rep. Dial.

† De Præpar. Evang. l. 11. cap. ult.

Chemnitii Exam. Concil. Trident *p.* 3. in hiſt Purgator. c. 1.

Ob-

Objections of the Heathens againſt Chriſtianity, frequently cited the Opinions or Sentences of the Philoſophers, and *accommodated* them to their purpoſe, that ſo they might beget in their Adverſaries more friendly Perſwaſions towards the Chriſtian Religion, by evidencing, that the Myſteries thereof were not abſurd, nor diſſonant from Reaſon, ſeeing they might be juſtified by the Sayings of their *own Philoſophers*. And *here was laid, in this Deſign and its Proſecution, (and ſurely it pleaſed its Undertakers not a little) the Foundation of that Evil which Religion hath ſince groaned under, that Men made bold with the tremendous Myſteries of Chriſtianity, to accommodate them unwarily to the Notions of the Gentiles.* And this the Apoſtle *Paul* foreſaw in that Caution he gave *Col.* 2. 8. *Beware leſt any Man ſpoil you through Philoſophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Chriſt.* Certainly the Snare is neither unuſual, nor weak, where the Caution is ſo ſerious. 'Tis a thing naturally pleaſing, to be the Inventer of any new thing, or to make new *Diſcoveries* in Religion, to raiſe new Hypotheſes, or to adventure in *unbeaten* Paths, for a *Reconcilement* of Religion to any Notion, or Practice, famous for its *Antiquity*, or pretence to *Beauty* and *Decency*. Men hug themſelves when they can make ſeveral things to hit right, and an exact ſuiting of Parallels is inſtead of Demonſtration. By this fooliſh delight the Devil makes Men bold to make Eſſays; and what doth anſwer their humour, paſſeth currant for undoubted Truth.

Hinc prima mali labes, dum cœleſtia myſteria & tremenda Chriſtianarum ſacra Gentilium notionibus & vanis ceremoniis attemperare voluerint. *Owen Diſſer. De Verbo.* §. 16.

5. He doth ſometime blind the Underſtanding, by working up the Affections to ſuch an *earneſt Oppoſition* to ſome Error, that in a *forward* haſte they caſt the Mind upon a *contrary Extreme*: ſo that through an haſty violent avoidance of one Error, they are caſt upon a contrary, and (it may be) as dangerous as that they fly from. And this the Devil doth with great eaſe, having the plauſible pretence of *Zeal*, and *Care* to Truth, wherein the Affections being highly ingaged, the Mind in a careleſs *Confidence* doth eaſily *overſhoot* the Truth, (which commonly lies in the middle) and thinks it doth well enough, if it gives the *greateſt Contradiction* to the Error now to be abominated. Men in this Caſe, having their eyes only fixed upon what they *would avoid*, conſider not ſo much whither they are going, as *from what* they go. So that ſeeking (as Men in a fright) to avoid the Pit that is *before* them, they run backward into another *behind* them.

This

This is such a noted Stratagem of Satan, that all Men take notice of it in the general, though all Men do not improve the Discovery for their own particular Caution. The *wisest* of Men are often so befooled by their violent resistance of an *Untruth*, that they readily overshoot themselves and miss the Mark. The *Fathers* in the heat of dispute said many things so inconveniently, that those who come after, do see and lament these *hasty Oversights*; and have no other way to *salve* their Credit, but by giving *this Observation* in excuse for them. And it may be observed that some Errors which have risen from this Root *at first*, have so strongly fixed themselves, that they have grown up to the great annoyance of the Truth; while the contrary Errors that did occasion them are forgotten, and their memories are perished. I shall but instance in one instead of many, and that shall be *Arrianism*; how sadly prevalent that hath been in its time, all Men know that know any thing of Church History; the Christian World once groaned under it. But that which gave the first occasion to *Arrius* to fix himself in that Error, was the Doctrine of *Alexander*, who discoursing of the *Unity* in the *Trinity* too nicely, seemed to justify the Error of *Sabellius*, who had taught (as also *Noetus* before) that there was but *one Person* in the Trinity, called by divers *Names* of *Father*, *Son*, and *Spirit*, according to different occasions; the Trinity (according to his Doctrine) being not of *Persons*, but of *Names* and Functions. While *Arrius* was dissatisfied with this account of the Trinity, he ran to a *contrary Extreme*; and that he might give the highest proof of a Trinity of *Persons*, he affirmed that Jesus Christ had a *beginning*, and that there was a time when he was not, &c. Thus *Socrates* speaks of the Rise of that Heresy. *Socr.* Eccles. Histor. lib. 1. cap. 3.

We might further follow the footsteps of this Device, and trace it in most Opinions; where we might find the humour of running to a contrary Extreme, hath still either set up a contrary Error, or at least leavened the Truth with *harsh* and *unjustifiable* Expressions and Explanations. The Disputes betwixt *Faith* and *Works*, have been thus occasioned and aggravated. Some speak so of *Faith*, as if they *slighted Works*; others so urge a *necessity of Works*, as if they intended to make *Faith useless*. Some talk of *Grace* to an utter *Contempt* of *Morality*; others on the contrary magnify *Morality* to the *annihilating* of *Grace*. Some in their practice acquiesce in the *outward Performance* of Ordinances: if

they pray or receive the Sacraments, (though never so formally) they are at peace, supposing they have done all that is required; others observing the Mistake, and knowing that God looks more to the performance of the Soul and Spirit, than to the Act of the Body, upon a pretence of worshipping God in Spirit, throw off the observation of his Ordinances altogether. Neither is there any thing that doth more generally and apparently undoe us in the present Dissentions, (as many have complained) than Mens violent *Over-doing*, and running to contrary Extremes.

6. Satan makes use of *Rewards*, or *Punishments*, on the one hand to *bribe*, or on the other to *force* the Affections, and they being strongly possessed, easily prevail with the Understanding to give Sentence accordingly. Men are soon perswaded to take that for Truth which they see will be *advantageous* to them. Some Men indeed take up with a Profession of Truth, which yet their Hearts approve not; but the Advantages they have by their Profession, do silence their dissatisfactions; these are said to use the Profession of Truth *as a Cloak of Covetousness*, 2 *Thes.* 2. 5. But others go further, and are really brought to an *Approbation* of that Doctrine or Way that makes most for their *Profit*, their Minds being really corrupted by a self-seeking Principle; they perswade themselves, (where there is any Contest about Doctrines) that that Doctrine is *true* which is *gainful*, and will accordingly dispute for it. Hence that Expression in 1 *Tim.* 6. 5. *supposing that Gain is Godliness.*

To this may be added, that the Affections are quickly sensible of the *Ease*, and *sensual Gratifications* of any Doctrine, and these are usually thrown into the same Scale to make more weight. Men have naturally a good liking to that Doctrine that promiseth fair for Ease, Liberty, Gain, and Honour; and this hath made it an usual piece of Satans business in all Ages to gild an Error with outward Advantages, and to corrupt the Mind by secret Promises of Advancement.

On the other side, he labours as much to prejudice Truth, by representing it as *hazardous* and *troublesom* to the Professors of it. And this not only affrights some from an open Confession of the Truth they believe; but also by the help of the Affections doth perswade some to believe that to be an Error, which unavoidably brings Persecution with it: By this Engine are the Minds of Men turned about to think well or ill of a Doctrine presented

to

to them. This is ſo well known, that I ſhall forbear a further Proſecution of this Head, and go to the next Courſe that Satan takes to corrupt the Judgment by the Affections; Which he doth,

7. By ſtirring up ſome *particular Paſſions*, which in Opinions do uſually more influence the *Underſtanding*. And here I ſhall only inſiſt upon theſe two, *Pride*, and *Anger*; with the peculiar means that Satan hath to engage them in his Service.

That Pride and Anger are the two uſual *Firebrands* of Contention, and Fountains of Error, all Ages have acknowledged and bewailed. Theſe two *Companions in Evil* do ſo darken the Mind, that the miſerable Captive, in whom they domineer, is carryed blindfold he knows not whither, nor how. Pride uſually begins, and Anger follows with all its forces to juſtify what Pride hath undertaken. Hence the Apoſtle in 1 *Tim.* 6. 4. rakes up all the concomitant Filth of Error, as *Envy*, *Strife*, *Railings*, *evil Surmiſings*, and *perverſe Diſputings of Men*, and lays them at the Door of *Pride*; *He is proud, knowing nothing.*

For the ingaging of theſe two Thieves, that *rob* the Underſtanding of its Light, Satan hath many *Artifices* in readineſs. Pride (which is forward enough of it ſelf) is ſoon excited, by laying before it an Opportunity of a ſeeming *rare Diſcovery*, or of advancing the *Glory of Knowledge* above the common Pitch, of being *ſeen* and admired as more excellent than others, &c. (for upon ſuch unworthy Grounds have ſome dared to adventure upon ſtrange Notions) yet there is nothing that doth more firmly ingage it, than Contention or *Diſpute*: for though the proper end of Diſputation be the *fifting out* of Truth; yet ſuch is Mans Pride, and Satans Advantage by it, that it ſeldom attains its true end in *thoſe that are ingaged*. By-ſtanders, that keep their Minds calm, and unbyaſſed, may receive more ſatisfaction than the Contenders themſelves; and there needs no other evidence of this, than the common Experience which Men have of our frequent Contentions; where we have Confutations, Anſwers and Replies, and yet ſtill all Parties continue in their Opinions without Conviction. So that they that would undeignedly ſeek Truth, (in my Mind) take not the beſt Courſe in their Purſuit, that preſently engage themſelves in a *publick Diſpute*; for the uſual Heats that are begot in a Contention alienate their Minds from a juſt *Impartiality*, and the duſt they raiſe blinds their Eyes, that they diſcern not truly.

truly. Let us look into this Artifice of engaging Pride by Disputation, and by it the Judgment. First we find, that when an humor of contending is raised, *certain* Truths are neglected, as to their improvement and Practice; For so much of the Strength of the Soul is laid out upon *disputable Questions*, that little is left for more *weighty matters*. Secondly, In Disputes Mens Credit is so concerned, that 'tis a most difficult thing to preserve a *faithful* regard to Verity, especially where they are managed with *Affronts* and *Contumelies*. They that by *calm handling* might be induced to acknowledge a Mistake, will scarce *come near* that Point of Ingenuity, when they must be called *Fool*, *Knave*, or *Ass* for their labour. Hence ordinarily (though they profess otherwise) Men seek rather Victory than Truth. Thirdly, in Disputes Pride and Passion are usually heightned, and the *stronger* the Passions are, the *weaker* is the Judgment. Eager Altercations bring a Confusion, both upon the matter of which they dispute, and upon the Understanding that should judge. Fourthly, in the heat of Disputation, when the Mind is inflamed, Men usually behave themselves like those in a *Fray*, where they snatch and throw any thing that comes to hand, and never mind where it hits; they will affirm or deny any thing that may seem any way to bring them off. Fifthly, these Assertions being *once affirmed*, must be *maintained*, and so Errors and Contentions increase without end. Disputes fix a Man in his Perswasion, and do as it were tye him to the Stake, so that right or wrong he will go through with it. Sixthly, Some dispute in jest against their present Judgment, and yet at last dispute themselves into a *belief* of what they *wantonly* at first affirmed; as some tell Lies so long, that at length they believe them to be true. Seventhly, A sadder Mischief often follows a disputing Humor, which is an hazard of the loss of *all Truth*; Men dispute so long till they suspect *all things*, and after a long Trade of *Scepticism*, turn *Atheists*.

Contentionibus amittitur veritas, & multi eo adiguntur, ut postea nihil constitui posse certi sibi persuadeant, atq; ita religionis omne studium abjiciant.

Acont. Strat. Satanæ, lib. 1. p. 23.

After the same manner doth the Devil *engage Anger* in all Disputes and Controversies, for it keeps company with Pride, wherever there is a Provocation. And besides this, Anger stirring up Injuries and Wrongs, hath often engaged Men (as it were *in revenge*) to change their Opinion, and to take up another Way or Doctrine. Nay often that simple Mixture of Pride and Anger which we call *Emulation*, hath privately tainted the Integrity of Mind, and prepared it for the next fair opportunity of Error.

This

This is noted of *Arrius*, by *Theodoret*, that when *Alexander* was chosen Bishop of *Alexandria*, he envied him the preferency, and from thence sought occasions of Contention, which after a little while the Devil brought to his hand, as we have heard. *Theod.* Eccles. Hist. l. 1. c. 2.

So great is the power of these two Passions over the Understanding, that we have cause to wonder at their success: seldom or never can it be shown that any *Ring-leader* in Errour was not visibly *tainted* with Pride, or not apparently *sowred* with Discontents and Emulation.

8. To these ways of blinding the Understanding by the Affections, I shall add but one more, which is this: Satan endeavours mainly to *adorn* an Errour with *Truths clothing*; he takes its Ornaments and Jewels to dress up a false Doctrine, that it may look more lovely and dutiful; I mean, that he designs (where Errours are capable of such an imitation) to put them into the *way*, *method*, *garb* and *manner* which Truth doth naturally use: If Truth be adorned with *Zeal*, *Order*, *Strictness*, or have advantageous ways of *managing* it self, Errour must straight-way imitate it in all these things; and though he that looks near, may easily discern that 'tis not the *natural complexion* of Errour, but an *artificial varnish*, and such as doth no more become it than a Court-dress doth become a course, clownish Country Person, (for you may at first look usually discover the *Wolf* under *Sheeps clothing*, and under the *garb of the Apostles of Christ* you may see *the Ministers of Satan*) yet are the credulous usually affected with these appearances; if they find a professed strictness, a seeming severity, an imitation of the ways of Truth, or of the fruits thereof, they commonly seek no further, but judg that to be Truth which doth the things that Truth doth; and if Errour can handsomly stand in competition with Truth, upon a pretence of being as effectual in *good works*, and doing things of themselves *lovely*, and of *good report*, it doth much gain upon the good liking of those whose consideration leads them not much further than fair appearances. I shall only exemplify this by the Art and policy which *Julian* used to set up *Paganism*, and to ruine Christianity, (and those who have observed the ways which he took to gain his end, will readily acknowledg he was as well skill'd in advancing Errour and suppressing Truth as any whosoever, and knew exactly to suit his designs to Mens inclinations) he observing that Christian Religion had some particular things in its

practice

practice and way, which made it's face to shine, as that it had Persons solemnly *set apart by Ordination* for teaching the Mysteries of the Gospel, and for managing the publick Worship of God; that these Persons were to be *grave* in their carriage, and *exemplary* in a strict holy conversation; that the Constitutions of Religion appointed certain necessary and effectual ways of *Discipline*, for Punishment, and restoring of Offenders, and bringing them to Repentance; that it took care of the comfortable maintenance of those that had given up themselves to the Ministry of the Word and Prayer; that it also enjoyned a relief of the Poor and Strangers, &c. Taking notice (I say) of these Excellencies in Christianity, and how lovely they were in the eyes of their enemies; He appointed the *like Constitutions* for Paganism, and ordained that the *Idol Temples* should be suited in conveniency and *comlineß* to Christian Churches; That there should be *Seats* and *Desks* for the *chief Doctors* and Readers of *Gentilism*, who at set-times were to *exhort* the People, and *pray* with them; and that *Colledges* and *Monasteries* should be erected for them, and for the *relief* of the Poor and Strangers; he commanded *Discipline* and *Penances* for the chastisement of Offenders; he required that their Priests should seriously *give up* themselves to the Worship of God, as also their *Families*; that they should not frequent *Shews* and *Taverns*, nor practise any *infamous* Trade and Art. Thus *Sozomen* reports him, and gives us a Copy of his Letter to *Arsacius* high Priest of *Galatia* to this purpose; and all this he did to bring *Gentilism* into credit with the Vulgar, whom he had observed to be affected to Christianity for its Order, Strictness and Government.

Sozom. Eccl. Hist. l. 5. c. 15.

Yet is not this the only instance that may be given in this kind: for observe but any Errour that by *Schism* sets up for it self in a *distinct party*, and you shall see that though it departs from the *Truth* of the Church, and from its *Communion*, yet still (as the *Israelites* did with the *Egyptians*) it carries away with it these Jewels of the Church, and keeps to some considerable part of the Churches way, (though *modified* according to its own bent) that it might have a lustre with it, to make it taking with others.

These *eight* particulars are the most remarkable ways of Satan, whereby the Affections are gained to a good liking of Errour, and by them the judgment *secondarily* corrupted to call it Truth.

CHAP.

CHAP. V.

Satan's Attempts against the Peace of God's Children, evidenced, (1.) By his Malice; (2.) From the concernment of Peace to God's Children. What these Concerns are, explained. (3.) From the Advantages which he hath against them by disquieting their Minds. 1. Confusion of Mind. 2. Unfitness for Duty, and how. 3. Rejection of Duty. 4. A stumbling-block to others. 5. Preparation of the Mind to entertain venemous Impressions, and what they are. 6. Bodily Weakness. 7. Our Miseries Satan's contentment.

WE have viewed the ways of Satan by which he tempts to *Sin*, by which he withdraws Men from *Duty* and Service, by which he corrupts the Mind through *Errour*; it only now remains that something be spoken of his attempts against the *Peace* and Comfort of the Children of God.

That 'tis also one of Satans chief designs to cheat us of our Spiritual Peace, may be fully evinced by a consideration of *his Malice*, *the great concern* of inward Comfort to us, and the *many Advantages* which he hath against us by the disquiet of our Minds.

First, Whosoever shall seriously consider the Devil's *implacable Malice*, will easily believe, that he so *envies* our Happiness that he will industriously rise up against all *our Comforts*. 'Tis his inward fret and indignation that Man hath any interest in that Happiness from which he irrecoverably fell, and that the Spirit of God should produce in the hearts of his People any spiritual joy or satisfaction in the belief and expectation of that Felicity, and therefore must it be expected that his Malice (heightned by the torment of his own guilt, which (as some think) are those *Chains of darkness* in which he is reserved at present, *to the judgment of the great day*) will not, cannot leave this part of our Happiness

Happiness unattempted. He endeavours to supplant us of our Birthright, of our Blessing, of our Salvation, and the comfortable hopes thereof. From his common imployment in this matter, the Scripture hath given him *names*, importing an opposition to Christ and his Spirit, in the ways they take for our Comfort and Satisfaction. Christ is our *Advocate* that pleads for us, Satan is διάβολος, *a Calumniator*. The Spirit *interceds* for us, Satan is κατήγορος τῶν ἀδελφῶν, *the Accuser of the Brethren, who accuseth them before God night and day*. The Spirit is our *Comforter*, Satan is our Disturber, a *Beelzebub* who is ever raking in our Wounds, as Flyes upon Sores. The Apostle *Paul* had his Eye upon this, when he was advising the *Corinthians* to receive again the penitent incestuous Person, his caution was most serious, 2 *Cor.* 2. 11. *lest Satan get advantage of us*, lest he deceive and circumvent us, (for his expression relates to Men, cunningly deceitful *in Trade*, that do over-reach and defraud the unskilful): and the reason of this caution was, the known and commonly experienced subtilty of Satan, *for we are not ignorant of his devices*, implying that he will, and frequently doth ly at catch to take all advantages against us. Some indeed restrain these advantages to *Vers.* 10. as if *soul* only meant, that Satan was designing to fix the *Corinthians* upon an Opinion, that Backsliders into great Sins were *not to be received again*, or that he laid in wait to raise a *Schism* in the Church upon the account of this *Corinthian*. Others restrain this advantage which he waited for, to *Vers.* 7. where the Apostle expresseth his fear, lest the excommunicated Person should *be swallowed up of too much sorrow*; but the caution being not expressly bound up to any one of these, seems to point at them all, and to tell us that Satan drives on many designs at once, and that in this Mans case Satan would endeavour to put the *Corinthians* upon a *Pharisaical* rigour, or to *rend* the Church by a division about him, and to *oppress the Penitent* by bereaving him of his due comfort; so that it appears still, that it is one of his designs to hinder the Comfort, and molest the Hearts of God's Children.

Rev. 12. 10.

Πλεονεκτηθῶμεν.

Piscator in loc.

Calvin in loc.

Secondly, Of *such concern* is *inward* spiritual Peace to us, that 'tis but an easie conjecture to conclude from thence, that so great an Adversary will make it his design to rob us of such a Jewel: For,

1. Spiritual Comfort is the *sweet Fruit* of Holiness, by which God *adorns* and beautifies the ways of Religious Service, to render

der them amiable and pleasant to the Undertakers, *Her ways are ways of pleasantness, and all her paths are peace*, Prov. 3. 17. and this is the present *rest and refreshment* of God's faithful Servants under all their *toil*, that when they have *tribulation from the World*, yet they have *peace in him*, Joh. 16. 33. and that being *justified by Faith, they have peace with God*, and sometimes *joy unspeakable and full of glory*, 1 Pet. 1. 8. and this they may the more confidently expect, because *the fruits of the Spirit are Love, Joy, Peace*, &c. *Gal.* 5. 22.

2. Spiritual Comfort is not only our satisfaction, but our *inward Strength* and Activity, for all holy Services doth depend upon it. By this doth God strengthen our Heart, and gird up our Loyns *to run the ways of his Commandments*; it doth also strengthen the soul to undergo *Afflictions*, to glory in Tribulations, to triumph in Persecutions; the *outward Man* is also corroborated by the inward peace of the Mind; *A merry Heart doth good like a Medicine, but a broken Spirit drieth the Bones*, Prov. 17. 22. all which are intended by that expression, *Neh.* 8. 10. *The joy of the Lord is your strength*; 'tis strength to the *Body*, to the *Mind*, and that both for *service* and *suffering*; the reason whereof the Apostle doth hint to us, *Phil.* 4. 7. *The peace of God which passeth all understanding, shall keep your Hearts and Minds*; that is, Peace doth so guard us as with *a Garison*, (for so much the word imports) that our Affections (*our Hearts*) being *entertained* with *divine satisfactions*, are not easily *enticed* by baser proffers of *worldly delights*, and our Reasonings (*our Minds*) being kept *steady* upon so *noble an object*, are not so easily *perverted* to a treacherous recommendation of vanities. Φρουρεῖ.

3. Joy and Peace are propounded to our careful endeavours, for Attainment and Preservation, as a necessary *duty* of great importance to us. Rejoycings are not only *recommended* as *seemly for the Upright*, but *injoined* as *Service*, and that in the *constant* practice, *Rejoyce evermore, In every thing give thanks*, 1 Thess. 5. 16, 18. *Rejoyce in the Lord alway; and again I say, rejoyce*, Phil. 4. 4. In the Old Testament God commanded the observation of several Feasts to the *Jews*, these though they had their several respective grounds from God's appointment, yet the general design of all seems to have been this, *that they might rejoyce before the Lord their God*, Lev. 23. 40. as if God did thereby tell them that it was the *comely complexion* of Religion, and that which was very *acceptable*

to himself, that his Children might always serve him in *chearfulness of Heart*, seeing such have *more cause* to rejoyce than all the World besides. They are then much mistaken, that think *mournful Eyes* and *sad Hearts* be the greatest *Ornaments* of Religion, or that none are *serious* in the Profession of it, that have a *chearful* Countenance and a *rejoycing* frame of Spirit. 'Tis true, there is a Joy that is *devilish*, and a Mirth which is *madness*, to which Christ hath denounced *a Wo*, *Wo be to them that laugh now, for they shall mourn and weep*; but this is a Joy of another nature, a *carnal* delight in *Vanity and Sin*, by which Men *fatten* their hearts to ruine; and whatsoever is said against this, can be no prejudice to Spiritual, holy Joy in *God*, his *Favour* and *Ways*.

4. Spiritual Comfort is also a *badg* of our Heavenly Father's kindness. As *Joseph* (the Son of his Fathers affections) had a special testimony thereof in his party-coloured Coat; so have Gods Favourites a peculiar token of his good Will to them, when he gives them *the Garments of Praise for the Spirit of Heaviness*; if Spiritual Comfort be so advantagious to us, it will be no wonder to see Satan so much rage against it; it would be a satisfaction to him to tear these *Robes* off us, to impede so needful a *Duty*, to rob us of so much *Strength*, and to bereave us of the sweet *fruits* of our Labours.

Thirdly, It further appears that Satan's design is against the Comforts of God's Children, by the many *advantages* he hath against them, from the trouble and disquiet of their Hearts: I shall reckon up the chief of them; As,

1. From the Trouble of the Spirit, he raiseth *confusions and distractions* of Mind: For, 1. 'Tis as natural to Trouble, to raise up a swarm of *muddy Thoughts*, as to *a troubled Sea to cast up Mire and Dirt*: and hence is that comparison, *Isa.* 57. 20. a thousand fearful Surmises, evil Cogitations, Resolves, and Counsels, immediatly offer themselves. This disorder of Thoughts Christ took notice of in his Disciples when they were in danger, *Why do thoughts arise in your hearts?* Luk. 24. 38. And *David* considered it as matter of great anxiety, which called for speedy help, *Psal.* 94. 19. *In the multitude of my thoughts within me, thy comforts delight my soul.* Sometimes one fear is suggested, then presently another; now this doubt perplexeth, then another question is begot by the former; they think to take this course, then by and by they are off that, and resolve upon another, and

as

as quickly change again to a third, and ſo onward, one Thought ſucceeding another, as Vapours from a boyling Pot. 2. Such Thoughts are *vexatious* and diſtracting, the very Thoughts themſelves (being the poyſonous *ſteams* of their running Sores) are ſadly afflictive, and not unfitly called *Cogitationes onerofæ*, burdenſom Thoughts. But as they wrap up a Man in Clouds and Darkneſs, as they puzzle him in his Reſolves, *non-plus* him in his Undertakings, diſtract him in his Counſels, diſturb and hinder him in his Endeavours, &c. ſo do they bring the Mind into a labyrinth of confuſion. What advantage the Devil hath againſt a Child of God when his heart is thus divided and broken into Shivers, 'tis eaſie to imagine. And *David* ſeems to be very ſenſible of it, when he put up that requeſt, *Pſal.* 86. 11. *Unite my heart to fear thy Name.*

2. By diſquiet of Heart the Devil *unfits* Men *for Duty* or Service. Fitneſs for Duty lies in the *orderly temper* of *Body* and *Mind*, making a Man *willing* to undertake, and *able* to finiſh his work with *comfortable* ſatisfaction; if either the Body or Mind be diſtempered, a Man is unfit for ſuch an undertaking, both muſt be in a ſuitable frame, (like a *well-tun'd Inſtrument*) elſe there will be no melody: Hence, when *David* prepared himſelf for Praiſes and Worſhip, he tells us, his *Heart was ready* and *fixed*, and then *his Tongue* was *ready* alſo, ſo was his Hand with Pſaltery and Harp, all theſe were *awakened* into a ſuitable poſture. That a Man is or hath been in a fit order for Service, may be concluded from, 1. His *Alacrity* to undertake a Duty. 2. His *Activity* in the proſecution. 3. His *Satisfaction* afterward, right *Grounds* and *Principles* in theſe things being ſtill *preſuppoſed*. This being laid as a foundation, we ſhall eaſily perceive how the troubles of the Spirit do unfit us for Duty: For, Pſal. 45. 1, 2. 108. 1, 2.

1. Theſe do take away all *Alacrity* and forwardneſs of the Mind, partly by *diverting* it from Duty. Sorrows when they prevail, do ſo fix the Mind upon the preſent Trouble, that it can think of nothing but its Burthen, they *confine* the Thoughts to the *pain* and ſmart, and make a Man *forget* all other things; as *David* in his trouble *forget to eat his Bread*; and ſick Perſons willingly diſcourſe only of their Diſeaſes, partly by *indiſpoſing* for action. *Joy* and *Hope* are *active* Principles, but *Sorrow* is *ſullen* and ſluggiſh. As the Mind (in trouble) is wholly imployed in a *contemplation* of its *Miſery*, rather than in *finding out a way* to

avoid it, ſo if it be at leiſure at any time to entertain thoughts of uſing means for recovery, yet 'tis ſo tired out with its Burden, ſo diſheartned by its own Fears, ſo diſcouraged with Oppoſition and Diſappointment, that it hath no *liſt* to undertake any thing; by this means the Devil brings the ſoul into a ſpiritual *Catoche*, ſo *congealing* the Spirits, that it is made ſtiff and deprived of motion.

2. Diſquiets of Heart unfit us for Duty, by hindering our *activity* in proſecution of Duty. The *whole Heart*, Soul, and Strength ſhould be *engaged* in all religious Services, but theſe Troubles are as Clogs and Weights to hinder motion. Joy is the *dilatation* of the Soul, and widens it for any thing which it undertakes; but Grief *contracts* the Heart, and narrows all the faculties: hence doth *David* beg an *enlarged heart*, as the principle of Activity, *Pſal.* 119. 32. *I will run the way of thy Commandments, when thou ſhalt enlarge my Heart:* for what can elſe be expected, when the Mind is ſo diſtracted with Fear and Sorrow, but that it ſhould be uneven, tottering, weak, and confuſed? ſo that if it do ſet it ſelf to any thing, it acts *troubleſomly*, drives on heavily, and doth *very little* with a *great deal ado*; and yet were the unfitneſs the leſs, if that *little* which it can do, were *well* done, but the Mind is ſo *interrupted* in its endeavours, that ſometimes in Prayer the Man begins, and then is preſently at a ſtand, and dare not proceed, his words are *ſwallowed up, he is ſo troubled that he cannot ſpeak*, Pſal. 77. 4. Sometimes the Mind is kept ſo imployed and fixed on Trouble that it cannot attend in Hearing or Praying, but preſently the Thoughts are called off, and become wandring.

3. Troubles hinder our *ſatisfaction* in Duty, and by that means unfit us to *preſent* Duties, and indiſpoſe us to *future* Services of of that kind. Our ſatisfaction in Duty ariſeth, 1. Sometimes from *its own luſtre* and ſweetneſs, the conviction we have of its *pleaſantneſs* and the ſpiritual advantages to be had thereby; theſe render it alluring and *attractive*, and by ſuch conſiderations are we invited to their performance, as *Iſa.* 2. 3. *Come ye let us go up to the Mountain of the Lord,* —— *and he will teach us of his ways, and we will walk in his paths.* Hoſ. 6. 1. *Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath ſmitten, and he will bind us up*; but trouble of Spirit draws a black Curtain over the excellencies of Duty, and preſents us with frightful thoughts

thoughts about it, so that we judg of it according to our fears, and make it frightful to our selves, as if it would be to no purpose, rather a mischief than an advantage. 2. Sometime our satisfaction ariseth from some *special token of Favour* which our indulgent Father lets fall upon us, while we are in his work. As when he gives us more than ordinary *assistance*, or puts *Joy* and *Comfort* into our Hearts. And this he often doth to make us come again, and to engage *afresh* in the same, or other services, as having *tasted and seen that the Lord is gracious*, and that there is a blessedness in waiting for him. As in our Bodies he so orders it, that the *concocted juices* become a *successive Ferment* to those that succeed from our daily Meat and Drink: So from Duties performed, doth he beget and continue Spiritual *Appetite* to *new* undertakings. But O how sadly is all this hindered by the disquiet of the Heart? The Graces, of Faith and Love, are usually obstructed, if not in their *Exercise* yet in their delightful *Fruits*, and if God offer a kindness, inward sorrow hinders the *perception*: As when *Moses* told the *Israelites* of their deliverance, *they hearkned not for hard bondage*. If a message of Peace present it self in a Promise, or some consideration of Gods merciful disposition, yet usually this is not credited. *Job* confesseth so much of himself, Job 19.16. *If I had called and he had answered me, yet would I not believe that he had hearkened unto my Voice.* *David* also doth the like, Psal. 77.2, 3. *My Soul refuseth to be comforted: I remember God, and was troubled.* Matter of greatest comfort is often so far from giving ease, that it augments the trouble. However the Heart is so hurried with its fears, and discomposed with grief, that it cannot hearken to nor consider, nor believe any kind offer made to it.

By all these ways doth the Devil, through the disquiet of Mind, unfit the Lord's People for Duty, and what a sad advantage this is against us cannot easily be told. By this means he may *widen* the distance betwixt God and us, keep our Wounds *open*, make us a *reproach* to Religion: And what not? But

3. By these disquiets he pusheth us on to *reject all duties*, for when he hath tyred us out by wearisom endeavours, under so great indispositions and unfitness, he hath a fair advantage to tempt us to lay all aside. Our present posture doth furnish him with arguments, he forgeth his *Javelings* upon our *Anvil*, and they are commonly these *three*: 1. That duties are *difficult*. And this is easily proved from our own experience, while we are broken or bowed

bowed down with ſorrows: we make many attempts for duty, and are oft beat off with loſs: our greateſt *toil* helps us but to very *inconſiderable* performances, hence he infers, *'Tis fooliſhneſs to attempt that which is above our ſtrength, better ſit ſtill then toil for nothing.* 2. That they are *unfruitful*, and this is our own complaint, for troubled Spirits have commonly *great expectations* from duties *at firſt*, and they run to them (as the impotent and ſick people, to the Pool of *Bethesda*) with thoughts of *immediate* eaſe as ſoon as they ſhall ſtep into them; but when they have tryed, and waited a while, ſtretching themſelves upon duty (as *Eliſha*'s Servant laid the Staff upon the Face of the *Shunamites* Son) and yet there is *no voice* nor hearing, no anſwer from God, no peace, then are they preſently diſatisfied, reflecting on the Promiſes of God, and the Counſels of good Men, with this, *Where is all the pleaſantneſs you ſpeak of? what advantage is it that we have thus run, and laboured, when we have got nothing?* and then 'tis eaſy for the Devil to add, *And why do you wait on the Lord any longer?* 3. His laſt and moſt dangerous argument is, that they are *ſinful*. Unfitneſs for Duty produceth many diſtractions, much deadneſs, wandering thoughts, great interruptions, and pittiful performances. Hence the troubled Soul comes off from duty, *wounded* and *halting*, more diſtreſſed when he hath done, than when he began: upon theſe conſiderations, that all his ſervice was *ſin, a mocking of God, a taking his name in vain*, nay a very *blaſphemous affront* to a divine Majeſty. Upon this the Devil ſtarts the queſtion to his Heart, *whether it be not better to forbear all Duty, and to do nothing?* Thus doth Satan improve the trouble of the mind, and often with the deſigned ſucceſs. For a dejected Spirit doth not only afford the *materials* of theſe Weapons which the Devil frames againſt it, but is much prepared to *receive* them into its own Bowels. The *grounds* of theſe Arguments it *grants* and the *inferences* are commonly *conſented* to, ſo that ordinarily duty is neglected, either, 1. Through *ſottiſhneſs* of Heart, or 2. Through *frightful* fears: Or 3. Through *deſperateneſs*: bringing a Man to the very precipice of that *Atheiſtical* determination, *I have cleanſed my hands in vain.*

4. Satan makes uſe of the troubles of Gods Children as a *ſtumbling-block to others*. 'Tis no ſmall advantage to him, that he hath hereby an occaſion to render the ways of God *unlovely* to thoſe that are beginning to look Heaven-ward, he ſets before them, the Sighs, Groans, Complaints, and reſtleſs Out-cries of the wounded

ed in Spirit, to ſcare them off from all ſeriouſneſs in Religion, and whiſpers this to them; *Will you chuſe a Life of Bitterneſs and Sorrow? can you eat Aſhes for Bread, and mingle your Drink with Tears? will you exchange the comforts and contents of Life, for a melancholly Heart, and a dejected countenance? how like you to go Mourning all the day, and at night to be ſcared with Dreams and terrified with Viſions? will you chuſe a Life that is worſe than Death? and a condition which will make you a terrour to your ſelves, and a burthen to others? can you be in love with an heart loaden with grief, and perpetual fears almoſt to diſtraction? while you ſee others in the mean time enjoy themſelves in a contented peace?* Thus he follows young beginners with his ſuggeſtions, making them believe that they cannot be ſerious in Religion, but at laſt they will be brought to this, and that 'tis a very dangerous thing to be religious overmuch, and the high way to diſpair: So that if they muſt have a Religion, he readily directs them to uſe no more of it, than may conſiſt with the pleaſures of Sin and the World, and to make an eaſy buſineſs of it, not to let Sin lye over-near their Heart, leſt it diſquiet them, nor over-much to concern themſelves with Study, Reading, Prayer, or hearing of threatning awakening Sermons, leſt it make them *Mad*, nor to affect the ſublimities of Communion with God, exerciſes of Faith and Divine Love, leſt it *diſcompoſe* them, and daſh their worldly Jollities *out of Countenance*. A Counſel that is readily enough embraced by thoſe that are almoſt perſwaded to be Chriſtians; and the more to confirm them in it, he ſticks not ſometime to aſperſe the poor troubled Soul with *Diſſimulation* (where that accuſation is proper, for the Devil cares not how inconſiſtent he be to himſelf, ſo that he may but gain his end) affirming all his ſeriouſneſs to be nothing but *whining Hypocriſy*. So that whether they judg theſe troubles to be real or feigned, his concluſion is the ſame, and he perſwades Men thereby to hold off from all religious ſtrictneſs, holy diligence, and careful watchfulneſs.

5. A further uſe which the Devil makes of theſe troubles of Spirit, is to *prepare* the Hearts of Men thereby, to give entertainment to his *venomous impreſſions*. Diſtreſs of Heart uſually opens the Door to Satan, and lays a Man naked, without Armour or Defence as a fair Mark for all his poyſoned Arrows, and 'tis a hundred to one but ſome of them do hit. I ſhall chuſe out ſome of the moſt remarkable, and they are theſe:

1. After

Est quædam etiam dolendi voluptas.

1. After long *acquaintance* with grief he labours to *fix* them in it. In some cases custome doth *alleviate* higher griefs, and Men take an *odd kind of delight in them*, 'tis some pleasure to complain, and Men settle themselves in such a course, their Finger is ever upon their Soar, and they go about telling their Sorrows to all they converse with, though to some this is a necessity, (for real Sorrows if they be not *too great* for vent, will constrain them to speak,) yet in some that have been formerly acquainted with grief, it degenerates at last into a *formality* of complaining; and becaufe they formerly had cause so to do, they think they must always do so. But besides this, Satan doth endeavour to *chain* Men to their mourning upon *two* higher Accounts, 1. By a *delusive contentment* in sorrow, as if our tears *paid* some part of *our debt* to God, and made *amends* for the injuries done to him. 2. By an *obstinate fullenness* and desperate resolvedness, they *harden themselves in sorrow*, and say as *Job* 7. 11. *I will not refrain my Mouth, I will speak in the anguish of my Spirit, I will complain in the bitterness of my Soul. Am I a Sea, or a Whale, that thou settest a Watch over me?*

Collius Cordial *Part* 2. *l.* 154.

2. Another impression that Mens Hearts are apt to take, is *unthankfulness*, for the favours *formerly* bestowed upon them; their *present* troubles blot out the memory of *old* kindnesses; they conclude they have nothing at all, because they have not peace; though God heretofore hath sent down from on high, and taken them out of the great Waters, or out of the Mire and Clay where they were ready to sink; though he hath sent them many tokens of Love, conferred on them many Blessings: yet all these are no more to them, so long as their sorrows continue, than *Haman's* Wealth and Honour was to him, so long as *Mordecai* the Jew sate at the Kings Gate. Thus the Devil oft prevails with God's Children, to deal with God, as some unthankful Persons deal with their Benefactors, who if they be not humour'd in every request, deny the reality of their Love, and dispise with great ingratitude all that was done for them before.

3. By inward griefs, the Heart of the afflicted are prepared to entertain the *worst interpretation* that the Devil can put upon the *Providences* of God. The various *Instances* of Scripture, and the gracious *Promises* made to those that *walk in Darkness and see no Light*, do abundantly forewarn Men from making *bad* conclusions of God's dealings, and do tell us that God in design, for our *tryal*, and for our *profit* doth often hide his Face *for a moment*, when

yet

yet his purpose is to *bind us up with everlasting compassions*. Now the Devil labours to improve the sorrows of the Mind to give a quite contrary construction: if they are afflicted, instead of saying, *Sorrow may endure for a Night, but Joy will come in the Morning*, or that *for a little while God hath hidden himself*, he puts them to say, *this Darkness shall never pass away*. If the grief be little, he drives them on to a fearful expectation of worse; as he did with *Hezekiah*, *Esa.* 38.13. *I reckoned till Morning, that as a Lyon, so will he break all my Bones, from Day even to Night wilt thou make an end of me.* If God purpose to teach us by inward Sorrows, our Pride of Heart, carelessness, neglect of dependance upon him, the bitterness of Sin, or the like: the Devil will make us believe (and we are too ready to subscribe to him) that God proclaims open War against us, and resolves never to own us more. So did *Job*, *chap.* 19. 6. *Know now that God hath overthrown me, and compassed me with his Net:* how often complained he, *thou hast made me as thy mark, thou hast broken me asunder, thou hast taken me by my Neck and shaken me to peices?* So also *Heman*, *Psal.* 88.14. *Why castest thou off my Soul? why hidest thou thy Face from me?*

4. Upon this occasion the Devil is ready to envenome the Soul with *sinful wishes* and execrations against it self. Eminent Saints have been tempted in their trouble to say too much this way, *Job* solemnly cursed his Day; *Job* 3. 3. *Let the Day perish wherein I was born, and the Night in which it was said, there is a Manchild conceived*, &c. So also *Jeremiah*, chap. 20. 14. *Cursed be the Day wherein I was Born, let not the Day wherein my Mother bare me, be Blessed; Cursed be the Man who brought tydings to my Father, saying a Manchild is Born unto thee; and let that Man be as the Cities which God overthrew, and repented not.* Strange rashness! what had the Day deserved? or wherein was the Messenger to be blamed? Violent Passions hurried him beyond all bounds of reason and moderation. When troubles within are violent, a small push sets Men forward; and when once they begin, they are *carried headlong* beyond what they *first* intended.

5. On this advantage the Devil sometimes imboldens them to *quarrel* God himself *directly*. When *Job* and *Jeremiah* cursed their day, it was a contumely against God *indirectly*, but they durst not make bold with God at so high a rate as to quarrel him to his Face.

Yet even this are Men brought to often, when their ſorrows are *long-laſting* and *deep*. The Devil ſuggeſts, *Can God be faithful, and never keep Promiſe for help? can he be merciful when he turns away his ears from the cry of the miſerable? where is his pity when he multiplies his wounds without cauſe?* Though at firſt theſe curſed intimations do a little *ſtartle* Men, yet when by frequent *inculcating* they grow more *familiar* to the Heart, the diſtreſſed break out *in their rage*, with thoſe exclamations, *Where is the faithfulneſs of God? where are his Promiſes? hath he not forgotten to be gracious? are not his Mercies clean gone?* And at laſt it may be Satan leads them a ſtep higher, that is,

6. To a *deſparing deſperateneſs*. For when all Paſſages of relief are ſtopt up, and the burthen becomes great, Men are apt to be drawn into *rage and fury*, when they think their burthen is *greater than they can bear*, and ſee no *hope of eaſe*, in a kind of *revenge* they expreſs their anger againſt the hand that wounded them. The Devil is officiouſly ready with his advice of *Curſe God and die*, and they being *full of anguiſh*, are quickly made to comply with it.

7. When 'tis at this height, the Devil hath but one Stage more, and that is the ſuggeſting of *irregular means* for eaſe. Rage againſt God doth not quench the inward burning; Blaſphemies againſt Heaven eaſeth not the Pain, the Soar runs ſtill and ceaſeth not, the trouble continues, the Man cannot endure it longer, all Patience and Hope is gone, what ſhall he do in this caſe? The Devil offers his Service, he will be the *Phyſician*, and commonly he preſcribes one of theſe *two* things: 1. That 'tis beſt to endeavour to break through all this trouble into a *reſolved prophaneneſs*; not to ſtand in awe of Laws, nor to believe that there is a God that governs in the Earth, but that this is only the bitter fruit of *melancholy*, and unneceſſary ſerioufneſs, and therefore 'tis beſt; *to eat, drink and be merry*. If a Man can thus eſcape out of his trouble, the Devil needs no more; but oft he cannot, the wounds of Conſcience will not be thus healed. Then, 2. He hath another remedy which will not fail, as he tells them, that is, to *deſtroy themſelves*, to end their troubles with their lives. How open are the Breaſts of troubled Creatures to all theſe Darts? and were it not that God *ſecretly* ſteps in, and *holds* the afflicted *with his right hand*, 'tis ſcarce imaginable but that wounded Conſciences ſhould by Satan's

tan's ſubtile improvement of ſo fair an advantage, be brought to all this miſery.

8. Satan can afflict the *Body*, by *the Mind*. For theſe two are ſo cloſely bound together, that their good and bad eſtate is ſhared betwixt them. If the Heart be merry, the Countenance is chearful, the Strength is renewed, the Bones do flouriſh like an Herb. If the Heart be troubled, the Health is impaired, the Strength is dryed up, the Marrow of the Bones waſted, &c. Grief in the Heart, is like a *Moth* in the Garment, it inſenſibly conſumeth the Body, and diſordereth it. This advantage of weakening the Body falls into Satans hands by neceſſary conſequence, as the Prophets ripe Figs, that fell into the Mouth of the Eater. And ſurely he is well pleaſed with it, as he is an Enemy both to Body and Soul: But 'tis a greater ſatisfaction to him, in that as he can make the Sorrows of the Mind, produce the Weakneſs and Sickneſs of the Body: So can he make the *Diſtemper* of the Body (by a *reciprocal requital*) to augment the *trouble* of the Mind. How little can a ſickly Body do? it diſables a Man for all Services, he cannot oft Pray, nor Read, nor Hear. Sickneſs takes away the Sweetneſs and Comfort of Religious Exerciſes; this gives occaſion for them to think the worſe of themſelves; they think the *Soul is weary* of the ways of God, when the Body cannot hold out. All failures which *wearineſs* and faintneſs produce, are aſcribed preſently to the *bad diſpoſition* of the Mind, and this is like Oyl caſt upon the Flame. Thus the Devil makes a double gain out of Spiritual trouble.

9. Let it be alſo reckoned among the advantages which Satan hath againſt Men from trouble of Spirit, that 'tis a *contentment* to him to ſee them in their Miſeries; 'tis a *ſport* to him to ſee them (as *Job* ſpeaks) take their Fleſh in their Teeth, and cry out in the bitterneſs of their Souls; their groanings are his Muſick: when they wallow in Aſhes, drown themſelves in Tears, roar till their Throat is dry, ſpread out their Hands for help, then he *gluts* his Heart in looking upon their woes. When they fall upon God with their unjuſt Surmiſes, evil Interpretations of Providence, queſtioning his Favour, denying his Grace, wiſhing they had never been Born, then he *claps* his Hands and ſhouts *a Victory*. The pleaſanteſt ſight to him, is to ſee *God hiding* himſelf from his Child, and that Child *broken* with fears, *torn* in peices with griefs, made a *Brother to Dragons*, a *Companion* to *Owls*, under *reſtleſs*

Anxities, perpetual *Lamentations*, *feeble* and sore broken, their Strength *dryed* like a Potsheard, their *Throat* dry, their *Tongue* cleaving to their Jaws, their *Bowels boyling*, their *Bones* burnt with Heat, their *Skin black* upon them, their *Flesh* consumed, their *Bones* sticking out, *chastened* with *strong* pain upon their Bed. This is one of Satan's delightful Spectacles, and for these ends doth he all he can, to bereave them of their Comfort, which we may the more certainly perswade our selves to be true, when we consider the grounds forementioned, his *malicious nature*, the *advantages* of Spiritual Peace, and the *disadvantages* of Spiritual trouble.

CHAP.

CHAP. VI.

Of the various Ways by which he hinders Peace. 1. Way by diſcompoſures of Spirit. Theſe Diſcompoſures explained, by ſhewing, 1. What advantage he takes from our natural Temper; and what Tempers give him this advantage. 2. By what occaſions he works upon our natural Tempers. 3. With what ſucceſs. (1.) Theſe Occaſions ſuited to natural Inclinations, raiſe great diſturbance. (2.) They have a tendency to Spiritual Trouble. The thing proved, and the manner how, diſcovered. (3.) Theſe Diſturbances much in his Power. General and Particular Conſiderations about that Power.

HAving evidenced that one of Satan's principal deſigns is againſt the Peace and Comfort of God's Children; I ſhall next endeavour a diſcovery of the *various ways* by which he doth undermine them herein. All inward troubles are not of the ſame *kind* in themſelves, neither doth Satan always produce the ſame *effects* out of all. Some being in their own nature *diſquiets*, that do not ſo *directly*, and immediately overthrow the Peace and Joy of believing, and the Comforts of aſſurance of Divine Favour, as others do. Yet ſeeing that by all, he hath no ſmall advantage againſt us, as to *Sin* and *Trouble*, and that any of them at the *long-run*, may lead us to *queſtion* our intereſt in Grace, and the Love of God, and may accordingly afflict us, I ſhall ſpeak of them all; which that I may do the more diſtinctly, I ſhall rank theſe troubles into ſeveral *heads*, under *peculiar names*, (it may be not altogether ſo proper, but that the curious may find matter of exception to them) that by them and their explanation, the differences may the better appear. I diſtinguiſh therefore of a *fourfold* trouble, that the Devil doth endeavour to work up upon the Hearts

Hearts of Men. They are, 1. *Discomposures.* 2. *Affrightments.* 3. *Dejections of Sadness.* 4. *Distresses* of Horrour. Of all which I shall speak in their order. And

1. Of *Discomposures* of Soul. These are *Molestations* and Disturbances by which the Mind is put *out of order* and made unquiet; the calm (in which it should enjoy it self, and by which it should be composed to a regular and steady acting) being disturbed by a *Storm of Commotion*; and in which the *Conscience* or the peace of it is not *presently* concerned. This distinction of the trouble of *Soul* from the trouble of *Conscience* is not new, others have observed it before, and do thus explain it, Trouble of Soul is *larger* than trouble of Conscience; every *troubled Conscience* is a *troubled Soul*, but every troubled Soul is not a troubled Conscience: for the Soul may be troubled from Causes *Natural*, *Civil*, and *Spiritual*, according to *variety* of Occasions and Provocations, when yet a Man's *inward peace* with God is firm; and in some cases (as in Infants and in Men distracted with Feavers, *&c.*) there may be passions and disturbances of Soul, when the Conscience is *not capable* of exercising its offices; nay the *Soul of Christ* was troubled (*Joh.* 12. 27. *Now is my Soul troubled*) when it was not possible that *Sin* or *Despair* should have the least footing in him.

Dickson Therap. Sacr. l. 1. c. 2. Differunt inter se casus animæ ægræ & casus conscientiæ ægræ, *&c.*

For the opening of these discomposures of Soul, I shall, 1. Shew upon what advantage of *Natural Temper* the Devil is encouraged to molest Men. 2. By what *occasions* he doth work upon our *Natural Inclinations*. 3. And with what *success* of disturbance to the Soul.

1. As to our *Natural Dispositions*, Satan (as hath formerly been noted) takes his usual *indications* of working from thence; these guide him in his enterprises; his Temptations being suited to Mens Tempers, proceed more smoothly and successfully. Some are of so serene and calm a disposition, that he doth not much design their discomposure; but others there are, whose Passions are more stirring, (fit matter for him to work upon:) and these are,

1. The *angry* Disposition. How great an advantage this gives to Satan to disturb the Heart, may be easily conceiv'd, by considering the various workings of it in several Men, according to their different Humors; 'tis a Passion that acts not alike in all, and for the differences (so far as we need to be concerned,) I shall not trouble the Schools of Philosophers, but content my self

ſelf with what we have in *Eph.* 4. 31. where the Apoſtle expreſſeth it by *three* words, (not that they differ eſſentially) declaring thereby the various ways of Angers working; the firſt is Πικρία, which we tranſlate *Bitterneſs*. This is a diſpleaſure *ſmothered*: for ſome when they are angry cover it, and give it no vent, partly for that they are ſometimes aſhamed to mention the ground as trivial or unjuſt, partly from ſullenneſs of diſpoſition, and oft from a natural reſervedneſs: while the flame is thus kept down, it burns inwardly, and Men reſolve in their Minds many troubleſome vexatious thoughts. The ſecond word is θυμὸς, *Wrath*: this is a fierce impetuous anger. Some are ſoon moved, but ſo violent, that they are preſently tranſported into Rage and Frenzy, or are ſo peeviſhly waſpiſh that they cannot be ſpoken to. The third is ὀργὴ, tranſlated here *Anger*, but ſignifies ſuch a diſpleaſure as is deep, entertaining thoughts of *Revenge* and Purſuit, ſetling it ſelf at laſt into hatred. Any of theſe is enough to bereave the heart of its reſt, and to alarm it with diſturbances. *Beza* in loc.

2. Others have an *envious* Nature, always maligning and repining at other Mens felicity; an evil Eye, that cannot look on anothers better condition without vexation. This turns a Man into a Devil, 'tis the Devil's proper ſin, and the fury that doth unquiet him, and he the better knows of what avail it would be to help on our trouble.

3. Some are of *proud* Tempers, always overvaluing themſelves with the ſcorn and contempt of others. This humor is troubleſom to all about them, but all this trouble doth at laſt redound to themſelves; theſe think all others ſhould obſerve them, and take notice of their ſuppoſed excellencies, which if Men do not, then it pines them, or ſtirs up their Choler to Indignation. *Solomon*, Prov. 30. 21. mentioning thoſe things that are greatly diſquieting in the Earth, inſtanceth in *a Servant when he reigneth, and the Hand-maid that is Heir to her Miſtris*, intending thereby the proud imperious inſolency of thoſe that are unexpectedly raiſed from a low eſtate to Wealth or Honour: He that is of *a proud Heart ſtirreth up Strife*, Prov. 28. 25. and as he is troubleſome to others, ſo doth he create trouble to himſelf; for he not only moleſts himſelf by the working of his diſdainful thoughts, while he exerciſeth his ſcorn towards others, (*Prov.* 21. 24. *The haughty Scorner deals in proud wrath*) but this occaſions the affronts

fronts and contempt of others again, which beget new griefs to his restless Mind.

4. Some have a Natural *exorbitancy of Desire*, an evil coveting; they are passionately carried forth toward what they have not, and have no contentment or satisfaction in what they do enjoy. Such Humors are seldom at ease, their desires are *painfully* violent, and when they obtain what they longed for, they soon grow weary of it, and then another object takes up their wishes, so that these *Daughters of the Horsleech are ever crying, Give, give,* Prov. 30. 15.

5. Others have a *soft effeminate* Temper, a weakness of Soul that makes them unfit to bear any burthen, or endure any hardness. These if they meet with Pains or Troubles, (and who can challenge an exemption from them?) they are presently impatient, vexing themselves by a *vain reluctancy* to what they cannot avoid; not but that extraordinary Burthens will make the strongest Spirit to stoop, but these cry out for the smallest matters, which a stout Mind would bear with some competent chearfulness.

6. And there are other Dispositions that are *tender*, to an *excess of Sympathy*, so that they immoderatly affect and afflict themselves with other Mens sorrows. Though this be a temper more commendable than any of the former, yet Satan can take advantage of this, as also of the forenamed Dispositions, to discompose us, especially by suiting them with fit occasions which readily work upon these Tempers: And this was

2. The second thing to be explained, which shall be performed by a brief enumeration of them, the chief whereof are these,

1. *Contempt* or Disestimation. When a Man's Person, Parts, or Opinion are slighted, his Anger, Envy, Pride and Impatience are awakened, and these make him swell and restless within. Even good Men have been sadly disturbed this way. *Job*, as holy a Man as he was, and who had enough of greater matters to trouble his Mind, yet among other griefs, complains of this more than once, *Job* 12. 4. *I am as one mocked of his Neighbour: the just upright Man is laughed to scorn.* Job 19. 15. *They that dwell in mine House, and my Maids count me for a Stranger.* —— *I called my Servant, and he gave me no answer;* —— *Yea, young Children despised me, I rose up and they spake against me.* Thus he bemoans himself, and (which is more) speaks of it again with some *smartness* of indignation, *Job* 30. 1. *Now they that are younger than*

than I, have me in derision, whose Fathers I would have disdained to have set with the Dogs of my Flock. David also who had a stout heart under troubles, complains that he could not bear reproaches, *Psal. 69. Reproach hath broken mine Heart, I am full of heaviness.* What these reproaches were, and how he was staggered with them, he tells us, *Vers.* 10. *I chastned my soul with fasting, that was to my reproach. I made Sackcloth my Garment, and I became a Proverb to them. They that sit in the Gate, speak against me; and I was the Song of the Drunkards.* With these he was so stounded, that if he had not catch'd hold on God by Prayer, (as he speaks, *ver.* 13.) he had faln; *But as for me, my Prayer is unto thee, O Lord,* &c. and he afterward speaks of his support under Reproaches, as a wonder of Divine assistance, *Psal.* 119. 51. *The Proud have had me in derision, yet have I not declined from thy Law.*

2. *Injury* is another occasion by which the Devil works upon our Tempers to disquiet us. Wrongs of Injustice and Oppression are hard to bear, this is a common ground of trouble, good Men cannot always acquit themselves in this case as they ought. *Jeremiah* when smitten by *Pashur*, and put in the Stocks, *Jer.* 20. 2, 7. falls into a sad passion, *I am a derision daily, every one mocketh me, I cried out, I cried violence and spoil,* imitating the passionate affrightments of those that cry, Murther, Murther, *&c.* No wonder seeing *Solomon* gives it as an *axiom* built upon manifold experience, *Eccl.* 7. 7. *Oppression* doth not only make a Man unquiet, but *Mad* in his unquietness; and not only those that are foolish and hasty, but the most considerate and sedate Persons; *Oppression makes a wise Man mad.*

3. Another occasion of Mens discomposure, is the *prosperity of the Wicked:* their abundance, their advancements to Honours and Dignity hath always been a grudge to those whose condition is below them, and yet suppose themselves to have better grounds to expect preferment than they. This astonished *Job* even to trembling, *Job* 21. 7. *When I remember, I am afraid, and trembling taketh hold on my flesh,* and the matter was but this; *Wherefore do the Wicked live, become old, yea, and mighty in power?* &c. The trouble that seizeth on Mens hearts on this occasion, is called *fretting,* a vexation that wears out the strength of the Soul, as two *hard* Bodies waste by *mutual attrition* or rubbing. And it takes its advantage from our envy chiefly, though other distempers come in to help it forward, *Psal.* 37. 1. *Fret not thy self because of evil Doers,*

neither be thou envious against the workers of Iniquity. *David* confesseth, that he was apt to fall into this trouble, *Psal.* 73. 3. *I was envious at the Foolish, when I saw the prosperity of the Wicked.* Against this disquiet we have frequent cautions, *Prov.* 24. 1, 19. and *Psal.* 49. 16. *Be not afraid when one is made rich, when the glory of his house is increased.* All which shew our proneness to this disease.

4. *Crosses* and Afflictions give Satan an opportunity to work upon our Passions. As disappointments of Expectations, loss of Friends, of Estate, Persecutions and Sufferings for Conscience sake, &c. none of these in their own nature *are joyous, but grievous:* and what use they have been of to the Devil to discompose the minds of the Sufferers, is evidenced by common experience. The Tears, sad Countenances, and doleful Lamentations of Men are true Witnesses of the disquiet of their hearts; every one being pressed with the sense of his own smart, is ready to cry out, *Is there any sorrow like my sorrow? I am poor, and comfortless, my Lovers and my Friends have forsaken me, and there is none to help.* Some grow faint under their Burthen, while their Eyes fail in looking for redress, especially when new unexpected troubles overwhelm their hopes, *When I looked for good, then evil came; and when I waited for light, there came darkness,* Job 30. 26. *Why hast thou smitten us, and there is no healing for us? We looked for peace, and there is no good; and for the time of healing, and behold trouble,* Jer. 14. 19. and here they sink, concluding there is no hope. Others that bear up better in a blessed expectation of spiritual profit, having that of *David* in their Eye, *Blessed is the Man whom thou afflictest, and teachest in thy Law:* yet they cannot forbear their complaints even to God, *Psal.* 25. 17. *The troubles of mine heart are enlarged, O bring thou me out of my distresses, look upon mine affliction and my pain.* May those that have had the highest advantages of heavenly support, whose hearts have been kept in peace, counting it all joy that they have fallen into these trials, (and God doth more this way, for those that suffer for the Gospels sake, than ordinarily for others) yet have not these been under a *Stoical senslessness* of their trouble; though they were *not distressed, they were troubled on every side,* though *not in despair,* yet they were *perplexed,* 2 *Cor.* 4. 8. though their Afflictions were *light,* yet were they *Afflictions* still.

5. To these may be added the *pain* or anguish of *Sickness,* and bodily Distemper. Though there are various degrees of pain, and that

that ſome Sickneſſes are leſs afflictive than others, yet none of them forbear to pierce the Mind. The whole Man is diſcompoſed; he that is exerciſed *with ſtrong pains upon his Bed*, cryes out in the bitterneſs of his Soul, and he that by *inſenſible* degrees languiſheth, grows ordinarily *peeviſh*, and his mind bleeds by an inward wound, ſo that he *ſpends his days in ſighing*, and his years in mourning. And others there are, who being before acquainted with bodily pains, grow very impatient in Sickneſs, and are able to bear nothing: and beſides the preſent ſence of pain, the expectation of Death puts ſome into great commotion, the fears of it, (for it is naturally dreadful) fills them with diſquiet thoughts, and thoſe that approach to the Grave, by ſlow ſteps, under Conſumption or languiſhing Sickneſſes, they are habituated to ſadneſs, and can think of nothing *chearfully*, (except they have great aſſurance of Salvation, and have well learned to dye) becauſe the Coffin, Grave, and Winding-ſheet are ſtill preſented to them: theſe though they be very ſuitable Objects for Meditation, and (well improved) of great advantage for preparation to Death, yet doth Satan thereby (when it is for his purpoſe) endeavour to keep Men under grief, and to bereave them of their Peace.

6. Satan takes an advantage of trouble, from the *Miſeries* of others. Sympathy is a Chriſtian Grace, and to bear one anothers Burthens, to mourn with thoſe that mourn, ſhews us to be *fellow-feeling Members of the ſame Body*, for *if one Member ſuffer, all the Members ſuffer with it*. Yet are ſome Men naturally of ſo tender a Conſtitution, that Satan overdrives them herein, every common occaſion will wound them: the uſual effects of God's ordinary Providence on the Poor, Lame, or Sick, are deeply laid to Heart by them, and inſtead of being not *unſenſible* of other Mens Miſeries, they are *not ſenſible* of any thing elſe, neither do they enjoy their own Mercies. And here, as Satan can every moment, preſent them with objects of pitty, ordinary or extraordinary: ſo upon a religious pretence of merciful conſideration, they are made cruel to themſelves, refuſing their *own peace*, becauſe *other* Men are not at *eaſe*.

3. The third particular, promiſed to be explained for the diſcovery of theſe diſcompoſures of Soul, was this; That by a *concurrance* of theſe and ſuch like *occaſions*, to ſuch *tempers*, the Hearts of Men are diſturbed, and their inward peace broken. This I ſhall

evidence by these *three* things: 1. That these *occasions* meeting with such *dispositions*, do naturally raise great *disturbances* in their present working. 2. That they have a tendency to *further trouble*. 3. That Satan doth *design*, and hath it ordinarily in his power to *discompose* the Hearts of Men hereby.

1. That these occasions, meeting with such dispositions, do naturally raise great disturbances. This is evident from what hath been said already: for (1.) All these dispositions carry as much *Fire* in their own Bosomes, as is sufficient to burn up the standing Corn of any Man's peace. What is anger, but an *inward burning*, a restless confusion of the Spirits, sometime a Phrensy, a Distraction, a troubled Sea full of Rage, a wild Beast let loose? Envy, that is a *fretful* peevishness, a vexatious repining, needing no other Tormentors but its own *furies*, recoiling upon him that bred it, because it cannot wreak its spite upon its Objects. An envious Person is a *Self-murtherer* by the verdict of *Eliphaz*, Job 5. 2. *Wrath killeth the foolish Man, and envy slayeth the foolish one.* This is not barely to be understood of its *provoking* the Judge of all the Earth to send down its deserved destruction, but also (if not chiefly) of its own *corroding* temper, which by long continuance wasts the Strength, and consumes the Body. Pride is a *perpetual vexation*, creating its troubles from its own Fancy: irregular covetings, keep a Man still upon the Rack, they make a Man like the *Tantalus* of the Poets, they give a Man a *caninus Appetitus*, a strong Appetite with excessive greediness, and restless pursuit, and *constant dissatisfactions*, he is ever *gaping* and never *enjoying*. Impatience is a wearisome conflict with a burthen which it can neither *bear*, nor yet *shake off*; where all the Fruit of the vain labour amounts to no better account than this, that the Impatient makes his burthen the *greater*, the bands that tye it on the *stronger*, and the Strength that should bear it the *weaker*. Lastly, an excess of Pity, multiplies *wounds without cause*, it hinders a Man to be *happy*, so long as there are any that are *miserable:* he is always (in reference to his quiet) at the Mercy of other Men, the afflicted can torment him at a distance; and, by a kind of *Magick*, make him feel the torments that are inflicted upon his Image. Who can deny, but that Men that are ridden by such vexatious dispositions, must lead an unquiet Life, and always be tossed with inward Tempests. Especially (2) when we consider, *how fit* the forementioned *occasions* are, to draw out these *humours* to their tumultuary

multuary extravagancies: a lighted Match and Gun-Powder, are not more exactly ſuited to raiſe a ſhaking Blaſt, than thoſe occaſions and tempers are to breed an inward annoyance. Some of theſe humours are ſo troubleſome, that rather than they will want work, they will fight with their *own Shadows*, and by a perverſneſs of *prejudicated Fancy*, will create their own troubles, and the beſt of them, which ſeem ſometime to take truce, and compoſe themſelves to reſt, while occaſions are out of the way: yet they are *quickly awakened*, like ſleeping Dogs that are rouſed with the leaſt noiſe; what work then may we expect they will make when they are ſummoned to give their appearance upon a ſolemn occaſion? But (3) if we ſhould deal by inſtances, and bring upon the Stage the effects that have been brought forth by theſe concurring cauſes, it will appear that they make diſturbances in good earneſt: let us either view the *furious fits*, that have been like ſudden Flaſhes, ſooneſt gone; or their more *laſting impreſſions*, and we ſhall find it true. As to violent Fits, raiſed by ſuch occaſions and diſpoſitions, examples are infinite. What rages, outrages, Madneſſes, and extravagances have Men run into? Some upon provocations, have furiouſly acted *ſavage cruelties*, and for ſmall matters have been carried to the moſt deſperate revenges. Others have been brought to ſuch violent *commotions* within themſelves, that the frame of nature hath been thereby *weakened*, and overthrown. As *Scilla*, who in a ſtrong paſſion, vomited Choler till he dyed. Some in their fury, have acted that which hath been matter of *ſorrow* to them all their dayes. But (omitting the examples of Heathens and wicked Men) let us conſider the wonderful *tranſports* of holy Men. *Moſes* a Man eminent, beyond compariſon, in Meekneſs; was ſo aſtoniſhed with a ſudden ſurprize of trouble, at the Sight of the Golden Calf, that he threw down the Tables of the Law, and brake them. Some indeed obſerve from thence, a *ſignificancy* of *Iſraels* breaking the Law, and forfeiting God's Protection, as his peculiar People, but *this* is more to be aſcribed to the *deſignment* of *Divine Providence*, that ſo ordered it, than to the *intendment* of *Moſes*, who no doubt, did not this from a *ſedate* and calm *deliberation*, as purpoſing by this act to tell *Iſrael* ſo much; but was hurried by his grief (as not conſidering well what he did) to break them. *Aſa* a good Man, when he was reproved by the Prophet, (inſtead of thankful acceptance of the reproof) grows angry, falls into a rage, and throws

throws the Prophet into Priſon. *Elias*, diſcompoſed with *Jezebels* Perſecution, deſires that God would *take away his Life*. *Jonah*, in his anger, falls out with God, and *juſtifies* it when he hath done: ſurely ſuch Fits as theſe proceeded from great inward combuſtion. Would Wiſe, Sober, holy Men have ſaid or done ſuch things, if they had not been tranſported *beyond* themſelves? and though in ſuch caſes, the fits are ſoon over, yet we obſerve that ſome are apt to fall into ſuch Fits *often*, and are ſo *eaſily* irritated, that (like the *epileptick* Perſon poſſeſſed by the Devil) upon every occaſion, they are by him, *caſt into the Fire or into the Water*, and by the *frequent return* of their Diſtemper are *never* at reſt.

As to others, whoſe tempers are more apt to *retain* a troubleſome Impreſſion, 'tis very obvious that their diſcompoſures have as much in *length* and *breadth*, as the other had in *height*. You may view *Haman* tormented under his ſecret diſcontent, which his Pride and Envy formed in him, for the want of *Mordicai*'s Obeyſance: the Kings Favour, a great Eſtate, high Honour, and what elſe a Man could wiſh to make him content, are all ſwallowed up in this Gulph, and become nothing to him. You ſee *Amnon* vexed and ſick, for his Siſter *Tamer*, waxing lean from day to day. You ſee *Ahab* (though a King, who had enough to ſatisfie his Mind) in the ſame condition for *Naboth*'s Vineyard. If you ſay theſe were wicked Men, who rid their Luſts without a Bridle, and uſed the Spur: look then upon better Men, and you will ſee too much. *Rachel* ſo grieves and mourns for want of Children, that ſhe profeſſeth her Life inconſiſtent with her diſappointment, *Give me Children, elſe I die*. *Hanna* upon the ſame occaſion weeps and eats not, and prays in the bitterneſs of her Soul, and the abundance of her complaint and grief. *Jeremiah* (being preſſed with diſcouragements from the contradiction of evil Men) calls himſelf *a Man of ſtrife and contention to the whole Earth*, *Jer.* 15. 10. his ſorrows thence ariſing, had ſo imbittered his Life, that he puts *a woe* upon his Birth, *Wo is me, my Mother, that thou haſt born me a Man of Strife*. *Paul* had a noble courage under manifold afflictions, he could glory in the Croſs, and rejoice in perſecutions: nevertheleſs, the greatneſs of his work, the froward perverſneſs and unſteadineſs of Profeſſors, (which put him under fears, jealouſies, and new travel) the Miſeries of Chriſtians, and the care he had for the concerns of the Goſpel, (which was a

2 Cor. 11. 2. Gal. 4. 19.

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conſtant load upon his Mind, his Heart (like old *Eli*'s) trembling ſtill for the Ark of God) made him complain as one worn out by the troubles of his Heart; 2 *Cor.* 11.27. *In wearineſs, and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs. Beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak?* &c. For the *Jews* he had great heavineſs and continual ſorrow in his Heart; and for the *Gentiles* he had perpetual fears. Rom. 9. 2. Now though he had a great ſhare of divine Comforts intermixed, and a more than ordinary aſſiſtance of the Spirit, to keep him from ſinful diſcompoſure of Spirit (at leaſt to ſuch an height, as it ordinarily prevails upon others) yet was he very ſenſible of his burthen, and doubtleſs the Devil laboured to improve theſe occaſions to weary out his ſtrength. For by theſe, and ſuch like things, he frequently vexeth the righteous Souls of the faithful Miniſters of the Goſpel from day to day: ſo that their hearts have no reſt, and their hands grow often feeble, and they cry out, O the burthen! O the care! being ready to ſay as *Jeremiah*, *chap.* 20. 7. *O Lord, thou haſt decieved me, and I was decieved; I am a deriſion daily, every one mocketh me.* Thus ſay they, Did we ever think to meet with ſuch diſappointments ſuch Griefs, from the Wilfulneſs, Pride, Weakneſs, Ignorance, Pettiſhneſs, Inconſtancy, Negligence, and Scandals of Friends? and ſuch Hatred, Contradictions, Scorns, and Injuries from Enemies? Were we free, what Calling would we not rather chuſe? what place would we not rather go to, where we might ſpend the remainder of our dayes in ſome reſt and eaſe? Were it not better to work with our hands for a Morſel of Bread, for ſo might our Sleep be ſweet to us at Night, and we ſhould not ſee theſe ſorrows? At this rate are good Men ſometime diſturbed, and the anguiſh of their Spirit makes their Life a burthen.

2. Yet is not this all the diſturbance that the Devil works upon our hearts by theſe things, (though theſe are bad enough) but they have a tendency *to further trouble.* Diſcompoſures of Spirit, if they continue *long*, turn at laſt into *troubles of Conſcience.* Though there is no affinity betwixt ſimple diſcompoſure of Soul, and troubles of Conſcience in their own nature; the objects of the former being things *external*, no way relating to the Souls Intereſt in God and Salvation, which are the objects of the latter: yet the effects produced by the prevalency of theſe diſturbances, are a fit

Stock

Stock for the ingrafting of doubts and queſtionings about our Spiritual condition. As *Saul*'s Father firſt troubled himſelf for the loſs of his Aſſes, and ſent his Son to ſeek them; but when he ſtayed long, he forgat his trouble, and took up a new grief for his Son, whom he feared he had loſt in purſuit of the Aſſes. So is it ſometime with Men, who after they have long vexed themſelves for injuries or afflictions, &c. upon a ſerious conſideration of the working, and power of theſe Paſſions, leave their former purſuit, and begin to bethink themſelves in what a condition their Souls are, that abound with ſo much Murmuring, Rage, Pride, or Impatience, and then the Scene is altered, and they begin to fear they have loſt their Souls, and are now perplexed about their Spiritual eſtate. To make this plain I will give ſome *inſtances*, and then add ſome *reaſons* which will evidence *that it is ſo*, and alſo *how* it comes to be ſo.

For Inſtances, though I might produce a ſufficient number to this purpoſe, from thoſe that have written of *Melancholy*, yet I ſhall only inſiſt upon two or three from Scripture.

Hezekiah when God ſmote him with Sickneſs, at firſt was diſcompoſed upon the apprehenſion of Death, that he ſhould ſo ſoon be deprived of the *reſidue of his years*, *and behold Man no more with the inhabitants of the World*, as he himſelf expreſſeth it, *Eſay* 38. 10. afterward his trouble grew greater, *He chattered as a Crane or Swallow*, *and mourned as a Dove*, he was in *great bitterneſs*, *ver.* 17. and ſadly *oppreſſed* therewith, *ver.* 14. That which thus diſtreſſed him was not ſimply the fear of Death, we cannot imagine ſo pious a Perſon would ſo very much diſquiet himſelf upon that ſingle account; but by the expreſſions which he let fall in his complainings, we may underſtand, that ſome ſuch thoughts as theſe did ſhake him, that he apprehended God was *angry* with him, that the preſent ſtroke ſignified *ſo much* to him, all circumſtances conſidered, (for he was yet in his ſtrength, and *Jeruſalem* in great diſtreſs, being at that time beſieged by *Sennacheribs* Army, and for him to be doomed to death by a *ſudden* meſſage, at *ſuch* a time, ſeemed to carry much in it) and that ſurely there was great *provocation* on his part; and it ſeems upon ſearch, he charged himſelf ſo deeply with his ſinfulneſs, that his apprehenſions were no leſs, than that if God ſhould reſtore him, yet in the ſence of his vileneſs he ſhould never be able to look up; *I ſhall go ſoftly all my years in the bitterneſs of my Soul*, *ver.* 15. (which expreſſion implies

2 Kings 20. 6. Vid. *Lightfoot* Harm. in loc.

plies a ſuppoſition of his Recovery, and a deep ſenſe of Iniquity) and accordingly when he was recovered, he takes notice chiefly of Gods love to *his Soul*, and the *pardon* of his ſin, (which evidently diſcover where the trouble pinched him) *Thou haſt in love to my ſoul delivered it from the Pit of Corruption, for thou haſt caſt all my ſins behind thy back*, verſ. 17.

Job's Troubles were very great, and his caſe extraordinary: Satan had maliciouſly ſtript him of all outward Comforts, this he bore with admirable Patience, *Job* 1.21. *Naked came I out of my Mothers womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.* The Devil ſeeing now himſelf defeated, obtains a new Commiſſion, wherein *Job* is wholly put into his hand, (life only excepted, *chap.*2.9.) he ſets upon him again, and in his new encounter labours to bring upon him ſpiritual diſtreſſes, and accordingly improves his loſſes and ſufferings to that end, as appears by his endeavours and the ſucceſs; for as he tempted him *by his Wife* to a deſperate *diſregard* of God, that had ſo afflicted him, *Curſe God and die*, ſo he tempted him alſo by *his Friends*, to *queſtion* the ſtate of his Soul, and his Integrity, and all from the conſideration of his outward miſeries. To that purpoſe are all their diſcourſes. *Eliphaz. Chap.* 4. 5, 6, 7. from his ſufferings and his carriage under them, takes occaſion to jear his former Piety, (as being no other than feigned) *It is come upon thee, and thou fainteſt: is not this thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?* that is, is all thy Religion come to this? and alſo concludes him to be wicked, *Who ever periſhed being innocent? and where were the righteous cut off?* Bildad, *Chap.* 8. 6, 13. chargeth him with Hypocriſie upon the ſame ground, and while he makes his defence, *Zophar* plainly gives him the lye, *Chap.* 11. 3. and at this rate they go their round; and all this while Satan (whoſe deſign it was to afflict his Conſcience with the ſenſe of divine Wrath) *ſecretly* ſtrikes in with theſe Accuſations, inſomuch, that though *Job* ſtoutly defended his *Integrity*, yet he was wounded with inward *Diſtreſſes*, and concluded, that theſe dealings of God againſt him were no leſs than God's ſevere obſervance of his Iniquity; as is plain from his bemoaning himſelf in *Chap.* 10. 2. *I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me.* Verſ. 16, 17. *Thou hunteſt me as a fierce Lion, thou renewеſt thy Witneſſes againſt me*, &c.

David was a Man that was often exerciſed with Sickneſs and Troubles from Enemies, and in all the inſtances almoſt that we meet with in the *Pſalms*, of theſe his Afflictions, we may obſerve the outward occaſions of Trouble brought him under the ſuſpition of Gods Wrath, and his Iniquity; ſo that he was ſeldom ſick, or perſecuted; but this called on the diſquiet of Conſcience, and brought his ſin to remembrance; as *Pſal. 6.* (which was made on the occaſion of his Sickneſs, as appears from *verſ. 5.*) wherein he expreſſeth the *vexation* of his *Soul* under the appehenſion of Gods *Anger*; all his other griefs running into this Channel, (as little Brooks loſing themſelves in a great River) change their name and nature; he that was at firſt only concerned for his Sickneſs, is now wholly concerned with ſorrow and ſmart under the fear and hazard of his Souls condition; the like we may ſee in *Pſal.* 38. and many places more.

Having made good the aſſertion, That diſcompoſures of Soul upon outward occaſions, by long continuance and Satans management, do often run up to ſpiritual diſtreſs of Conſcience: I ſhall next for further confirmation and illuſtration ſhew how it comes to be ſo.

1. Diſcompoſures of Spirit do *obſtruct*, and at laſt *extinguiſh* the inward *comforts* of the Soul: ſo that if we ſuppoſe the diſcompoſed Perſon at firſt (before he be thus diſordered) to have had a good meaſure of ſpiritual joy in Gods favour, and delight in his ways; yet the diſturbances, 1. *Divert* his thoughts from *feeding* upon theſe Comforts, or from the *enjoyment* of himſelf in them. The Soul cannot naturally be highly intent upon two different things at once, but whatſoever doth ſtrongly engage the Thoughts and Affections, that carries the whole Stream with it, be it good or bad, and other things give way at preſent. When the heart is *vehemently* moved on *outward* Conſiderations, it lays by the thoughts of its ſweetneſs which it hath had in the enjoyment of God; they are ſo contrary and inconſiſtent, that either our Comforts will chaſe out of our Thoughts our Diſcompoſures, or our Diſcompoſures will chaſe away our Comforts. I believe the Comforts of *Elias* (when he lay down under his grief, and deſired to die); and of *Jeremiah* (when he cried out of violence) run very low in thoſe fits of Diſcontent, and their Spirits were far from an actual rejoycing in God; but this is not the worſt, we may not ſo eaſily imagine that upon the going away

away of the fit, the wonted Comforts return to their former courſe: For, 2. The Mind being *diſtracted* with its Burthen, is left *impotent* and unable to return to its former exerciſe; the warmth which the Heart had, being ſmothered and ſuſpended in its excerciſe, is not ſo quickly revived, and the thoughts which were buſied with diſturbance (like the diſtempered humors of the Body) are not *reduced* ſuddainly to that evenneſs of compoſure as may make them fit for their *old* imployment. And 3. If God ſhould *offer* the Influences of joyful ſupport, a diſcompoſed Spirit is not in a capacity to *receive* them, no more than it can receive thoſe counſels that by any careful hand are interpoſed for its relief and ſettlement. Comforts are not heard in the midſt of noiſe and clamour; the *calmneſs* of the Souls faculties are præſuppoſed as a neceſſary *qualification* towards its *reception* of a meſſage of Peace. *Phineas* his Wife being overcome of grief for the Arks captivity and her Husbands death, could not be affected with the joyful news of a Son. But 4. Sinful diſcompoſures *hinder* theſe gracious and comfortable *offers*, if we could poſſibly (which we cannot ordinarily) receive them, yet we cannot expect that God will give them. The Spirit of Conſolation loves to take up his lodging in a *meek and quiet Spirit*, and nothing more grieves him than Bitterneſs, Wrath, Anger, Clamour, and Malice, which made the Apoſtle, *Eph.* 4. 30, 31. ſubjoyn his direction of *putting theſe away* from us, with his advice of *not grieving the Spirit by which we are ſealed unto the day of Redemption.* And then 5. The *former ſtock* of Comfort, which Perſons diſtempered with diſcompoſures might be ſuppoſed to have, will ſoon be *waſted*, for our Comforts are not like the *Oil* in the Cruſe, or *Meal* in the Barrel, which had (as it were) their *Spring* in themſelves; we are comforted and ſupported by *daily communication* of Divine Aid, ſo that if the Spring head be ſtopped, the Stream will quickly grow dry. 'Tis evident then, that inward Conſolations in God will not *ripen* under theſe *Shadows*, nor *grow* under theſe continual *droppings*, ſeeing a diſcompoſed Spirit is not capable to *receive* more, nor able *to keep* what comfort it had at firſt; we may eaſily ſee how it comes to paſs that theſe diſturbances may in time bring on ſpiritual troubles: for if our Comforts be once loſt, Trouble of Conſcience eaſily follows. Where there is nothing to fortify the Heart, the poyſon of malicious ſuggeſtions will unavoidably prevail.

2. Discomposures of Soul afford the Devil *fit matter* to work upon. They furnish him with strong objections against *sincerity of Holiness*, by which the peace of Conscience being strongly assaulted, is at last overthrown. The usual Weapons by which Satan fights against the assurance of Gods Children, are the *guilt* of sins committed, and the *neglect* of Duty, and the disturbed Soul affords enough of both these to make a Charge against it self: For,

1. Where there is much *Discomposure* there is much *Sin*. If in the multitude *of words* there wants not Iniquity, then much more in the multitude of *unruly thoughts*. A disturbed Spirit is like *troubled* Water, all the *Mud* that lay at the bottom is raised up and *mixeth* it self with the Thoughts: If any injury or loss do trouble the Mind, all the Thoughts are tinctured with Anger, Pride, Impatience, or whatsoever root of bitterness was in the Heart before; we view them not singly as the issues of wise *Providence*, but ordinarily we consider them as done by such *Instruments*, and against our *selves* as malicious, spiteful, causless, ingrateful wrongs, and then we give too great a liberty to our selves to rage, to meditate revenge, to threaten, to reproach, and what not? and if our Disposition have not so strong a natural inclination to these Distempers, yet the Thoughts by discomposure are quickly leavened (it is the comparison used by the Apostle, 1 *Cor.* 5. 8. to express the power of Malice, (which is an usual attendant in this service) to infect all the Imaginations) with a sharpness, which makes them swell into exorbitancy and excess; hence proceed Revilings, Quarrelings, *&c.* When the Tongue is thus *fermented*, it is *a Fire, a World of Iniquity*, (producing more sins than can be reckoned) *it defileth the whole Body*, (engaging all the faculties in heady pursuit,) *Jam.* 3. 6.

2. Discomposures obstruct *Duties*. This is the inconvenience which the Apostle (1 *Pet.* 3. 7.) tells us doth arise from disturbances among Relations; if the Wife or Husband do not carry well, so that discontents or differences arise, *their Prayers are hindered*. Duties then are obstructed, 1. In the *Act*. When the Heart is *out of frame*, Prayer is *out of season*, and there is an averseness to it; partly because all good things are (in such confusions) *burthensome* to the *Humor* that then prevails, which eats out all desire and delight to spiritual things: and partly because they *dare not* come into *Gods presence*; conscience of their own guilt, and awe

awe of God hindring ſuch approaches. 2. They obſtruct the *right manner* of Performance, ſtraitning the Heart, and contracting the Spirit, that if any thing be attempted, 'tis poorly and weakly performed. 3. And alſo the *ſucceſs* of Duty is obſtructed by diſcompoſure. God *will not accept* ſuch Services, and therefore Chriſt adviſeth to *leave the Gift before the Altar*, (though ready for offering) where the Spirit is overcharged with Offences, or angry Thoughts, and *firſt to go and be reconciled to our Brother*, and then to *come and offer the Gift*, it being loſt labour to do it before. From theſe ſins of Omiſſion and Commiſſion, Satan can (and often doth) frame a dreadful charge againſt thoſe that are thus concern'd, endeavouring to prove by theſe evidences, that they are yet (notwithſtanding pretence of Converſion) in the gall of Bitterneſs, and bond of Iniquity, whereby the peace of Conſcience is much ſhaken; and the more, becauſe alſo

3. Theſe diſcompoſures of Soul give Satan a *fit ſeaſon* for the management of his Accuſation: Strong Accuſations do often effect nothing, when the ſeaſon is unſutable. Many a time he hath as much to ſay againſt the Comforts of Men, when yet they ſhake all off (as *Paul* did the Viper off his hand) and feel no harm. But that which prepares the Conſcience to *receive* the Indictment, is a particular *diſpoſition* which it is wrought into, by *ſuſpicious credulity* and fearfulneſs: Theſe make the Heart (as Wax to the Seal) ready to take any impreſſion that Satan will ſtamp upon it: Now by long diſturbances he works the Heart into this Mould very often, and upon a *double* account he gains himſelf a fit opportunity to charge home his exceptions. 1. In that he ſets upon the Conſcience with his Accuſations, after the Heart hath been *long moleſted* and confuſed with its other Troubles; for then the Heart is weakned and *unable* to make *reſiſtance* as at other times. An Aſſault with a freſh Party after a long conflict, diſorders its Forces, and puts all to flight. 2. In that long and great diſcompoſures of Mind, bring on a diſtemper of *Melancholy*; for 'tis notoriouſly known by common experience, that thoſe *acid Humors* (producing this diſtemper) which have their riſe from the Blood, may be occaſioned by their violent Paſſions of Mind, the Animal Spirits becoming inordinate (by long diſcompoſures of Sadneſs, Envy, Terrour, and fretful Cares) and the motion of the Blood being retarded, it by degrees departs from its temperament, and is infected with an acidity, ſo that Perſons no way inclined

clined naturally to Melancholy may yet become so, by the disquiets of their troubled Mind.

Both these ways, but chiefly Melancholy, the Devil hath his advantage for disturbing the Conscience. Melancholy (most naturally) inclines Men to be solicitous for their Souls welfare; but withall disposeth them so strongly to suspect the worst, (for 'tis a credulous suspitious humour in things hurtful) and afflicts so heavily with sadness for what it doth respect, that when Satan lays before Men of that humour their *Miscarriages* under their discontents, their Impatience, Unthankfulness, Anger, rash Thoughts and Speeches against God or Men, *&c.* withall suggesting that such an Heart cannot be right with God, after serious thoughts upon Satan's frequently *repeated* Charge, they cry out, *Guilty, guilty*, and then begins a new trouble for their Unregenerate Estate, and their supposed lost Souls.

4. In this case usually Satan hath greater *liberty to accuse*, and by his Accusations to molest the Conscience, in that Men of discomposed Spirits by the manifold evils arising thence *provoke God to desert* them, and to leave them in Satans hand to be brought into an *hour* of Temptation. Satan's Commission is occasioned by our Provocations, and the Temptations arising from such a Commission, are usually dreadful; they are *solemn* Temptations, and called so after a singular manner; for of these I take those Scriptures to be meant, *Watch and pray, that ye enter not into Temptation*, Mat. 26. 41. *And lead us not into Temptation*, Mat. 6. 13. Such Temptations are not common Temptations, and are of unknown force and hazard to the Soul, which way soever they are designed, either for Sin or Terror. For several things do *concur* in a solemn Temptation: As, 1. Satan doth in a special manner *challenge* a Man to the Combate, or rather he *challenges* God to give him such a Man to fight with him, as he did concerning *Job*. This Christ tells us of, *Luk.* 22. 31. Simon, *Satan hath desired to have you*; the word signifies a *challenging* or daring, and it seems the Devil is oft daring God to give us into his hand, when we little know of it. 2. There is also a special *suitableness of Occasion*, and Snare, to the temper and state of Men. Thus he took *Peter* at an advantage in the High Priests Hall, and in the case we now speak of he takes advantage of Mens Provocations and Melancholy. 3. There is always a *violent prosecution*, which our Saviour expresseth under the comparison of *sifting*, which

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which is a reſtleſs agitation of the Corn, bringing that which was at the bottom to the top, and ſhuffling the top to the bottom, ſo that the Chaff or Dirt is always uppermoſt. 4. And to all this there is *divine permiſſion*, Satan let looſe and we left to our ordinary ſtrength; as is implied in that expreſſion, *He hath deſired to have you, that he might ſift you.* Now then if the Devil have ſuch ground to give God a challenge concerning ſuch Men, and if God do (as he juſtly may) leave ſuch Men (whoſe bitterneſs of Spirit hath been as *a ſmoak in his Noſtrils all the day*) in Satans hand, he will ſo ſhake them, that their Conſciences ſhall have no reſt. And this he can yet the more eaſily effect, becauſe

5. Diſcompoſures of Spirit have a particular *tendency* to incline our thoughts to *ſeverity* and harſhneſs, ſo that thoſe who have had long and great diſturbances upon any outward occaſions, of Loſs, Affliction, or Diſappointment, *&c.* do naturally think (after a ſolemn review of ſuch troubles) harſhly *of God*, and *of themſelves*; they are ready to conclude that God is ſurely angry with them, in that he doth afflict them, or that they have unſanctified hearts, in that their thoughts are ſo fretful and unruly upon every inconſiderable petty occaſion. 'Tis ſo ordinary for Men under the weight of their Trouble, or under the ſenſe of their Sin, to be ſadly apprehenſive of Gods Wrath, and their Souls hazard, that it were needleſs to offer Inſtances; let *Davids* caſe be inſtead of all. That his troubles begot ſuch imaginations frequently, may be ſeen throughout the Book of the *Pſalms*; we never read his complaints againſt perſecuting Enemies, or for other Afflictions, but ſtill his heart is affraid that God is calling Sin to remembrance; in *Pſa.* 38. He is under great diſtreſs, and tells how low his Thoughts were; he was *troubled*, greatly *bowed down*, he *went mourning all the day long*; he expreſſeth his thoughts to have been, that *God had forſaken him*, ver. 21. and his hopes (though they afterward revived) were almoſt gone; he cryes out of his ſins, as having *gone over his Head*, and become *a Burthen too heavy for him*, ver. 4. and therefore ſets himſelf to confeſs them, *ver.* 18. He trembles at Gods Anger, and feels the *Arrows* of God *ſticking faſt* in him, *ver.* 2. But what occaſioned all this? the Pſalm informs us, God had viſited him with *Sickneſs*, ver. 7. beſides that (for one trouble ſeldom comes alone) his *Friends* were perfidious, *ver.* 11. his Enemies alſo were buſie, laying *Snares* for his life, *ver.* 12. Now, his thoughts were to this purpoſe, that ſurely he had ſome way

or

or other greatly provoked God by his Sins, and therefore he fears *wrath* in every *rebuke*, and *diſpleaſure* in every *chaſtiſement*, *ver.* 1. The like you may ſee in *Pſal.* 102. where the Prophet upon the occaſion of *Sickneſs*, *ver.* 3. and 23. and the *reproach* of Enemies, *ver.* 8. is under great trouble, and ready to fail except ſpeedy relief prevent, *ver.* 2. the reaſon whereof was this, that he concluded theſe troubles were evident tokens of God's indignation and wrath, *becauſe of thine indignation and thy wrath*, *ver.* 10. From theſe five particulars we may be ſatisfied that it cannot be otherwiſe, and alſo how it comes to be ſo, that ſometime trouble of Conſcience is brought on, by other diſcompoſing troubles of the Mind. For if theſe *take away* the Comforts, which ſupported the Soul, and *afford* alſo arguments to the Devil to prove a wicked Heart, and withal *a fit ſeaſon* to urge them to a deep impreſſion, God in the mean time ſtanding at *a diſtance*, and the thoughts *naturally* inclined to conclude Gods Wrath from theſe troubles; how impoſſible is it that Satan ſhould miſs of diſquieting the Conſcience, by his ſtrong vehement ſuggeſtions of wickedneſs and deſertion?

In our enquiries after Satan's ſucceſs in working theſe diſcompoſures of mind, we have diſcovered, 1. That the diſturbances thence ariſing are great; 2. That they have a tendency to trouble of Conſcience. There is but one particular more to be ſpoken of relating to his ſucceſs in this deſign, and that is,

3. Theſe diſturbances are *much in Satan's Power*. *Ordinarily* he can do it at pleaſure, except when God reſtrains him from applying fit occaſions, or when (notwithſtanding theſe occaſions) he extraordinarily ſuſpends the effect, which he frequently doth when Men are enraged under ſuffering, upon the account of *the Goſpel* and *Conſcience*; for then though they be bound up *under Affliction and Iron*, yet the *Iron enters not into the Soul*; though they are *troubled*, they are not *diſtreſſed*. Theſe *Extraordinaries* excepted, he can as eaſily *diſcompoſe* the Spirits of Men, as he can by Temptation, *draw* them into other Sins, which may be evidenced by theſe conſiderations:

1. We may obſerve, that thoſe, whoſe *paſſionate* tempers do *uſually* tranſport them into greater vehemencies, are *never* out of trouble. Their fits frequently return, they are never out of the Fire, and this is, becauſe Satan is ſtill provided of occaſions ſuitable to their inclinations.

2. Though

2. Though God, out of his common bounty to mankind, hath allowed him a comfortable being in the World, yet we find that generally the Sons of Men under their various Occupations and Studies, are wearied out with *vexations of Spirit*; this *Solomon* in *Eccleſiaſtes* diſcovers at large in various imployments of Men, not exempting the purſuit of *Wiſdom* and Knowledg, (*chap.* 1.18. *In much Wiſdom is much grief, and he that increaſeth Knowledg increaſeth ſorrow*) nor Pleaſures, nor Riches, for by all theſe he ſhews that a Man is obnoxious to diſquiets: ſo that the general account of Man's Life is but this, *Eccleſ.* 2. 23. *All his days are ſorrows, and his travel grief, yea his heart taketh not reſt in the night.* That it is ſo, is teſtified by common experience paſt denyal; but how it comes to be ſo, is the enquiry: 'tis either from *God*, or from *Satan*, working by occaſions upon our tempers. That 'tis not from God is evident: for though ſorrow be a part of that *Curſe*, which Man was juſtly doomed unto, yet hath he appointed ways and means by which it might be ſo *mitigated*, that it might be tollerable, without *diſcompoſure* of Spirit; and therefore *Solomon*, deſigning, in his *Eccleſiaſtes*, to ſet forth the chief good, ſhews that felicity conſiſts not in the common abuſe of outward things, (becauſe that brings only vexation) but in the *fear of God* leading to future happineſs, and in the mean time, in a *thankful, comfortable uſe* of things preſent without anxiety of Mind. Hence doth he fix his concluſion (as the reſult of his experience) and often repeats it; *There is nothing better for a Man, than that he ſhould Eat and Drink, and that he ſhould make his Soul enjoy good in his Labour.* *Eccleſ.* 2.24. & 3.12,13. & 5.18,19. Not that *Solomon* plays the *Epicure*, giving advice *to eat and drink, for to morrow we die*; nor that he ſpeaks *deridingly* to thoſe that ſeek their felicity in this life, as if he ſhould ſay, *If ye do terminate your deſires upon a terrene felicity, there is nothing better then to eat and drink*, &c. But he gives a ſerious *poſitive* advice, of enjoying the things of this life with *cheerfulneſs*, which he affirms proceeds from the ſole bounty of God, as his ſingular gift; *It is the gift of God*, Eccleſ. 3. 13. *'tis our portion*, that is, our allowance, Eccleſ. 5.19.) for theſe two expreſſions [*our Portion*, and *God's gift*] they are of the ſame ſignification with *Solomon* here) and when a Man hath power to enjoy this allowance in comfort, 'tis *God* that *anſwereth him in the joy of his heart*, ver. 20. 'Tis plain then, that God *ſows good Seed in his Field*; the ſpringing up therefore of theſe Tares of vexation, which

ſo generally afflict the Sons of Men, muſt be aſcribed to this, *the Enemy hath done it.*

3. 'Tis alſo a conſiderable ground of ſuſpition that Satan can do much in diſcompoſures of Spirit, in that ſometimes thoſe whoſe tempers are *moſt cool* and *calm*, and whoſe ſingular *dependance* upon, and communion with God, muſt needs more *ſtrengthen* them againſt theſe paſſionate vexations, are notwithſtanding precipitated into violent commotions. *Moſes* was naturally meek, above the common diſpoſition of Men, and his very buſineſs was converſe with God, whoſe preſence kept his Heart under a bleſſed awe; yet upon the Peoples murmuring, he was ſo tranſported, with ſullenneſs and unbelief at the waters of *Meribah*, Numbers 20. 10, 12. that *it went ill with him:* which *David* thus expreſſeth, Pſal. 106. 33. *they provoked his Spirit, ſo that he ſpake unadviſedly with his Lips.* Who can ſuppoſe leſs in this matter, than that Satan, having him at advantage, hurried him to this raſhneſs? ſpecially ſeeing ſuch vehemencies were not *uſual* with *Moſes*, and that his natural temper led him to the contrary. This hath ſome affinity with the next conſideration, Which is,

4. That when Men moſt *foreſee* the occaſions of their trouble, and do moſt *fear* the trouble that might thence ariſe, and moſt *firmly deſign* to keep their hearts quiet, yet are they oft forced (againſt all care and reſolution) upon *extravagant* heats. *David* reſolved, and ſtrenuouſly endeavoured, to poſſeſs his Soul in Serenity and Patience, (for what could be more, than ſolemn engagement? *Pſal. 39. 1. I ſaid I will look to my ways*, and what endeavours could be more ſevere, than to keep himſelf *as with Bit and Bridle?* what care could be more hopeful to ſucceed, than to be *dumb with ſilence?*) yet for all this, he could not keep his Heart calm, nor reſtrain his Tongue, *ver.* 3. *My Heart waxed hot within me, while I was muſing, the Fire burned, then ſpake I with my Tongue.* Who ſuſpects not the hand of Satan in this?

5. 'Tis alſo remarkable, that when we have *leaſt reaſon* to give way to diſcompoſure, when we have *moſt cauſe* to avoid all provocations, yet then we have *moſt occaſions* ſet before us. When we would moſt *retire* from the noiſe of the World for private devotion, when we would moſt carefully *prepare* our ſelves for a ſolemn Ordinance, if we be not very watchful, we ſhall be *diverted* by buſineſs, *diſturbed* with noiſes, or ſome ſpecial *occaſion* of vexation ſhall importune us to diſquiet our ſelves: when yet we ſhall obſerve

ſerve, if we have not theſe *ſolemn* affairs to wait upon; we ſhall have *fewer* of theſe occaſions of vexation to attend us. This cannot be attributed to meer *contingency* of occaſions, nor yet to our *tempers* ſolely; for why they ſhould be moſt *apt* to give us trouble, when they are moſt *engaged* to calmneſs, cannot well be accounted for; 'tis evidently then Satan, that maliciouſly directs theſe occaſions (for they have not a malicious ingeniouſneſs to prepare themſelves, without ſome other chief mover) at ſuch times as he knows would be moſt to our prejudice.

Theſe general conſiderations amount to more than a ſuſpition that it is much in Satan's power to give diſturbances to the Minds of Men; yet for the clearer manifeſtation of the matter I ſhall ſhew, that he can do much to bring about *occaſions* of diſcompoſure, and alſo to *ſtir* up the Paſſions of Men upon theſe occaſions.

1. That *occaſions* are much in his hand, I ſhall eaſily demonſtrate. For 1. There being *ſo many* occaſions of vexation to a weak craſy Mind, we may well imagine, that one or other is ſtill occuring, and while they thus offer themſelves Satan needs not be idle for want of an opportunity. 2. But if common occaſions do not ſo exactly ſuit his deſign, he can *prepare* occaſions; for ſuch is his *foreſight* and contrivance, that he can put ſome Men (without their privity to his intentions, or any evil deſign of their own) upon ſuch *actions* as may (through the ſtrength of prejudice, miſinterpretation, or evil inclination) be an offence to others; and in like manner, can *invite* thoſe to be *in the way* of theſe offences. I am ready to think, there was a contrivance of Satan (if we well conſider all circumſtances) to bring *David* and the Object of his Luſt together; while *Bathſhebah* was Bathing, he might uſe his Art in private motions to get *David* up to the Roof of his Houſe. But more eſpecially can the Devil prepare occaſions that do depend *upon the wickedneſs of his Slaves*; theſe are Servants under his command, he can *ſay to one, Go, and he goes; and to another, Come, and he comes.* If contempt, or injury, affronts or ſcorns, &c. be neceſſary for his preſent work againſt any, whom he undertakes to diſturb, he can eaſily put his Vaſſals upon that part of the Service; and if he have higher imployment for them, he ever finds them forward. And hence was it that when *Satan* deſigned to plunder *Job*, he could quickly perform it, becauſe he had the *Chaldeans* and *Sabeans* ready at a call. 3. If both theſe ſhould

fail him, he can easily awaken in us, the *memory* of *old* occasions that have been heretofore a trouble to us: these being raised out of their Graves, will renew old disturbances, working afresh the *same* disquiets, which the things themselves gave us at first.

If Satan's power were bounded here, and that he could do no more than set before Men occasions of vexation, yet we might justly, on that single account, call him the *troubler* of the Spirits of Men; considering, that naturally the thoughts of Men are restless, and their imaginations ever rowling. If Men sequester themselves from all business, if they shut themselves up from commerce with Men; turn *Eremites*, (as *Jerom* did) on purpose to avoid disquiet, yet their thoughts would *hurry* them from place to place, sometimes to the *Court*, sometimes to the *Market*, sometimes to *Shews* and Pastimes, sometimes to *quarrellings*, sometimes they *view* Fields, Buildings and Countries, sometimes they *fancy* Dignities, Promotions and Honours, they are ever working upon one object or other, real or supposed; and according to the object, such will the affections be, high or low, joyful or sorrowful: so that if the utmost of what Satan could do, were no more than to provide occasions, discompositures would follow naturally. The evil dispositions of Men would thereby be set a working, though Satan stood by as an *Idle Spectator*. The *Serpent* (in our Breasts, as *Solomon* tells us *Eccles.* 10. 11.) would *bite without inchantment*, that is, except it were charmed. But Satan can do more than tempt *objectively*, when he hath provided the Fewel he can also bring Fire: For,

2. He can also set our passions *on work*, and incense them to greater fury than otherwise they would arrive at. We see persons that are distempered with passion, may be whetted up to an higher pitch of rage, by any officious *Flatterer*, that will *indulge* the humor, and *aggravate* the Provocation. Much more then can Satan do it by *whispering* such things to our Minds as he knows will increase the Flame; and therefore is it, that where the Scripture doth caution us against *anger*, (as the proper product of our own corruption, calling it *our wrath*, Eph. 4. 26, 27.) There also it warns us against *the Devil*, as the *incendiary*, that endeavours to heighten it. And where it tells us of the disorders of the tongue (which, though *a little Member*, *can* of it self do *great mischief*, *Jam.* 3. 6.) there it also tells us, that the *Devil* brings it an *additional* Fire

Fire from *Hell*; *It is set on Fire of Hell.* And there are several ways by which Satan can irritate the Passions. As,

1. By presenting the occasions *worse* than they are, or were ever intended, unjustly *aggravating* all circumstances. By this means he makes the object of the passions the more displeasing, and hateful; this must of necessity provoke to an higher degree.

2. He can in a natural way move (as it were) the *Wheels*, and set the passions a going, if they were of themselves more dull and sluggish: for he hath *a nearer access* to our Passions than every one is aware of. I will make it evident thus: our Passions, in their workings, do depend upon the fluctuations, excursions and recursions of the Blood, and animal Spirits, as *Naturalists* do determine: Now that Satan can make his approaches to the *Blood*, *Spirits* and *Humors*, and can make *alterations* upon them, cannot be denied, by those that consider what the Scripture speaks in *Jobs* case, and in the cases of those, that were by possession of the Devil, made *Dumb*, *Deaf* or, *Epileptick*: for if he could afflict *Job* with *grievous Boils*, 'tis plain he disordered and *vitiated* his Blood and Humors, which made them apt to produce such Boils or Ulcers; and if he could produce an *Epilepsy*, 'tis evident that he could infect the *Lympha* with such a sharpness, as by vellicating the Nerves, might cause a Convulsion: and these were much more than the disorderly Motions of Blood, Spirits or Humors which raise the passions of Men. If any *object* to this, That then (considering Satan's malicious diligence) we must expect the Passions of Men would never be at rest. 'Tis *answered*, that this power of Satan is not *unlimited*, but oft *God prohibits* him such approaches, (and without his leave he can do nothing); and also *grace* in God's Children, working *calmness*, submission and patience, doth *ballance* Satan's contrary endeavour. For as hurtful and vexatious occasions, being represented by the Sence to the imagination; are apt to move the Blood and Spirits: so on the contrary, the *Ballast* of Patience and other Graces, doth so *settle* the Mind, that the Blood and Spirits are kept steady in their usual course.

Vid. Willis de anima Brut. *cap.* 8. & 9.

Job 2. 7.

3. When the Passions *are up*, Satan can by his suggestions make them *more heady* and violent. He can suggest to the Mind *Motives* and Arguments to forward it, and can stir up our *natural* corruption

ruption with all its powers to strike in with the opportunity. Thus he not only kindles the Fire, but blows the Flame.

4. And he can further *fix* the Mind upon these thoughts, and keep them still upon the Hearts of Men. And then they eat in the deeper, and like Poyson, diffuse their malignity the further. We see that Men, who are at *first* but in an *ordinary* fret, if they continue to *meditate* upon their Provocation, they increase their vexation, and if they give themselves to *vent* their Passions by their Tongues, though they begin in some moderation, yet as motion causeth heat, so their own words whet their rage, according to *Eccles.* 10. 13. *The beginning of the words of his Mouth is foolishness, but the latter end of his talk is mischievous madness.* The same advantage hath Satan against Men by *holding down* their thoughts to these occasions of discomposure.

If occasions be so much in Satan's power, and he have also so great an hand over Mens Passions, 'tis too evident that he can do very much to discompose the Spirits of Men, that are naturally obnoxious to these troubles, except God restrain him, and Grace oppose him. Thus have I spoken my thoughts of the first sort of troubles, by which Satan doth undermine the peace of Mens Hearts.

CHAP.

CHAP. VII.

Of the ſecond way to hinder Peace. Affrightments, the general Nature and Burthen of them, in ſeveral Particulars. What are the Ways by which he affrights. 1. Atheiſtical Injections. Obſervations of his proceeding in them. 2. Blaſphemous Thoughts. 3. Affrightful Suggeſtions of Reprobation. Obſervations of his proceedings in that courſe. 4. Frightful Motions to Sin. 5. Strong immediate impreſſions of Fear. 6. Affrightful ſcrupuloſity of Conſcience.

THe next rank of troubles, by which the Devil doth endeavour to moleſt us, I call *Affrightments*. It is uſual for thoſe that ſpeak of Temptations, to diſtinguiſh them thus: Some are (ſay they) *Enticements*, ſome are *Affrightments*; but then they extend theſe Affrightments further than I intend, comprehending under them, all thoſe Temptations of ſadneſs and terror, of which I am next to ſpeak; but *by Affrightments*, I mean only *theſe perplexities of Spirit into which Satan caſts Men, by overacting their fears, or aſtoniſhing their minds, by injecting unuſual and horrid thoughts againſt their conſents*. Some there are that have thought thoſe Temptations, of which the Apoſtle complains 2 Cor. 12. 7. *(there was given me a Thorn in the Fleſh, the Meſſenger of Satan to buffet me)* were of this kind, that is, horrid injections frequently repeated, as Men deal their blows in fighting. *Gerſon* ſpeaking of theſe, tells us they ſometime come from the *ſole* ſuggeſtion of Satan, troubling the fancy; and ſaying, *deny God*, *Curſe God*, and then adds, *ſuch was the Thorn in the Fleſh given to the Apoſtle*. But whether this was the trouble of the Apoſtle, or ſome other thing (for ſeveral things are conjectured, and nothing can be poſitively proved) we are ſure (from the ſad experience of many) that ſuch troubles he doth often give; which I ſhall *firſt* explain in

Irritamenta Terriculamenta.

In calce *tom.* 4. *p.* 973. Talis ſtimulus datus fuit Apoſtolo.

in the *general*, and then give a *particular* of these frightful injections.

1. To explain the nature and burthen of this kind of trouble, I shall present you with a few *observations* about them. As,

1. These astonishing thoughts, are purely *injections*, such as Satan *casts* into the Mind, and not what the Mind of it self doth *produce*, as one expresseth it, they are more *darting* than *reflecting*. Not but that our natural corruption could *of it self* beget Blasphemous or Atheistical Thoughts, but when they have their rise from *our selves* solely, they do not *so startle* us, having some share (at least) of *our consent* going along with them, they appear not so strange. But in this case in hand, Satan is the *Agent*, and Men are the *Sufferers*, their Understandings and Souls being busied all the while to repel them, with the utmost of their reluctances. And to those that do thus strive against them, making resistance with all their strength, with Tears and Prayers, they are only their *Afflictions*, but not their *Sins*. For the Thoughts are not polluted by the *simple apprehension* of a sinful Object, no more than the Eye is defiled by *beholding* loathsome and filthy things: for then should the Mind of *Christ* have been defiled, when *Satan* propounded himself, blasphemously, as the *Object* of his Worship, his Mind as truly apprehended the meaning of that saying [*fall down and worship me*] as ours can do, when he casts such a thing immediately into our Thoughts. Which is a consideration to be observed diligenty, by those that meet with such sad exercise; if they do truly apprehend that they are but their sufferings, and that God will not charge the Sin upon them, they will more easily bear and overcome the trouble.

These injections are commonly *impetuous* and *sudden*, frequently compared to Lightning: and this is usually made a note of distinction, betwixt wicked blasphemous thoughts rising from *our natural corruption*, and *darted in* by Satan; the former being more *leasurely*, *orderly*, and *moderate* according to the usual course of the procedure of *humane* thoughts, the latter usually accompanied with an *hasty violence*, *subtilty*, and *incoherently* shooting into our Understandings, as Lightning into an House. So that all the Strength we have, can neither *prevent* them nor *expel* them, nor so much as *mitigate* the violence of them.

3. They are also for the most part *incessant*, and constant Troublers, where they once begin. Though Satan hath *variety*, in regard

regard of the matter of theſe amazing injections, (for ſometimes he affrights one Man with blaſphemous Thoughts, another, with Atheiſtical Thoughts, a third with grievous unuſual Temptations to Sin, as Murther, &c.) yet, uſually, he *fixeth* his Foot upon what he *firſt* undertakes. And as cunning Huntſmen, do not change their Game that they firſt rouſe, that they may ſooner ſpeed in catching the Prey; ſo what frightful thought Satan begins the trouble with, that he perſiſts in, and is withal ſo vehement in his purſuit, that he gives little intermiſſion. He makes theſe unwelcom thoughts haunt them like Ghoſts, whitherſoever they go, whatſoever they do; he will give ſolemn onſets it may be *twenty* or *forty* times in a day: and at this rate he continues, it may be for ſome conſiderable time, ſo that they are not quit of the trouble for ſeveral *Months*, or it may be *Years*.

4. The matter of theſe Affrightments, are things moſt *contrary* to the *Impreſſions* of Nature, or Grace, and therefore *moſt odious* and troubleſome. When he is upon this deſign, things that are moſt contrary to the belief and inclination of Men are beſt for his purpoſe. As Men that intend to affright others, chuſe the moſt *ugly viſors*, the *ſtrangeſt garbs* and *poſtures*, and make the moſt uncouth *inhumane* noiſes; and the more monſtrous they appear, the better they ſucceed in their purpoſes. Yet Satan doth not always chuſe the *very worſt*, for then moſt of the troubles of this kind, would be about the *ſame thing*, but he conſiders the ſtrength of our *perſwaſions*, our *eſtabliſhment* in Truths, the *probability* or improbability of an *after-game* with us; and accordingly ſometimes refuſeth to trouble us with injections, contrary to what we are *moſt firmly* rooted in, chuſing rather that which (though contrary to our thoughts and reſolves) we have not been fixed in, without *a great deal of labour*, and which (if there be occaſion) might moſt fitly be *charged* upon us as our own, ſo that (whereas other Suggeſtions would be ſlighted, as apparent Malice, and *Scarecrows*) theſe are moſt *afflicting*, (as being an aſſault againſt ſuch a Fort which *coſts us* much to rear, and which we are moſt afraid to loſe,) and moſt lyable to his *accuſation* after a long continuance, as being the iſſue of our own unſetledneſs.

5. The firſt and moſt obvious effects of theſe injections, are the *utmoſt abhorrency of the Mind*, (which preſently ſtartles at the appearance of ſuch odious things,) and the *trembling* of the Body, ſometimes to an agony and fainting. The invaſion of *one ſingle*

injection, hath put some into such an heart-breaking affrightment, that they have not recovered themselves in a *whole days time*. This *trembling* of the Body, and *agony* of the Mind, are the usual consequences of any thing that is *surprising*, strange and fearful: and therefore is trembling of the Body made, by Divines, a *mark* to discover, that these hideous blasphemous thoughts are *cast in* by Satan, and have not their rise from our own hearts; for the horror of the mind is usually so great, when it is spoken to in this language, that it cannot bear up under its astonishment and trouble. Yea those very Men that are otherwise *prophane*, and can with boldness commit great iniquities; cannot but *shake*, and inwardly concieve an unspeakable hatred at these monstrous suggestions.

Horrore sui sic implent animum, ut tantum non pectus ipsum expectorare videantur — ad quorum præsentiam natura vel depravatissima contremiscit. *Arrowsmith Tract. Sacr.* l. 2. cap. 7. §. 6.

6. These Affrightments are more *common* than Men are usually aware of; they are by some thought to be rare and extraordinary; but this mistake ariseth from the *concealment* of these kind of Troubles, those that are thus afflicted, are often *ashamed* to speak to others what they find in their own hearts: but if all would be so ingenuous as to declare openly what fearful imaginations are obtruded upon them, it would appear that Satan very frequently endeavours to trouble Men this way.

7. These are very *grievous Burthens*, and hard to be born upon many accounts. (1.) Who can well express the inward *torture* and molestation of the Mind, when it is forced against its own *natural bent* and inclination, to harbour such Monsters within it self? how would nature reluct and abominate the drinking down of noisome pudled Water, or the swallowing of Toads and Serpents? (and hence was it that Persecutors in their deviliſh contrivances invented such kind of Tortures) and what less doth the Devil do, when he forceth Blasphemies upon their Thoughts? and commits *a rape* by a malicious violence upon their Imaginations? *David* under these Temptations, *Psal.* 73. 21. crys out, *Thus my heart was grieved, and I was pricked in my reins:* and it cannot be otherwise, for the reason already mentioned. Nature abhors to be forced to what is most contrary to it self, and so doth Grace. Now the things by which Satan works these Affrightments are contrary to Nature or Grace, or both together; and as they will strive to the utmost of their ability to cast out what is so opposite to them, so must the Devil to the utmost of his ability (if he would carry his design) strengthen himself in his

his force, and from hence (as when Fire and Water are committed together) ariseth a most troublesome conflict; and indeed if there were a *compliance* of our consent, there would be *no Affrightment*; neither can this kind of Temptation be managed, except there be the *utmost dissent* of the Mind. If any think there is no great *ground* for these Temptations, because some of the particulars by which he is said to affright Men are *natural* to us, as (for instance) *Atheistical* Thoughts (which are by some called the *Master-vein* of our original Corruption, and by others, said to be in the heart of *every* Man naturally) and then consequently not so troublesome as is imagined, *&c.* I answer, That when Divines call these, or blasphemous Thoughts, natural, they do not mean that they are *natural impressions engraven on us by Creation* (for they assert the contrary) that 'tis a *natural* and *unextinguishable* impression upon every Man that *there is a God*, &c. and usually give in this for proof, that the greatest *Atheists* in *fear* and extremity will manifest a *secret belief* of a Deity, by calling out, *O God*, &c. or by some other *posture*, (as *Caligula* by hiding himself when it thundered) but they mean only, that our *natural corruption may produce these Thoughts*, and that they are the natural issues thereof; and therefore *Perkins* in answer to a question of this nature, tells us, that these *two* Thoughts [*there is a God*] and [*there is no God*] may be, and are *both* in the *same* heart. Now as this will give us the *reason* why Satan doth make *choice* of these Thoughts to trouble us withall, which may *also* rise from our selves, (which I have hinted before, and shall presently again touch upon:) so it tells us still, that whether these Thoughts arise from our own Corruption, or from Satan, our *natural impressions* are strong against them, and withall that they cannot be *so* affrightful but when *Satan* doth manage them, and when the contrary impressions of Nature are awakened to give *strong resistance*, and then that struggling must be as the tearing of our Bowels, and still the worse in that we are incessantly pursued: Satan still casting back (with unwearied labour) the same Thoughts as they are repulsed and rejected; as Souldiers that besiege Cities use to cast over the Walls their fir'd *Granado's*. (2.) These are also grievous, as they set the Mind upon the *Rack*, and stretch it under laborious and *doubtful enquiries* after the grounds or *causes* of this kind of trouble, for the Heart astonished with such cursed Guests against his Will, presently reflects upon God and it self, *What have I done? and*

Perkins *Cases of Conscience*, l. 1. cap. 10. § 3.

Treatise of Imaginations, cap. 3.

wherefore am I thus disquieted with Monsters? why doth the Righteous Lord suffer Satan to break open my Heart, and fill me with such fearful Thoughts? but when Mens enquiries are not so high, but detained in a consideration of the *nature* of the trouble and *manner* of its working, without looking up to the Providence of God, then are their troubles *increased*. (3.) As these Injections necessitate Men in their own defence, to *oppose*, and every way to resist, 'tis an increase of the Burthen: What Pleadings are they put to? what Defiances? what endeavours to call off the thoughts? and all to little purpose; while the trouble continues, they are forced to ly in their Armour, and to be constantly in their Ward. (4.) And yet are they further troublesome in the *After-Game* that Satan plays by these Thoughts. 'Tis not all of his design to affright Men, but he usually hath another Temptation to come in the *rear* of this, and that is to turn these *Affrightments* into *Accusations*, and by urging them *long* upon the hearts of Men, to make them believe that they are their *own* Thoughts, the issues of their own natural Corruption, and after Men are by continual Assaults weakned, their Senses and Memory dulled, their Understanding confounded, &c. they easily conclude against themselves; The Tempter imputes all the horrid Blaspemy to them, boldly calls them guilty of all; and because their Thoughts have dwelt long upon such a *Subject*, and withall knowing that corrupt Nature of *it self* will lead Men to such horrid Blasphemies or Villanies (which makes it *probable* that it might be their own fault, and for this *reason* Satan makes choice of such Injections as may in the Accusation seem most *likely* to be true) being strongly charged as guilty, they *yield*; and then begins another trouble more fearful than the former: Oh! what sad thoughts have they then of themselves? as the most vile blasphemous Wretches! sometimes they think, *that 'tis impossible that other Mens Hearts should entertain such intollerable things within them as theirs; and that none was ever so bad as they:* sometimes they think, *that if Men knew what vile imaginations and monstrous things are in their Minds, they would in very Zeal to God and Religion stone them, or at least exclude them from all commerce with Men; sometimes they think their Sin to be the Sin against the Holy Ghost; sometimes they think God is engaged in point of Honour to shew upon them some remarkable Judgment, and they verily look for some fearful stroke to confound them, and live under such a frightful expectation.* These and many more to this purpose are their thoughts,

Vid. Dickson Therap. Sacra. *lib.* 3. *cap.* 26. § 7.

thoughts, ſo that theſe Temptations are every way troubleſome both in their firſt and ſecond effects.

Thus I have in the general expreſſed the *nature* of theſe affrightments; what the particular injections are by which he ſtudies to affright Men, I ſhall next declare. They are principally *ſix*:

1. *Atheiſtical Thoughts.* By injecting theſe into the Mind, he doth exceedingly affright Men, and frequently for that end doth he ſuggeſt, that there is no God, and that the Scriptures are but deluſive contrivances, &c. Concerning theſe I ſhall note a few things. As,

1. Though there be an obſervable difference betwixt *Atheiſtical injections*, and *Temptations to Atheiſme*, not only in the *deſign*, (Satan chiefly intending *ſeduction* in the latter, and *affrightment* by the former) but alſo in the *manner* of proceeding: (for when he deſigns *chiefly* to tempt to Atheiſm, he firſt prepares his way by *debauching* the Conſcience with vitious or negligent living. According to *Pſal.* 14. 1. that which makes Men *ſay in their Hearts there is no God*, is this, that *they are corrupt, and have done abominable works*; and in this method was famous *Junius* tempted to Atheiſm. But when he *chiefly* intends to affright, he ſets upon Men, that by a *watchful* and ſtrict converſation cut off from him that advantage) yet he doth *ſo manage* himſelf, that he can turn his courſe *either way*, as he finds probability of ſucceſs after tryal; for he preſſeth on upon Men moſt, where he finds them *moſt to yeild*, ſo that thoſe who were but at firſt affrighted, may at laſt be ſolemnly perſwaded and urged to believe the ſuggeſtion to be true, if they give him any incouragement for ſuch a procedure.

2. *Contemplative Heads* and great Searchers are uſually moſt troubled in this manner, partly becauſe they ſee *more difficulties* than other Men, and are more *ſenſible* of Humane inability to reſolve them, and partly becauſe God (who will not ſuffer his Children to be tempted *above what they are able*) doth *not permit* Satan to moleſt the *weaker* ſort of Chriſtians with ſuch dangerous aſſaults.

3. Perſons of eminent and ſingular *Holineſs* may be (and often are) troubled with Atheiſtical thoughts, and have ſad conflicts about them, Satan labouring (where he cannot prevail for a poſitive entertainment of Atheiſm) at leaſt to *diſquiet* their Minds by haunting them with his Injections, if not to *weaken* their aſſent

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to these Fundamental Truths, in which he sometimes so prevails, that good Men have publickly professed, that they have found it an harder matter to believe that there is a God, than most do imagine.

4. Satan lies at the *catch* in this design, and usually takes Men at the advantage, *suddenly* setting upon them, either in the *height* of their Meditations and Enquiries into Fundamental Truths, (for when they soar aloft, and puzzle themselves with a difficulty, then is he at hand to advise them to cut the knot which they cannot unloose) or in the *depth* of their Troubles, (for when Men cannot reconcile the daily Afflictions and Sufferings which they undergo, with the love and care of God toward his Children, then 'tis Satans season to tell them that there is no supream Disposer of things); in both these cases the Devil leaps upon them unawares (like a Robber out of a Thicket) who if he do not wound them by the Dart of Atheistical Injection, at least he is sure to astonish them, and to confound them with amazement. For,

5. Sometimes he pursues with wonderful *violence*, and will *dispute* with admirable subtilty, urging the *inequality* of Providence, the *seeming contradictions* of Scripture, the *unsuitableness* of Ordinances to an infinite Wisdom and Goodness, with many more Arguments of like kind; and this with such unexpected acuteness, and seeming demonstration, that the most holy Hearts and wisest Heads shall not readily know what to answer, but shall be forced to betake themselves to their Knees, and to beg of God that he would rebuke Satan, and uphold them that their Faith fail not: Nay, he doth not only dispute, but by urging, and (with unspeakable earnestness) *threaping* the Conclusion upon Men, doth *almost force* them to a Perswasion, so that they are almost carried off their Feet whether they will or no. Which was the very case of *David* (when the Devil pursued him with Atheistical thoughts on the occasion of the prosperity of wicked Men, and his daily Troubles,) *Psal.* 73. 2. *My Feet were almost gone, my Steps had well-nigh slipt.*

6. Yet for all this, he sometimes lays aside his Sophistical Subtilty, and betakes himself to an *Impudent Importunity*; for sometimes he insists only on *one* Argument, not changing that which he first took up, nor strengthening his Suggestion with variety of Arguments, but by frequent repetition of the same Reason, persists

ſiſts to urge his injected Atheiſm. This gives no diſcovery of any deep reach if he deſigned to perſwade, (for 'tis ſcarce rational to imagine, that ſerious Men, who by many Arguments are fully perſwaded there is a God, ſhould readily loſe their hold upon the appearance of one Objection,) but it ſhews that he purpoſeth only to moleſt. And this appears more evidently, when he contents himſelf with weak and *trivial* Arguments, which the afflicted Party can anſwer fully, and yet cannot for all that quit themſelves of the trouble: for inſtance, 'Tis not very many years ſince, a ſerious and pious Perſon came to me, and complained, that he could not be at reſt for Atheiſtical thoughts that perpetually haunted him, and upon a particular enquiry into the cauſe and manner of his Trouble, he told me the firſt riſe of it was from his Obſervation, that I had interpreted ſome Scriptures otherwiſe than he had heard ſome others to have done; but withall, he added, that he knew the reaſon of his perplexity was but ſilly, and that which he could eaſily anſwer: This being no juſt charge againſt the Scripture, (whoſe ſenſe and truth might for all that be one, and uniform to it ſelf) but only an implication of Humane weakneſs appearing in the different apprehenſions of Expoſitors; yet notwithſtanding, he affirmed he could not ſhake off the trouble, and that his thoughts were ever urged with the ſame thing for a long time together; nay, ſuch is his impudency in this kind of trouble, that thoſe who know 'tis the beſt way *not to diſpute* Fundamentals with Satan, but with abhorrency to reject him (after the example of Chriſt) with a *Get thee behind me Satan*, and accordingly do with their utmoſt ſtrength reject them, yet they find that he doth not readily deſiſt.

How ſad is this Trouble? how are pious Perſons affrighted to ſee the Face of their Thoughts made abominably ugly and deformed by theſe violent and unavoidable Injections? 'tis not only *wearyſome* to thoſe that know it to be ſolely *Satans malice*, but it often proves to be an *aſtoniſhing ſurpriſal:* like that of a Traveller, who while he paſſeth on his way without foreſight or thought of danger, is ſuddenly brought to the top of a great Precipice, where when he looks down to the vaſt deep below, his Head ſwims, his Heart pants, his Knees tremble, and the very fear of the ſudden danger ſo confounds him that he is (through exceſſive dread) ready to fall into that which he would avoid: ſo are theſe amazed at ſo great hazards before them. Satan could not by all his Art

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prevail with them to abandon the holy ways of God in exchange for the pleasures of Sin, and now they seem to be in danger to lose all at once, and yet 'tis more affrightful by far to those that charge (through Satans cunning) all this Atheism *upon themselves*.

2. Another affrightful Injection, is that of *blasphemous Thoughts*, as that God is not just, not compassionate, that Scriptures and Ordinances are but low and sorry things, *&c.*

That Satan doth delight to force such Thoughts upon Men, is evident, (1.) From his *Nature*. He is a *blasphemous* Spirit, and withal so *malicious*, that whatsoever is in his cursed Mind, he will be ready to vent upon all occasions. (2.) From his *Practice*: for where he can obtain the rule over Mens Imaginations, (as in some distracted Persons, and those that are distempered with Feavers,) he usually makes them vomit forth Oaths, Cursings, and Blasphemies, and this he doth to some that (while they have had the use of their Reason) have not been observed to give their Tongue the liberty of swearing, or cursed speaking. (3.) From his *professed Design* in the case of *Job*, concerning whom he boasted to God himself, that he would make him curse him to his face, and accordingly tempted him by his Wife to curse God and die. (4.) From the sad *experience* of those that have suffered under this sad Affliction; for many have complained of blasphemous Thoughts, and those whom he cannot conquer, he will thus trouble. Neither need we think it strange that the Devil can impress Blasphemies upon the Imaginations of Men *against their wills*, when we consider that he could make *Saul* (in his fits) to behave himself like an *inspired Person*, and cause him to utter things beyond, and unsutable to his disposition, (after the rate and manner of those raptures which Idolatrous Priests used to be transported withal:) this in 1 *Sam.* 18. 10. is called *Sauls prophesying*, when the *evil Spirit from the Lord vexed him*; and is the same with that which is spoken concerning *Baal's* Priests, 1 *King.* 18. 29. *They prophesied until the time of the offering of the Evening Sacrifice*; that is, they were exercised with Trances and rapturous Furies, in which they uttered strange Sounds and Speeches. How easily then may Satan possess the Fancies of Men with Blasphemies? so that the *unwilling* may be troubled with them, and those that are deprived of the benefit of Reason, may (from the power of the impres-

Ba chanur Vates. *Virg.*

impreſſion upon their imagination) vent them with a kind of unwilligneſs.

Melancholy Perſons do very frequently meet with this kind of Trouble, Satan having a great power upon their *Imagination*, and great *advantages* from the darkneſs of that Humor, to make the fear ariſing from ſuch thoughts the more *aſtoniſhing*, and to *delude* them into an apprehenſion that they are guilty of all that paſſeth through their thoughts, and alſo to work this perplexity to more *diſmal effects*. In theſe kind of Men he doth play the *Tyrant* with ſuch Injections, abuſing them to ſuch an height, as if they were his Vaſſals and Slaves, whoſe Thoughts and Tongues were in his (and not their own) keeping; and ſo ſtrongly doth he poſſeſs them with this perplexity ſometimes, that all the counſels, reaſonings, or advice of others, cannot in the leaſt ſatisfie or relieve them; yet notwithſtanding I have known ſeveral under this Affliction, who (when by *Phyſick*, the ſtate of their Bodies hath been altered) have found themſelves at eaſe immediately, the Trouble gradually and inſenſibly ceaſing of it ſelf.

Others there are that have great vexation from theſe Thoughts, and theſe are commonly ſuch as by ſome *long* and grievous Pain, Sickneſs or other Croſſes, have their Spirits *fretted* and imbittered; then is Satan ready to ſuggeſt, that God is cruel, or regardleſs of his People; and theſe Thoughts are the more dreadful, becauſe fretting and murmuring Spirits have a natural tendency to to think harſhly of God; ſo that Satan in this caſe doth with the more *boldneſs* obtrude theſe Suggeſtions upon them, finding ſo great a forwardneſs toward ſuch Imaginations, and alſo with greater *ſeverity* he doth *reflect* upon them, as being in ſome likelihood compliant and conſenting.

When other Perſons (not ſo concerned as theſe two ſorts of Men above mentioned) are aſſaulted with blaſphemous thoughts, the fits are *leſs permanent*, and (becauſe they eaſily *diſcover* the deſign, and Author of them) not highly affrightful, though ſtill troubleſome.

The burthen of theſe injections are much like the former, very ſadly afflicting. For who can eaſily bear the *noiſe* of Satan while he ſhouts continually into their Ears odious Calumnies, and Blaſphemous Indignities againſt God? *David* could not hear wicked Men blaſpheme God, but it was *as a Sword in his Bones*, exceeding painful: the impreſſions of *Nature*, (that teach us to re-

vere and honour God) the power of *Education* (that confirms these impressions) the *perswasion* of Faith (that assures us of the reality and infinite Excellency of a Godhead) and the force of Love (that makes us more sensibly apprehensive of any Injury, or Dishonour done to him whom we love above all): *all these* do suffer by these violent Incursions of Satan, and the Sufferer finds himself to be pained and tortured in these *noble parts*. How grievous must it be to a Child of God, to have his Ear *chained* to these intollerable ingrateful Reproaches? Especially when we consider that the Devil will in this case, utter the *most dreadful* Blasphemies he can devise, which will still add to the Affliction, (for even those Men that through habit, can well bear ordinary petty Oaths, will yet startle at outragious prodigious Swearing) and therefore what ever *Covert* and consequential Blasphemies may be to some Men, these *impudent* hideous abuses of the Holy and Just God, must needs sadly trouble those that are forced to hear them. And the more *constant* the greater trouble. Who would not be weary of their Lives, that must be forced to undergo this Vexation still without intermission? And yet, the Devil can advance the trouble a little higher by the *Apparatus*, or Artificial Dread, which he puts upon the Temptation in the *manner* of the injection. As the *Roaring* of the Lion increaseth terrour in the Beasts of the Field, who without that, would tremble at his presence; and as the *Thundering* and Lightning at the giving of the Law, increased the fear of *Israel*; So when Satan is upon this design, he *shakes* as it were the House, and makes a noise that the fright may be increased.

3. *Suspicious fears* of being excluded out of Gods eternal *Decree of Election*, is another of his affrightments. This is, when Satan boldly takes upon him to *determine* God's secret Counsel concerning any Man; peremptorily asserting, that *he is none of Gods Elect*. In which case he often doth only inject the *suspicion confidently*, without *offer* of Proof; or if he use Arguments, they never amount to a proof of his Assertion, (neither is it possible they should, for these are among *God's secrets*, and out of Satans reach) though possibly they may prove the Person to be *not Converted* at present. So that this kind of trouble differs exceedingly, from those disquiets of Temptation, which frequently Men suffer about their *state* of Regeneration. And indeed, the *Question* should not be *confounded*, it being of great concern to Men,

when

when their Peace is assaulted, to be able to observe the difference betwixt these two Assertions, *Thou art not Elected:* And, *Thou art not yet Regenerated.* Seeing the latter being granted, there yet remains a hope of the *Probability*, or *Possibility* of that Mans Conversion afterwards: (the suspitions of Non-conversion are more common, and not so dangerous); Nay, in Unregenerate Persons, the fears of their being yet in that condition (being joyned with diligence and care to avoid the danger) are necessary, and advantagious; but) the former being granted, *all hopes* are, together with that concession, *laid off*, which must needs make the affrightment intollerable. In this we may observe,

1. That Satan for the better management of this Design, doth not only inject these suspitions in the most *dreadful Language*, (as *Thou art a lost and damned Wretch, hopelessly miserable to all Eternity: God hath not Elected thee to Life, but prepared for thee (as a Vessel of wrath) the Lake of fire and Brimstone for ever*, &c.) But also he doth assert them with the highest *Peremptorines's* imaginable, as if he had *Authority* from God to pronounce a Sentence of Condemnation against a Man: This must needs amaze the Afflicted unspeakably.

2. In this he also *observes his Advantages*: For there are some Men so sadly suited to this Design, that Satan comes better to speed upon them, than others. Usually he fixeth his Eyes, 1. Upon *young Persons* at their *first* serious attendances upon, and considerations of Scripture Truths. Their hearts are then *tender*, (Youth hath a natural tender-heartedness; we find them coupled together in *Rehoboam*'s Character, 2 *Chron.* 13. 7. *When* Rehoboam *was young, and tender-hearted*) and they are apt to receive strong impressions. When those who were formerly mindless of their Spiritual concern, begin to be serious, they can no sooner fall upon a Consideration of those weighty Doctrines: That there are *Sheep* and *Goats*, some *Saved*, and some *Damned*; that the Blessed are *few*, in comparison of the *many* that take the Broad-way to destruction, and that these were from Eternity *ordained unto* Life, and *these only*, &c. No sooner (I say) begin they to ponder these things, but Satan is ready with this suspition, *And what dost thou know, but thou art one of these excluded Wretches? If but few are saved, a thousand to one thou art none of them? For why should God look upon thee more than another?* These are his first Assays with Young-Men, beginning to be se-

rious, in which afterward he proceeds with greater boldneſs, as he ſeeth occaſion. 2. He alſo doth this to Perſons that are *ſome way quickned* to a devotional fear of God, and care of their Souls, but withal are *ignorant*, and not able *diſtinctly* to apprehend, and *orderly* to range the Doctrines of the Scriptures into a due *conſiſtency* with one another. Their *careful fears* make them enquire into what God hath ſaid concerning the everlaſting ſtate of Men; and before they can be able to *digeſt* the Principles of Religion, Satan ſets ſome Truths *edg-ways* againſt them, which put them into great affrightment, while (through their ignorance) other Truths (appointed and declared for the ſatisfaction of the minds of thoſe that hunger and thirſt after Righteouſneſs) cannot come in to their relief. How ſtartling muſt the truths of Gods Election be, when they ſtand forth *alone*, and are not accompanied with the *Invitations* of the Goſpel, that promiſe *Pardon* and *Acceptance* to all that will come in and ſubmit to Chriſt? Satan uſually holds ſuch kind of Men, to the conſideration of thoſe Truths, that have the moſt *diſmal Aſpect*, and while they are ſtopt there, they can draw forth no other concluſions than theſe, *That they are in hazard, and for ought they know, utterly loſt.* 3. Satan hath alſo this Plot againſt thoſe that by ſome *grievous* iniquity, or *long continuance* in ſin, have highly provoked the Lord. Here he uſeth Arguments from the heinouſneſs of their Iniquity; thou art a *Reprobate*, becauſe thou haſt committed theſe *great evils*, theſe are *marks* of Damnation, *&c.* Which Arguments, though they be of *no value*, and no way proving that for which they are brought, yet Satan *injecting ſuſpitions*, and their own Conſciences in the mean time juſtly accuſing, they ſo ſink under their fear, that they ſuffer Satan to make *what concluſion* he will, and then they *ſubſcribe* to it. 4. Above all, *Melancholy* Perſons give the Devil the *greateſt* advantage to raiſe affrightments. That Diſtemper naturally fills Men with ſad thoughts, and is credulous of the worſt evil that can be objected againſt him that hath it. Of it ſelf, it can create the blackeſt Conceits, and ſaddeſt Surmiſes, and then believes its own fancy. When Satan ſtrikes in with this Humour, they are the more confirmed in their Suſpitions, and the Fright is the greater, becauſe they are as *Incredulous* of what is good (if it be told them) as they are apt to *believe* what is evil, and to believe it, becauſe *they fear* it; though no other reaſon were offered: But much more when

Fingunt que, creduntque.

Dum timet, credit.

when Satan in a *Prophetick* manner foretels their misery, and assures them they must never be happy.

3. The suspitions which the Devil hath by these advantages *raised up*, he doth endeavour to *increase*, and to root them *deeply* in the minds of them, upon whom he hath thus begun: And indeed, by frequent *inculcating* the same thing with his continued *peremptorines's* of asserting the certainty of their Non-election, he at last brings up very many to a *full perswasion* that it is so; and besides other Arts that he may have, or exercise in this particular, he commonly practiseth upon Men, by *perverting* the true *Intendment* and use of the Doctrine of Election. That there is such a thing as *Election*, and that of a *determinate* number, are Truths undeniable; and the end of their discovery in the Gospel, is the *comfort* and *confirmation* of the Converted. Here they may see Gods *unchangeable love* to them, how much they *stand engaged* for the freeness of Grace, and that *the Foundation of God is sure*, &c. For to this purpose doth our Saviour improve these Doctrines, *John* 17. 6, 7, 9, 12, 15, 16. But nothing of this is spoken to *discourage* any Man from his *endeavours*, neither can any Man, *prove that he, or any other, is excluded out of the decree of Election*, (except in case of the sin against the Holy Ghost); neither is it possible for the *Devil* to *prove* any such thing against any Man; neither *ought any to suppose himself not Elect*: But on the contrary, if he is *willing to forsake sin*, and *desirous to be reconciled to God*, he ought to apprehend a *probability*, that he is Elected, because the proffer of Christ is made *to all that will recieve him*. And therefore should Men *stop* their ears against such Suggestions, and not dispute that with Satan, but rather *hearken* to the Commands, Exhortations, and Promises of Scripture, it being most certain that these *secret things belong to God*, Deut. 29. 29. and are no Mans *rule* to walk by, seeing *revealed things only belong to us*. All this the Devil perverts, for he endeavours to make Election the *immediate Object* of our Faith, and *our Rule* to walk by; as if it were necessary that every Man *knew Gods eternal purpose* concerning him, before *he begin* his endeavours. And as he argues some Men into a *perverse carelessness* upon the ground of Election, making them to conclude, that *if they are ordained to Life, they shall be saved, though they live wickedly; if they be not, they shall be damned, though they endeavour never so much to the contrary*. So he also argues some, from this Doctrine,

into

into terrible *fears of Damnation*, because they cannot be assured *aforehand, that their names are written in Heaven.* And these dreadful suspitions he doth labour to strengthen, by some Mens *unwary* handling of the Doctrine of Non-election; when some Preachers unskilfully urge the *dangerous signs* of Reprobation, or speak *severely* of God's Decrees, without due *caution* and *promise* of Mercy to all penitent Sinners. Or when some, unskilful in the methods of comforting the distressed in Conscience, because they are not able to shew the Afflicted their Condition, or to speak *a word in season* to quiet their Minds, and to *direct* them what course to take, do usually refer them to God's Decree, and tell them, If God have *decreed* them to Salvation, they *shall be saved.* Satan doth industriously hold them there, by this means he leads them from the Promises and their Duty, and keeps them *musing* and *poring* upon Election, till they are *bewildred*, and cannot find the way out. Thus have several continued under their Affrightments for many Years.

4. We may observe, That when Satan hath brought them into this snare, he doth *tyrannically domineer* over them. He doth *deride* them under their trouble, and *mock* at them when *their fear comes* upon them. And because now the very thought, or hearing of *Election* is as a Dagger to the heart, and a *dreadful sound in their Ears*, he delights to *repeat* it to them; for the very naming of the word, becomes as dreadful, as the sentence of *Condemnation* to a Malefactor, being always accompanied with this Reflection; *Oh how miserable am I, that have no part nor portion in it!* Besides, he doth busie their minds with *imaginary representations* of Hell, and sets before them as in *a Scheme*, the day of Judgment, the terrours of the Damned, the sentence against the Goats on the Left-hand, the intollerable pains of everlasting Burnings, and (that which is the misery of all these Miseries) the *Eternity* of all. Thus he forceth their Meditations, but still with Application to themselves; neither doth he suffer them to rest in the Night, but they are terrified with sad *Dreams*, and the *Visions of the Night* do disquiet them.

5. How *grievous* this Affrightment is, I should next observe, but that is partly expressed in the aforegoing Particulars, and may yet more fully appear by a consideration of these 3 things. 1. That a Man hath nothing *dearer* to him than his Soul: Alas, that cannot be counterballanced by the gaining of the whole World,

World, and to have *no hope* or expectancy of its Salvation, muſt needs be terribly affrightful. 2. Theſe ſuſpitions of Non-election prevailing, all *Promiſes* and *Comforts* are urged in vain, and they commonly return them back again to thoſe that offered them, with this reply: *They are true, and uſeful to thoſe unto whom they appertain, but they belong not unto me.* Nay, all means are rejected as uſeleſs. If ſuch be adviſed to Pray, or Read, they will in their fit of Affrightment *refuſe* all; upon this reaſon, that *they are not Elected.* And then to what purpoſe (ſay they) is Prayer, or any endeavours? *For who can alter his Decree?* And indeed, if their Affrightments *continued* at an height without intermiſſion, they would never do any thing; but this is their help, that ſome ſecret *under-ground hopes* which they eſpy not, do revive at leaſt ſometimes, and put them upon endeavours, which (through Gods bleſſing) become means of better information. 3. Though Satans injections of Non-election be altogether unproveable, and withal ſo terrifying, that it might be ſuppoſed Men ſhould not be forward in their belief of ſo great an unhappineſs: Yet can he prevail ſo far, that the Perſons above named (eſpecially the Melancholy) are made to believe him, and this chiefly by poſſeſſing their imaginations, with his *frequent confident* Affirmations. Wee ſee it is a common practice to teach Birds Muſical Notes and Sounds, which is only by conſtant repetition, till a ſtrong Impreſſion is made upon their Fancy: And thus may one Man impoſe upon the imagination of another with his Songs, or Sayings: for what we hear often, we cannot forbear to repeat in our thoughts, being ſtrongly fixed upon our Fancy. No wonder then, if Satan by often repeating, *Thou art not Elected, thou art Damned*, &c. do form ſo ſtrong an impreſſion upon the imagination, that poor amazed Creatures learn *to ſay after him*, and then take the *Ecchoes* of their *Fancy*, to be the *voice of Conſcience condemning them.* Now then, if the *unhappineſs* (ſuſpected) be the *greateſt* beyond all compariſon, if theſe ſuſpitions entertained cut off all *ſuccours* of Comfort that may ariſe from the Promiſes of God, and the endeavours of Man, if Satan can prevail with Men to entertain them with any *perſwaſion* (as we ſee he can) how dreadfully will theſe perſwaſions recoil upon a Man? And thus will his thoughts run, *I am perſwaded I am not Elected; and if not Elected, then Comforts and Prayers are all in vain; and if theſe be in vain, there is no poſſibility of Salvation, nor the leaſt hope of a who knows,*

knows, or a peradventure; and if that, Oh unspeakably miserable? Under these astonishing thoughts doth Satan exercise their hearts by suspitions of Non-election. But

4. Sometimes he takes another Course to affright Men, and that is by injecting *Motions* of some *abominable Sin*, or evil into their minds, to the commission whereof he seems strongly to sollicite; yet not with any *full* intention, or *expectation* of prevalency, but with a purpose to *molest* and disquiet. And for that end, he commonly chuseth such sins as are *most vile* in their own Nature, and *most opposite* to the Dispositions of Men: Thus he injects thoughts of Uncleanness to a chast Person; thoughts of injustice and wrong to a Just Man; thoughts of revenge and cruelty to a Week Man; thoughts of rejoycing in the loss and misery of others to the Merciful Man. Or else he injects motions to such sins, wherein formerly Men have been *overtaken*, but have been made *bitter* by deep repentance; the very thoughts whereof are now become most *loathsome*. And sometimes he pursues Men with thoughts of *Self-Murther*, even while there is *nothing* of discontent or trouble in their Minds, to second such a Temptation. By this manner of proceeding, he creates great Affrightments to the Hearts of men. For

1. These are strange *Surprisals*; and Persons under this kind of Trouble, cannot but be amazed to find such thoughts within them, which are most *contrary* to their Dispositions, or their most *serious Resolves*. The chast Person tempted to Uncleanness, or the just man to Revenge; the humble Person urged to the same Sin that cost him so dear, &c. They *wonder* at their own Hearts, and while they *mistake* these Temptations, by judging them to be the *issues* of their own *Inclination*, with astonishment they cry out, *Oh I had thought that I had mortified these Lusts, but what a strange Heart have I? I see sin is as strong in me as ever? And I have cause to fear my self*, &c.

2. And this is yet a greater trouble, because usually Satan takes them at *some advantage* of an offered occasion, or opportunity, then he gives them a sudden push, and with importunity urgeth them *to take the time*; this often affrights them into Trembling, and their Fears do so *weaken* their purposes, that their hazards are the greater, in that they are astonished into an *Inactivity*. So that in this case, the Men of Might do not readily find their Hands.

3. Neither

3. Neither are theſe motions *ſudden* and *tranſient* glances, which periſh as ſoon as they are born, (though it be a very frequent thing with Satan to caſt in motions into the Heart for trial ſake, without further proſecution) but he (in this caſe) purſues with frequent *Repetitions*, following hard after them, to the increaſe of the Affrightment. So that for a long time together Men may be afflicted with theſe Meſſengers of Satan to buffet them; and though they may Pray earneſtly againſt them that they may be removed, yet they find the motions continue upon them. Which muſt needs be an *hateful annoyance* to an upright Heart, that doth *know* it to be only Satans deſign to affright, much more muſt it afflict thoſe that do *not perceive* the Contriver and end of ſuch motions, but judg them to be the natural workings of their own evil Heart.

4. Satan can alſo affright Men by *immediate impreſſions of Fear* upon their minds. He can do much with the imagination, eſpecially when Perſons are diſtempered with Melancholy; for ſuch are naturally fearful, and any impreſſions upon them have the deepeſt, moſt piercing operation. They are always framing to themſelves diſmal things, and abound with black and dark Conceits; ſurmiſing ſtill the worſt, and always incredulous of what is good. Hence it is that ſometimes Men are ſeized upon by Fearfulneſs and Trembling, when yet they cannot give any *tollerable account* of a cauſe, or reaſon, why it ſhould be ſo with them. And others are exceſſively aſtoniſhed with the ſhadows of their own thoughts, upon the meaneſt pretences imaginable.

That this is the work of Satan, doth appear by unqueſtionable evidence. This was that *evil Spirit* which God ſent between *Abimelech*, and the Men of *Sechem*, *Judg.* 9. 23. God permitted Satan (for the Puniſhment of them both) to raiſe Fears and Jealouſies in the Heart of *Abimelech*, againſt the Men of *Sechem*, and in the Hearts of the Men of *Sechem* againſt *Abimelech*. They were mutually afraid of one another, and theſe Fears *wrought ſo far*, that they were (for the prevention of a ſuppoſed danger) engaged in *Treacherous Conſpiracies*, to the real Ruine of them both. The *evil Spirit that vexed Saul*, 1 Sam. 16. 14. was nothing elſe but ſudden and vehement *fits of Terrour*, and inward fear which the Devil raiſed by the working up of his Melancholy. For we may obſerve theſe Fits were allayed by *Muſick*; and alſo we might ſee by his diſpoſition *out of his fits*, and by his carriage *in them*,

that *inward fears* were his *tormentors*: for 1 *Sam.* 18. 9. 'tis noted, that *Saul eyed David*, that is, his jealous fears began to work concerning *David*, of whom 'tis said expresly, ver. 12. *that he was afraid because the Lord was with him*, and when the evil Spirit came upon him, his heart was exercised with these fears, and accordingly he behaved himself when he cast the Javelin at *David* with a purpose to slay him. Upon any occasion, of trouble especially, the Devil was at hand to heighten his affrightment, insomuch that when the supposed *Samuel* told him of his Death, 1 *Sam.* 28. 20. he was afraid to such an height, that *he fell straightway all along on the Earth, and there was no strength in him.* Neither must we suppose that Satan in this kind of working, is confined only to wicked Men: for there is nothing in this manner of affrightment, which is inconsistent with the condition of a Child of God, especially when God gives him up to tryal, or correction. Nay, many of Gods Servants suffer under Satans hand in this very manner. Let us consider the troubles of *Job*, and we shall find that though Satan endeavoured to destroy his peace by discomposure of Spirit, by questioning his integrity, by frightful injections of blasphemous thoughts, yet all these he vanquished with an undaunted courage, the Blasphemy he rejected with abhorrency, his integrity he resolved he would not deny so long as he lived, his losses he digested easily with a sober composed mind, blessed God that gives and takes at pleasure, and yet he complains of his fears, and his frequent surprisals thereby, insomuch that his friends take notice that most of his trouble arose from thence; Job 22. 10. *a sudden fear troubleth thee*, and he himself confesseth as much, Job 9. 34. *let not his fear terrify me*, ——*but it is not so with me.* So that it appears that *Job*'s inward distress, was mostly from strong impressions of affrighting fears.

These fears impressed upon the Mind, must needs be an unexpressible trouble, there is nothing that doth more loosen the Sinews and Joynts of the Soul, to the weakening and utter enfeebling of it in all its endeavours, than fears; it scatters the strength in a moment. And besides the present burthen, which will bow down the backs of the strongest, these fears have a special kind of *envious magnanimity* in them: For 1. they come by fits, and have times of more fierce and *cruel assaults*, yet in their intervals they leave the Heart in a *trembling fainting* posture, (for the Devil gives not over the present fit, till he hath *rent* them sore, and left them

(as

(as he did the Mans Son in *Mark* 9. 26.) *as one dead*): So that 'tis no more to be reckoned compaſſion, and gentleneſs in Satan toward the afflicted that their fits are not *conſtant*, than it can be accounted tenderneſs or kindneſs in a Tyrant, who when he hath racked or tormented a Man as much as ſtrength will bear without killing out of hand, gives over for a time, that the party might be reſerved for *new torments*. 2. Theſe fits uſually return at *ſuch* times as the Party afflicted ſeems to promiſe himſelf ſome *little eaſe*, being deſigned to give the greater diſappointment, in intercepting his expected comforts. *Sleep* and *Meat* are the two great refreſhments of the diſtreſſed, theſe times Satan watcheth for his new onſets. *Job* found it ſo in both caſes, his Meal-times were times of trouble; Job 3. 24. *My ſighing cometh* (that is the fits of ſighing return) *before I eat, and my roarings are poured out like the Waters*; and his Sleeping times were no better, Job 7. 13. *When I ſay my Bed ſhall comfort me, my Couch ſhall eaſe my complaint: then thou ſcarest me with Dreams, and terrifieſt me through Viſions, ſo that my Soul chuſeth ſtrangling and Death, rather than Life*. —— 3. Theſe fears do make them feel the weight, not only of *real* preſent evils, but of all others which the *imagination* can repreſent to them. So that the ſight or hearing of any ſad thing, affrights them with ſurmiſes, that this will be their caſe. Hence are they full of miſgiving thoughts; ſometimes they fear that they ſhall at laſt fall off from God, into ſome ſcandalous Sin, to the diſhonour of God and Religion, as that they ſhall be Apoſtates, and turn openly prophane; ſometimes they fear they ſhall meet with ſome ſignal devouring Judgment, by which they ſhall one day periſh: as *David* ſaid in the like caſe, *I ſhall one day periſh by the hand of Saul*: thus are they crucified betwixt their preſent burthen, and future expectations of evil.

6. The laſt (and indeed the meaneſt) Engine for the working of affrightment, is *ſcrupuloſity of Conſcience*. Satan vexeth the Conſcience and diſtracteth the Mind, by raiſing up *needleſs groundleſs* fears concerning a Mans Practice. Where the *ignorance* of Men, or their *timerous* diſpoſitions do encourage Satan to this enterprize, there he multiplies ſcruples upon them, ſo that though they aſſent to the doing of any thing as good or lawful, yet are they conſtantly affrighted from it, by a ſuſpitious fear that it may be otherwiſe.

This kind of trouble takes in almoſt all kind of actions, it

extends to the way of a Mans *Calling*, the way of his management of it, the rates he takes, and the prices he gives for his Commodities; our every *natural* actions of Sleeping, Eating, Drinking, Company, Recreation, are not unconcerned. In all which the Devil affrights the timerous Conscience that (it may be) he hath offended: if he buys or sells, he is disquieted with [*a may be*] that he hath sold too dear, or bought too cheap; if he eats or sleeps, he fears he hath been excessive, a Sluggard or a Glutton: thus are some Men molested in every thing they do.

Neither is this kind of affrightment to be despised: for though often 'tis a groundless fear, and so appears to be to discerning Christians; yet those that are under this molestation think it bad enough: Though it be not as a *Rack* that afflicts with violent pains, yet 'tis as those kinds of *punishments* which at first are nothing, but by continuance do tire Men out with *little-ease*, and so at last become intollerable. Besides this is a *multiplying* trouble; for one scruple begets another, and by *continuance* of scrupling, the Conscience grows *so weak* and unsteady, that *every* thing is scrupled, and the Man brought to a continual affrightment of doing wrong in every action. Neither can all Men make use of the *remedy* that is prescribed for the cure of this Distemper, which is, That when such scruples cannot be removed by *Reason*, then either Men should forbear the *thinking* upon such things from whence scruples are apt to arise, or they should *break* them down by violence, and go over the Belly of their scruple to the performance of their action. I deny not but that something may be done and endeavoured this way; But any may see that 'tis not easy for every one to do either of these: so that this is also a troublesome evil, from which 'tis not easy to be discharged.

CHAP.

CHAP. VIII.

Of Satan's third way to hinder Peace by Spiritual Sadneſs. Wherein, 1. Of the Degrees of Spiritual Sadneſs. 2. Of the frequency of this trouble, evidenced ſeveral ways. Of the difference 'twixt God and Satan in wounding the Conſcience. 3. Of the ſolemn Occaſions of this Trouble. 4. The Engines by which Satan works ſpiritual ſadneſs. 1. His Sophiſtry. His Topicks enumerated and explained. 1. Scriptures Perverted. 2. Falſe Notions. 3. Miſrepreſentations of God. 4. Sins; how he aggravates them. 5. Leſſening their Graces: How he doth that. 2. His ſecond Engine, Fear; how he forwards his deſign that way.

BEſides the troubles already mentioned under the heads of *diſcompoſures* of Spirit, and *affrightments*, there is a third kind of trouble which Satan gives to the Children of God, and this may for diſtinction ſake, be called *Spiritual Sadneſs*. Theſe Spiritual Sadneſſes *are troubles raiſed in the Mind, relating to the Conſcience, and Spiritual State or Condition of Men.* They differ exceedingly from the two former ſorts of trouble: for, 1. Theſe troubles wholly concern the Conſcience in point of *Regeneration*, and Men's *ſuitableneſs* thereunto; whereas ſimple diſcompoſures of Spirit firſtly relate to *outward* things. 2. In theſe the Conſcience is *immediately* concerned, but in other troubles, the Conſcience is either wholly *untouched*, or wounded only *ſecondarily*, by continuance and progreſs of the diſcompoſure of the Spirit. 3. In theſe troubles, Conſcience is the great *inſtrument* by which the Devil works, whereas in the trouble of affrightments the Devil acted *alone*, the Heart being in the mean time, *uncomplyant* and reſiſting. For the opening of this trouble, I ſhall explain,

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The several *degrees* thereof. 'Tis a trouble of Conscience unduly aggravated by Satan, wherein he confines himself to the *operations* of Conscience. But then, as he suggests the troubles of Men by the *voice* of Conscience, so he doth all he can to make it *irregular* in its actings, and *excessive* in that irregularity. So that in this case, the Conscience is *evil*, and imploys it self in that mistake, to enquire into Mens Regeneracy or Holiness, always being either a *Neuter*, or an *Adversary*, and the Devil helps this forward all he can.

The Apostle in *Heb.* 10.22. makes mention of an *evil Conscience*, and that chiefly as it doth occasion fear, hindering our comfortable access to God. This the Conscience doth when it doth not execute its office aright, either in *not excusing* when it ought, or in *accusing* when it should not; and these false accusations cause different sorts of troubles according to the variety of the matter for which it doth condemn. Hence is it that there are *three degrees* of trouble of Conscience, below the trouble of dispair:

1. The *lowest* degree is when a regenerate Person doth not *positively* determine the case of his Soul, whether he be Regenerate or not, but is only kept in *suspence* betwixt Hope that he is, and Fear that he is not, the Conscience in the mean time forbearing to witness for him, though it have just cause to excuse him: This we may call a *doubting* or questioning Conscience; and though it comes far short of these distresses in which some Men are plunged upon the account of their Souls, yet is it a trouble, for their Peace is hereby hindred, and their desires of satisfaction frustrated, which in matters of so great concern (as are these of Everlasting Life, and Everlasting Misery) must be very disquieting. When the Affections are earnest, their satisfaction cannot be delayed without trouble; for *Hope deferred makes the Heart sick*, Prov. 13.12. not only doth it *faint* under its doubts, but is by that means so *weak* in its Purposes that it is easily drawn to admit of greater Inconveniencies, which may lay the foundation of more perplexing disturbances.

That the Conscience may be in such a Distemper, that it will not witness *for a Man*, when yet it cannot witness *against him*, is the observation of those that have treated of the nature of Conscience: Sometimes it will not make *application* of God's Promises, though it will believe, that he that forsakes Sin is regenerate, that he that truly repents shall be pardoned, yet it will

Ames Case Consc. lib. 1. c. 9

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not *affirm* for a Man, that he forſakes Sin or repents, though he really do ſo; or if it cannot deny that, yet it will ſometimes refuſe to make that concluſion which one would think would follow of it ſelf, by natural conſequence, and ſo refuſeth to judge the Perſon regenerate or pardoned, though it cannot deny but that he forſakes Sin and repents. The *greatneſs* of the Bleſſing, the *remainders* of Unbelief, the deep *ſenſe* of Unworthineſs, with other conſiderations, do keep off the Heart from making (as I may ſay) *ſo bold* with the Promiſes; but all this while the Devil is doing his utmoſt to aggravate theſe conſiderations, affrighting the Conſcience from that juſt abſolution which it ought to give.

2. Another degree of Trouble ariſing from an evil Conſcience, is when the *condition* of a Regenerate Perſon is determined by Conſcience (but falſly) to be *very bad*. I muſt here (as ſome others have done) for want of better terms diſtinguiſh betwixt the *ſtate* of Regeneracy, and a Mans *condition* in that ſtate, though the words [*ſtate and condition*] are uſed promiſcuouſly the one for another. A Man may be in a *Regenerate ſtate*, and yet his condition in *that ſtate* may be very bad and blame-worthy, as not walking worthy of ſo holy a Calling; as a Perſon may be a Man, and yet unhealthy or languiſhing. Thus many of the *Aſian* Churches were *true* Churches, and yet in a *bad* condition; ſome *lukewarm*; ſome *had a name to live, and yet were* comparatively *dead*, becauſe *their works* were not full or *perfect before God*; and others had *left their firſt* love. To this purpoſe is that of the Apoſtle, 2 *Cor.* 13. 5. *Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?* where the word *Reprobate* is not to be taken in the ſtrict ſevere ſenſe for one *not elected*, but for one whoſe converſation is not *ſo ſound* and approved as it ſhould be: for this relates not to their *being in Chriſt*, but to their *aſſurance* of being in that ſtate, which the Apoſtle affirms they might know, except the fault lay in their negligent careleſs converſation. Dickſon Therap. Sacra. *lib.* 3. *c.* 1. εἰ μήτι ἀδόκιμοί ἐστε. χριστὸν

This kind of Trouble then is of this nature: the Conſcience doth not accuſe a Man to be *Unregenerate*, yet it condemns him for a carriage *unſuitable* to the Goſpel; and this ſometimes when his Actions are not *abſolutely* evil, but partly good, partly bad: When the Conſcience condemns the Actions as altogether ſinful, becauſe of ſome *mixture* of Infirmities, in which caſe we ſhould imitate the Apoſtle, in *Rom.* 7. who when by reaſon of the remainders of Sin in him, he *could not* do the good *he would*, that

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is in *such a manner* and degree as he desired, nor *avoid* the evil which he would so *clearly* and fully as he wished, some imperfections in his best endeavours still cleaving to him: yet his Conscience took a right course, he was humbled for his imperfections, but withal acquits himself in point of integrity, his Conscience testified, ver. 16. that he *consented to the Law as good*, and ver. 22. that he *delighted in the Law of God after the inward Man*. But in this case of Spiritual trouble, the Conscience takes all in the worst sence, it only fixeth upon the *imperfections*, and makes them to serve for proofs against the Sincerity. Thus if a Man in praying be troubled with *wandering* thoughts, then a distempered Conscience condemns that Prayer as a sinful prophanation of the name of God: if the great concern of *God's Glory* run along in such a way, as is also advantagious to the *Person* in outward things, then will such a Conscience condemn the Man for *self-seeking*, though his *main design* were truly the honour of God. In all actions where there is *infirmity* appearing with the most *serious* endeavours, or where *God's Glory* and *Man's Good* are twisted together, the disordered Conscience will be apt to take part with Satan, accusing and condemning the action. Yea very often when the actions are *very good*, no way justly reprovable, the Conscience shall condemn: if he have had peace, he shall be judged for security; if he have Faith in God's promises, it will call it presumption; if he have a zeal for God, it will be misinterpreted for carnal rigour; if he have joy, it shall be misjudged to be natural chearfulness, or delusion; in a word, all his *Graces* shall be esteemed no better than *moral Vertues*. At this rate are the Children of God put to great trouble, *losing* (as I may say) *the things they have wrought*, sadly bemoaning their hardness of heart, or want of Faith and Love, when in their carriage and complainings, they give very *high proofs* of all. In this also Satan is busy to nourish the Conscience in its Jealousies, and doth suggest many objections to confirm it in its Distemper. The Conscience is not always of a peevish or perverse humour; for sometimes it will smite a Man for a miscarriage (as it did to *David* when he cut off the lap of *Saul*'s Garment) and yet not break his peace: which is a sufficient evidence that it is put (in this case) far out of order; which advantage Satan works upon to disquiet the heart, to make Men unthankful for the Mercies they have received, and to incapacitate them for more. This for distinction sake, we may call the trouble of *a grieved or dejected*

dejected Conſcience, according to that of Pſal. 42. 5, 11. *Why art thou caſt down, O my Soul? and why art thou diſquieted within me?* Though ſuch Men are under God's Favour, yet they misdeem it, and think God is angry with them, their Heart pants, their Soul thirſts, their Tears are their Meat, they are ready to ſay unto God, *My rock, why haſt thou forſaken me?* And though they have ſome hopes for the future, that God *will command his loving kindneſs*, and that they *ſhall yet praiſe him*; yet their preſent apprehenſion of their Spiritual wants and weakneſſes, and of the diſpleaſure of God, which they ſuppoſe they are under, makes them go mourning all the Day.

3. The third degree of trouble of Conſcience is when the Conſcience peremptorily denies the *ſtate of Regeneration*. Hereby a Man that is really regenerate, is concluded to be yet *in the Gall of bitterneſs, and bond of Iniquity*; his former hopes are taxed for *ſelf-deluſion*, and his preſent ſtate to be a ſtate of Nature. This trouble is far greater than the two former; becauſe the Party is judged to be in *greater hazard*, and by many degrees more remote *from hope*. 'Tis the frequent and ſad thought of ſuch, That if Death ſhould in that eſtate cut off their days, Oh! then they were for ever miſerable. The fears and diſquiets of the Heart on this account, are very grievous, but yet they admit of *degrees*, according to the *Ignorance* of the Party, the *Diſtemper* of the Conſcience, the *Strength* of the Objections, or *Severity* of the Proſecution, in regard the Conſcience is now ſadly out of order. We may call this degree of grief (for diſtinction) *a wounded Spirit*; which how hard it is to be born *Solomon* tells us, *Prov.* 18. 14. By comparing it with all other kind of troubles, which the *Spirit of a Man* can make ſome ſhift to *bear*, making this heavier than all, and above ordinary ſtrength.

Some make *enquiry* what may be the difference betwixt a wounded Spirit, in the *Regenerate* and the *Reprobate*? To which it may be *anſwered*, 1. That in the Parties apprehenſion there is no difference at all: both of them may be compaſſed about with the *Sorrows of Death*, and ſuppoſe themſelves to be in the *Belly of Hell*. 2. Neither is there any difference in the *degree* of the trouble, a Child of God may be handled with as much ſeeming *Severity*, as he whom God intends for a future *Tophet*. 3. Neither is there any ſuch remarkable difference in the *working* of the Spirits of the one and other, that *they* themſelves at preſent, or *others* that are by-

by-standers, can *easily* observe. Yet a formal difference there is, for Grace being in the Heart of the one, will in some *breathing* or *Pulse* discover its Life. And though sometimes it acts so low, or confusedly, that *God only* can distinguish; yet often those that are *experienced* observers will discover some real Breathings after God, and true loathing of Sin, and other traces of Faith and Love, that are not so discernible to the Parties themselves. 4. But in God's *design* the difference is very great: the wicked lye under his Lash as *Malefactors*, but the regenerate are as Patients *under Cure*, or Children *under Discipline*. 5. And accordingly the *Issue* doth determine, that Gods intention in wounding their Spirits were not alike to both; the one at last, coming out of the Furnace as *Gold*, the other still remaining as *reprobate Silver*, or being consumed as dross. Thus have ye seen the nature and degree of Spiritual Sadness.

2. For the further explanation whereof I shall next shew you that this is an *usual* trouble to the Children of God.

Which, 1. I might evidence from several *Instances* of those that have suffered much under it: as *David*, whose complaints in this case are very frequent; and *Heman*, who left a memorial of his griefs in *Psal.* 88. *Jonah* also in the Belly of the Whale, had a sharp fit of it, when he concluded that he was *cast out of Gods Sight*, and his *Soul fainted* within him, *Jon.* 2. 4, 7. Neither did *Hezekiah* altogether escape it, for though his disquiet began upon another ground, it run him into Spiritual trouble at last. But besides these, innumerable instances occur. One shall scarce converse with any Society of Christians, but he shall meet with some, who with sad complaints shall bemoan the burthen of their Hearts, and the troubles of their Conscience.

2. The *provisions* which God hath made in his Word for such, is an evidence that such Distempers are *frequent*. He that in a City shall observe the Shops of the Apothecaries, and there take notice of the great variety of Medicines, Pots and Glasses full of Mixtures, Confection and Cordials: may from thence rationally conclude, that 'tis a frequent thing for Men to be Sick, though he should not converse with any Sick Person for his information. Thus may we be satisfied from the Declarations, Directions, and Consolations of Scripture, that 'tis a common case for the Children of God to stand in need of Spiritual Physitians, and Spiritual Remedies to help them, when they are wounded and fainting.

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Solomon's exclamination, *a wounded Spirit who can bare?* shews that the Spirit is sometimes wounded. The Prophets direction, *he that walks in darkness and sees no Light, let him trust in the Lord*, clearly implies that some there are that walk in darkness. God's creating the *fruit of the Lips, Peace, peace*; his promises of restoring *Comforts to Mourners*; his commands to others to comfort them; do all inform us, that 'tis a common thing for his Children to be under such Sadnesses of Spirit, that all this is necessary for their relief.

3. The *reasons* of this trouble, do also assure us of the frequency of it: for of them we may say (as Christ speaks of the poor) *we have them always with us*; so that the grounds of Spiritual Sadness considered, 'tis no wonder to find many Men complaining under this Distemper. The reasons are,

1. The *Malice* of Satan, who hath no greater revenge against a Child of God, when translated from the Power of Darkness to the Kingdom of Christ, than to hinder him of the Peace and Comfort of that condition.

2. The many *advantages* which Satan hath against us. For the effecting of this, we cannot imagine that one so malicious as he is, will suffer his Malice to sleep, when so many fair opportunities of putting it in practice do offer themselves. For 1. The *Questions* to be determined for setling the peace of the Soul, are very *intricate*, and often of greater difficulty than *Doctrinal* Controversies. How hard is it to conclude, what is the *Minimum quod sic*; the lowest degrees of true Grace? Or the *Maximum quod sic*; the highest degree of sin, consistant with true Grace? To distinguish betwixt a Child of God at the *lowest*, and an Hypocrite, or Temporary Believer at the *highest*, is difficult. In *mixt* actions, to be able to shew how the Soul doth manage its respect *to God*, when the Man hath also a respect to *himself*, especially when it is under any *confusion*, is not easie. And in these Actions where the difference from others of like kind, lies only in the *grounds* and *motives* of the undertaking, or where the *prevailing degree* must distinguish the Act, in reference to *different* Objects that are *subordinate* to one another (as our loving God above the World, or our selves, our fearing God above Men, &c.) 'tis not every one that can give a satisfactory determination. 2. As the intricacies of the Doubts to be resolved, give the Devil an advantage to puzzle us; so is the advantage heightned exceedingly by the great *injudiciousness*,

ciousness, and unskilfulness of the greatest part of Christians. These Questions are in their *notion* difficult, more difficult in their *application* to particular Persons, (where the ablest Christian may easily be non-pluſt) but most difficult to the *weak* Christians: These Satan can baffle with every poor Objection, and impose what he will upon them. 3. Especially having the advantage of the working *guilt* of Conscience, which he can readily stir up, to present to a Mans *remembrance* all his failings and miscarriages, of what nature soever. And when Guilt rageth in an unskilful Heart, it must needs create great disquiet. 4. But most of all when our *natural fears are awakened:* As when a Man hath been under any great Conviction, though he be cured of his Trouble, yet it usually leaves a weakness in the part, (as Bruises and Maims do in any Member of the Body) which at the change of Weather, or other accidental hurt, will renew their old Trouble; and then, when fresh Guilt begins to press hard upon the Conscience, not only do the broken Bones ake, by the *reviving* of former fears: But the impressions of his old suspitions, bad conceit of himself, and jealousies of the deceitfulness of his Heart, which had then fixed themselves by a deep rooting, do now make him *most fearful* of entertaining any *good thought* of himself. So that if any consideration tending to his support be offered, he dare not come near it, suspecting his greatest danger to lie *on that hand*. These advantages considered, we should not think it strange that any Child of God is driven to Spiritual Sadness (as some do) but may rather wonder that this is not the common condition of all Christians.

3. Another reason that must be assigned for these Troubles, is *Divine Dispensation*; such are his Children, some so Careless, others Proud, others Stubborn, many Presumptuous, that God is forced to correct them by this piece of *Discipline*, and to cure them by casting them into a Feaver. Others of his Children he thus Exerciseth for *other ends*, sometimes to take occasion there-from, of making larger *discoveries* of his Love; sometimes thereby *preventing* them from falling under some grievous Miscarriage, or for the *tryal* and exercises of their Graces. We may observe accordingly, that there are *three* sorts of Men that usually have Exercises of this kind.

1. Those who at their Conversion, are either *Ignorant*, *Melancholy*, or were *grosly Scandalous*, are usually brought through with great

great fear and ſadneſs. And this is ſo obſervable, that (by the miſtake of Men) it is made a general Rule, that none are Converted, but they are under great and frightful apprehenſions of Wrath, and diſmal Terrors. This indeed is true of ſome, but theſe ordinarily are the Scandalous, Melancholy, and Ignorant ſort, (though ſometimes God may deal ſo with others, for who can limit him?) Yet are there many, whoſe Education hath been good, and their Inſtruction aforehand great, whoſe Converſion is ſo *gradual* and inſenſible, that they are ſtrangers to theſe troubles of Conſcience; and profeſs that if theſe *heights* of fear be neceſſary to Converſion, they muſt be at a *loſs*, neither can they give an account of the *time* of their Converſion as others may.

2. Thoſe whoſe Converſion was eaſie, when after their Converſion they *miſcarry* by any *great* Iniquity, they meet with as great a meaſure of Terrour and Fear (and ſome think far greater) as thoſe whoſe new Birth was more difficult. *David*'s greateſt troubles of Soul came upon him after he began to appear more publick in the World; for then he met with many *Temptations*, and great *Occaſions* for God's exerciſing his Diſcipline over him. I believe, when he kept his Fathers Sheep, his Songs had *more* of Praiſes, and *leſs* of Complainings than afterward. It is the Opinion of ſome, that God's dealing in this kind of Diſpenſation, even when miſcarriage is not the cauſe, is more ſharp uſually to thoſe, whoſe Converſion hath been moſt eaſie.

3. There is another ſort of Men, to whom God vouchſafes, but *ſeldom* and *ſhort* fits of Spiritual Joy, as *breathing times*, betwixt ſharp fits of Soul-trouble, for neceſſary refreſhment and recovery of ſtrength; but the *conſtant courſe* which God holds with them, is to *exerciſe* them under fears while he hides his Face from them, and ſuffers Satan to vex them, by urging his Objections againſt their holineſs and integrity. *Heman* was one of this Rank, and the *great* Inſtance which God hath given in his Word, for the ſupport of others that may be in the ſame caſe. For he teſtifies *Pſal.* 88. that he ſuffered the *Terrours* of God almoſt to *deſtruction*, and this from *his Youth up*. 'Tis not fit for us too narrowly to queſtion, why God doth thus to his Children, ſeeing his *Judgments are unſearchable*, and his *ways paſt finding out*; but we may be ſure, that God ſees this dealing to be moſt fit for thoſe that are exerciſed therewith; it may be, to keep Pride from them, or to prevent them from falling into ſome greater inconvenience or ſin:

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3. There is another ſort of Men, to whom God vouchſafes, but *ſeldom* and *ſhort* fits of Spiritual Joy, as *breathing times*, betwixt ſharp fits of Soul-trouble, for neceſſary refreſhment and recovery of ſtrength; but the *conſtant courſe* which God holds with them, is to *exerciſe* them under fears while he hides his Face from them, and ſuffers Satan to vex them, by urging his Objections againſt their holineſs and integrity. *Heman* was one of this Rank, and the *great* Inſtance which God hath given in his Word, for the ſupport of others that may be in the ſame caſe. For he teſtifies *Pſal.* 88. that he ſuffered the *Terrours* of God almoſt to *deſtruction*, and this from *his Youth up*. 'Tis not fit for us too narrowly to queſtion, why God doth thus to his Children, ſeeing his *Judgments are unſearchable*, and his *ways paſt finding out*; but we may be ſure, that God ſees this dealing to be moſt fit for thoſe that are exerciſed therewith; it may be, to keep Pride from them, or to prevent them from falling into ſome greater inconvenience or

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sin: Unto which, he takes notice of a more than ordinary *promptness* in their disposition, or for the benefit of others who may thereby take notice, what *an evil and bitter thing it is* to sin against God, and what a malicious Adversary they have to deal with. Whoso shall consider these reasons of Spiritual Sadness, must needs confess, that (seeing the *advantages* which Men give to a malicious Devil to vex their Consciences are so many and great, and the *weakness* of Gods Children so hazardous, for the prevention whereof, a wise careful Father will necessarily be engaged to exercise his Discipline) it cannot be expected, but that Spiritual Troubles should be very frequent among the Servants of God.

Quest. Here it is requisite that I give satisfaction to this *Query*. Seeing that *God* doth sometime *wound* the Consciences of his Children, and that *Satan* also *wounds* them, what are the *differences* betwixt God and Satan, in inflicting these Wounds?

Answ. For the right understanding of this Question, I shall propound *two* things:

1. That it is a truth, that *God* doth sometimes *wound* the Consciences of his Children; and this, 1. *Before* Conversion: but in *order* to it, as preparatory to that change, Men are then in their sins, walking in the vanity of their minds. To *translate* them from this estate, he awakens the Conscience, shews them their Iniquities, and the danger of them, that at present they are *in their Blood, Children of wrath, as well as others*, and that without Christ they are miserable; the effect of this must needs be *serious* Consideration, deep thoughts of Heart, with some *trouble*, only as to the *measure* and degree there is great *difference*: God doth not in the particular application of these things to the Conscience, tie up himself exactly to the same *manner* and *measure* of proceeding, though he keep still to his *general Method*. Hence is it, that some (in regard of Gods gentle *leasurely* dealing, and the frequent *interposure* of Incouragements) are (if compared with the case of others) said to be *allured*, and *drawn with Cords of Love*: But others have a remarkable measure of trouble, sharp fits of Fear and Anguish; and those most commonly are such, whose Conversion is more *quick*, and the Change visible from one *extream* to *another*, (as *Paul*, when Converted in the midst of his Persecuting rage) or those whose *Ignorance*, or *Melancholy*, makes their Hopes and Comforts inaccessible for the present. These troubles

troubles God owns to be the Work of his Spirit: the same Spirit which is a *Spirit of Adoption* to the Converted, is a *Spirit of Bondage* to these, *Rom.* 8. 16. And accordingly we find, it was so to the Converts, in *Acts* 2. Who being *pricked in their hearts* by *Peter*'s Sermon, *cried out, Men and Brethren, what shall we do?* The like did the *Jaylor*. And the Promise which God makes of calling the *Jews*, *Zach.* 12. 10. doth express God's purpose of dealing with them in this very Method; *They shall look upon him whom they have pierced, and shall mourn for him as one that mourneth for his only Son, and shall be in bitterness for him,—— in that day shall be a great mourning.* 2. God also sometimes wounds the Conscience of his Children *after Conversion*, and this he doth to convince and humble them for some Miscarriage, which they become guilty of. As when they grow *secure*, carnally confident of the continuance of their Peace, when they are carelesly *negligent* of Duty, and the exercises of their Graces, when they fall into *gross* and scandalous sins, or wilfully *desert* the ways of Truth; and in many more cases of like kind. When his Children make themselves thus obnoxious to Divine Displeasure, then God hides his Face from them, takes away his Spirit, signifies his Anger to their Consciences, threatens them with the danger of that Condition; from whence follows grief and fear in the Hearts of his People. In this manner God expressed his Displeasure to *David*, as his Complaints in *Psal.* 51. do testifie: *Make me to hear joy and gladness, that the Bones which thou hast broken may rejoyce; hide thy Face from my sins.—— Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of thy Salvation*, &c. Vid. Goodwin *Child of Light*.

2. Notwithstanding all this, there is a *great difference* betwixt God and Satan in this matter, which mainly appears in *two* things. 1. God doth *limit* himself in all the Trouble which he gives his Children, to his great *end* of doing them Good, and Healing them, and consequently *stints* himself in the *measure* and *manner* of his Work to such a *proportion*, as his Wisdom sees will exactly suit with his End. So that his Anger is not like the *bramblings* of malicious Persons that know *no bounds*; he will not *always Chide*; his Debates are *in measure*, and this, *lest the Spirit should fail before him*, Isa. 57. 16. So that when he wounds the Conscience before Conversion, 'tis but to bring them to Christ, and to prevent their taking such Courses, as might through Delusion, make them

them take up their ſtand ſhort of him. So much of Mourning and Fear as is requiſite for the true effecting of this, he appoints for them, and no more. When he wounds after Converſion, 'tis but to let them feel that it is an evil and bitter thing to ſin againſt him, that their Godly *ſorrow* may work *Repentance* ſuitable to the Offence; and that they may be ſufficiently cautioned for the time to come, to *ſin no more, leſt a worſe thing befal them.* He that afflicts not willingly, will put no more Grief upon them, than is neceſſary to bring them to this. But Satan when he is admitted (and God doth often permit him in ſubſervience to his deſign) to wound the Conſcience, he proceeds according to the *boundleſs fury* of his malice, and plainly manifeſts that his deſire is to *deſtroy*, and to tread them down, that they may never riſe again: This though he cannot effect, (for God will not ſuffer him to proceed further, than the bringing about his holy and gracious Purpoſe) yet it hinders not, but that ſtill his envious thoughts boil up in his Breaſt, and he acts according to his *own Inclination.* For it is with Satan, as 'tis with wicked Men; if God imploy them for the Chaſtiſement of his Children, they conſider not *who* ſets them on work, nor what *Meaſures* probably God would have them obſerve; but they propoſe to themſelves *more work* than ever God cut out for them. As *Aſſyria*, when imployed againſt *Jeruſalem*, *Iſa.* 10. 7. had deſigns more large and cruel than was in Gods Commiſſion. God had ſtinted him in his holy Purpoſe; yet the *Aſſyrian meant not ſo, neither did his heart think ſo, but it was in his heart to deſtroy and cut off Nations not a few.* So that when God is *a little diſpleaſed* (as he ſpeaks, *Zach.* 1. 15.) they do all that lies in them, to help forward the Affliction. Thus doth the Devil endeavour to make all things worſe to God's Children, than ever God intended. Here is one difference betwixt God and Satan, in the wounding of Conſciences. But, 2. They are yet further differenced, in that all that God doth in this Work, is ſtill *according to Truth.* For if he ſignifie to the Unconverted that they are in a ſtate of Nature, liable to the Damnation of Hell, unleſs they accept of Chriſt for Salvation upon his Terms; this is no more than what is true, God doth not *miſrepreſent* their Caſe to them at *that* time. Again, if he expreſs his diſpleaſure to any of his Converted Children, that have grieved his Spirit by their Follies, by ſetting before them the Threatnings of his Word, or the Examples of his Wrath;

Wrath; he doth but *truly tell them* that he is angry with them, and that *de jure*, according to the *Rigour* of the Law, and the *demerit* of their Offence, he might justly cast them off: But he doth not *positively* say, that *de eventu*, it shall infallibly be so with them. But Satan in both these cases, goes a great way *further*. He plainly affirms to those that are in the way to Conversion, that God *will not* pardon their Iniquities, that there is *no hope* for them, that Christ *will not* accept them; that he *never intended* the benefit of his Sufferings for them. And when the Converted do provoke God, he sticks not to say, the Breach *cannot* be healed, and that they *are not* yet Converted. All which are most *false* assertions. And though God can *make use* of Satans malice, when he abuseth his Children with his *falshoods* to their great fear, to carry on his own ends by it, and to give a *greater* impression to what he *truly* witnesseth against them: Yet is not God the *proper Author* of Satans lying, for he doth it *of his own* wicked inclination. The *effect* of these desperate false Conclusions (which is the putting his Children into a fear, in order to his end) may be ascribed to God; but the *falshood* of these Conclusions are *formally* Satan's work, and not God's. For he makes use of so much of Satan's *wrath* as may be to his *Praise*, and the *remainder of* his *wrath* he doth *restrain*.

I have discovered the *nature* and degrees of these Spiritual Troubles, and that 'tis a common thing for the Children of God to fall under them. For the further opening of them, I shall next discover.

3. The usual *solemn occasions*, that do as it were invite Satan, to give his onset against God's Children, and they are principally these *Six*.

1. The *time of Conversion:* He delights to set on them when they are in the straits of a new Birth, for then the Conscience is *awakned*, the danger of Sin *truly* represented, *fear* and *sorrow* (in some degree) necessary and unavoidable. At this time he can easily *overdrive* them. Where the Convictions are *deep* and *sharp*, ready to weigh them down, a *few Grains* more cast into the Scale, will make the Trouble (as *Job* speaks) *heavier than the Sand*; and where they are more calm, or gentle, yet the Soul being *unsetled*, the thoughts in commotion, they are disposed to receive a *strong* impression, and to be turned (*as Wax to the Seal*) into a mould of *Hopelessness* and Desperation. That this is one of

Satans special occasions, we need no other evidence for satisfaction, than the common experience of Converts; many of them do *hardly escape* the danger, and after their difficult Conquest of the troubles of their Heart (which at that time are extraordinarily enlarged) *do witness*, that they are assaulted with desperate fears, that their sins were *unpardonable*, and sad conclusions against any *expectation* of favour from the Lord their God. These thoughts we are sure, the Spirit of God *will not* bear witness unto because *false*, and therefore we must leave them at Satans door.

2. Another occasion which Satan makes use of, is the time of *solemn Repentance* for some *great sin* committed *after* Conversion. Sometimes God's Children fall, to the breaking of their Bones. What great Iniquities they may commit through the force of Temptation, I need not mention. The Adultery and Murther of *David*; the Incest of the *Corinthian*; *Peters* denial of Christ, with other sad Instances, in the Records of the Scriptures, do speak enough of that. These sins (considering their hainousness, the scandal of Religion, the dishonour of God, the grieving of his Spirit, the condition of the Party offending against Love, Knowledg and the various Helps which God affords them to the contrary, with other aggravating Circumstances) being very displeasing to God, their Consciences at least, (either *compelled* to Examination *by God immediately*, or *mediately* by some great *Affliction*, or *voluntarily* awakening to a serious consideration of what hath been done, by the working of its *own Light*, assisted thereunto by quickning Grace, 1 *Cor.* 11. 31, 32.) call them to a strict account; thence follow *Fear*, *Shame*, *Self-Indignation*, *bitter Weeping*, *deep Humiliation*; then comes Satan, he rakes their Wounds, and by his Aggravations makes them smart the more: He pours in *Corrosives* instead of Oyl, and all to make them believe, that *their Spot is not the Spot of Gods Children*; that their Back-slidings cannot be healed. An occasion it is, as suitable to his Malice as he could wish; for ordinarily God doth *severely* testifie his Anger to them, and doth not *easily* admit them again to the *favor* of his Favour. At which time, the Adversary is very busie to work up their Hearts to an *excess* of Fear and Sorrow. This was the course which he took with the Incestuous *Corinthian*, taking advantage of his great Transgressions, to *overwhelm him with too much Sorrow*, 2 Cor. 2. 7, 11.

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4. When Satan hath *prepared* the Hearts of God's Children by *Atheiſtical*, or *Blaſphemous* thoughts, he takes that occaſion to *deny* their Grace and Intereſt in Chriſt. And the Argument *at that time*, ſeems unanſwerable. Can Chriſt lodg in an Heart ſo full of horrid Blaſphemies againſt him? Is it poſſible it ſhould be waſhed and Sanctified, when it produceth ſuch filthy curſed thoughts? All the troubles of Affrightment (of which before) are improveable to this purpoſe.

5. Another ſpiritual occaſion for Spiritual Trouble, is *Melancholy*; few Perſons diſtempered therewith, do eſcape Satans hands, at one time or other, he caſts his Net over them, and ſeeks to ſtab them with his Weapon. *Melancholy* indeed affords ſo *many* advantages to him, and thoſe ſo *anſwerable* to his deſign, that it is no wonder if he make much of it. For, 1. Melancholy affects both *Head* and *Heart*, it affords both *Fear* and *Sadneſs*, and *deformed*, *miſhapen*, *delirous* imaginations to work upon; than which, nothing can be more for his purpoſe. For where the Heart *trembles*, and the Head is *darkned*, there every Object is miſrepreſented; the *Ideas* of the Brain are *monſtrous* appearances, reflected from *opake* and *dark* Spirits, ſo that Satan hath no more to do, but to ſuggeſt the new matter of Fear. For that Queſtion, *Whether the Man be Converted*, &c. being once ſtarted, to a mind already diſtempered with Fear, muſt of it ſelf (it being a buſineſs of ſo high a nature) without Satan's further purſuit, ſummon the utmoſt powers of ſadneſs and miſreprehenſion, to raiſe a Storm. 2. Beſides, the *impreſſions* of Melancholy are always *ſtrong*, it is

Willis de anima Brut. cap. 9. de Melancholia.

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strong in its *fears*, (or else Men would never be tempted to *destroy* themselves); it is strong in its *mistakes* (or else they could never perswade themselves of the truth of *foolish*, *absurd*, and *impossible* Fancies); as that of *Nebuchadnezzar*, who by a delusive apprehension, believing himself to be *a Beast*, forsook the company of Men, and betook to the Fields to eat Grass with Oxen. The imaginations of the Melancholick are *never idle*, and yet *straightned*, or confined to a few things; and then the Brain being weakned as to a true and *regular* apprehension, it frames nothing but *Bugbears*, and yet with the highest confidence of certainty. 3. These impressions are usually *lasting*, not vanishing as an *early Dew*, but they continue for Months and Years. 4. And yet they have only *so much* understanding left them, as serves to nourish their fears. If their understanding had been *quite* gone, their fears would vanish with them: As the Flame is extinguished for want of Air: but they have only *knowledg* to let them *see* their misery, and *sence* to make them *apprehensive* of their pain. And therefore will they *pray* with floods of *Tears*, unexpressible *Groanings*, deepest *Sighing*, and *trembling* Joynts, to be *delivered* from their fears. 5. They are also apt after ease of their troubles, to have *frequent returns:* What disposition (all these things being considered) can be more exactly shaped to serve Satans turn? If he would have Men to believe *the worst* of themselves, he hath such imaginations to work upon, as are already mishapen into a *deformity* of evil surmising. Would he *terrifie* by Fears, or *distress* by Sadness? he hath that already, and 'tis but *altering the Object* (which oftentimes needs not, for naturally the serious Melancholick imploys all his Griefs upon his supposed miserable estate of Soul) and then he hath Spiritual distress. Would he continue them *long* under their sorrows, or take them upon all occasions *at his pleasure*, or act them to a *greater height* than ordinary? Still the Melancholick temper suits him. This is sufficient for caution, that we take special care of our Bodies for the preventing, or abating of that Humour, by all lawful means, if we would not have the Devil to abuse us at his will.

Fæl Platteri prox. med. *cap.* 3. de mentis alienatione.

6. *Sickness*, or *Death-Bed*, is another solemn occasion, which the Devil seldom misseth with his will. Death is a serious thing, it represents the Soul and Eternity *to the Life*. While they are at a distance, Men look slightly upon these, but when they approach near to them, Men usually have such a sight of them, as they

they never had before. We may truly call Sickneſs and Death-Bed, an *hour of Temptation*, which Satan will make uſe of with the more miſchievous induſtry, becauſe he hath but a *ſhort time* for it. That's the laſt Conflict, and if he miſs that, we are beyond his reach for ever. So that in this caſe Satan incourageth himſelf to the Battel, with *a now, or never*. And hence we find, that it is uſual for the dying Servants of God, to undergo moſt *ſharp* Encounters; then to tell them (when the Soul is about to looſe from the Body) that they are yet in their Blood, without God, and Hope, is enough to affright them into the *extreameſt Agonies*; for they ſee *no time* before them anſwerable to ſo great a *work*, if it be yet to do. And withal, they are under vaſt *diſcouragments* from the wearineſs and pains of Sickneſs, their underſtandings and faculties being alſo dull, and ſtupified; ſo that if at this laſt plunge, God ſhould not extraordinarily appear to rebuke Satan, and to pluck them out of theſe *great Waters* (as he often doth, by the fuller interpoſition of the Light of his Face, and the larger Teſtimony of his Spirit) after their long and comfortable profeſſion of their Faith, and holy Walking, their Light would be *put out in Darkneſs*, and they would *lie down in Sorrow*. Yet this I muſt note, That as deſirous as Satan is to improve this occaſion, he is often remarkably *diſappointed*, and that wherein he (it may be) and we would leaſt expect, I mean in regard of thoſe, who through a timerous Diſpoſition, or *Melancholy*, or upon other Accounts, are (as I may ſo ſay) *all their life-time ſubject to Bondage*; thoſe Men who are uſually exerciſed with *frequent fits* of Spiritual Trouble, when they come to Sickneſs, Death-Bed, and ſome other *ſingular occaſions* of trouble, though we might ſuſpect their fears would *then* be working, if ever; Yet God out of gracious Indulgence to them, (conſidering their *Mould and Faſhion*, or becauſe he would prevent their *extream* fainting, &c.) doth meet them with *larger* Teſtimonies of his Favour, *higher* Joys, more confident ſatisfactions in his Love, than ever they received at any time *before*; and this to their wonder, their high admiration, making the times which they were wont to *fear moſt*, to be times of greateſt *Conſolation*. This Obſervation I have grounded, not upon *one* or *two* Inſtances, but could produce a cloud of Witneſſes for it. Enough it is to check our *forward* fears of a *future* evil day, and to heal us of a ſighing Diſtemper, while we afflict our ſelves with ſuch thoughts as theſe:

these: *If I have so many fears in Health, how shall I be able to go through the valley of the shadow of Death?*

4. I have one thing more to add, for these discovery of these Spiritual Troubles, and that is to shew you the *Engines* by which Satan works them, and they are these *two*, *Sophistry*, and *Fears*.

1. As to his *Sophistry*, by which he argues the Children of God into a wrong apprehension of themselves, it is very great. He hath a wonderful dexterity in framing Arguments against their Peace, he hath variety of shrewd Objections and subtile Answers, to the usual Replies, by which they seek to beat him off. There is not a *Fallacy* by which a cunning *Sophister* would seek to entangle his Adversary in Disputation, but Satan would make use of it; as I might particularly shew you, if it were proper for a common Auditory. Though he hath so much impudence, as not to blush at the most *silly contemptible* Reason that can be offered; notwithstanding he hath also so much wit as to urge (though never *true*, yet) always *probable* Arguments. How much he can *prevail* upon the beliefs of Men, in cases relating to their *Souls*, may be conjectured by the success he hath upon the *understandings* of Men, when he argues them into *Errour*, and makes them *believe a lye*. We usually say (and that truly) that Satan cannot, in any case, *force* us properly to consent; yet considering the advantages which he takes, and the ways he hath to *prepare* the Hearts of Men for his impressions, and then his very great *subtilty* in disputing, we may say that he can so order the matter, that he will *seldom miss* of his aim. It would be an endless work to gather up all the Arguments that Satan hath made use of, to prove the Condition, or State of God's Children to be bad: But that I may not altogether disappoint your expectations in that thing, I shall present to your view Satan's *usual Topicks*, the *Common-places*, or Heads unto which all his Arguments may be reduced. And they are,

1. *Scripture abused*, and perverted. His way is not only to *suggest* that they are Unregenerate, or under an evil frame of Heart, but to *offer proof* that these Accusations are true. And because he hath to do with them that profess a belief of Scriptures, as the Oracles of God, he will fetch his proofs from thence; telling them that he will evidence what he saith *from Scripture*. Thus sometimes he assaults the weaker unskilful sort of Christians, *Thou art not a Child of God: for they that are so, are Enlightned, translated from*

from Darkneſs, they are the Children of the Light; but thou art a poor, ignorant, dark, blind Creature, and therefore no Child of God. Sometimes he labours to conclude the like, from the *Infirmities* of God's Children, abuſing to this purpoſe, that of 1 *John* 3. 9. *He that is born of God, doth not commit ſin.* And, *He cannot ſin, becauſe he is born of God.* Thus he urgeth it, *Can any thing be more plainly and fully aſſerted? Is not this Scripture? Canſt thou deny this?* Then he purſues, *But thou knoweſt often, that is thine own complaint againſt thy ſelf, thy Conſcience alſo bearing witneſs to the truth of this Accuſation; therefore thou canſt be no Child of God.* Sometimes he *plays* upon *words* that are uſed in *divers* ſenſes, (a fit Engine for the Devil to work by) for what is true in one ſenſe, will be falſe in another; and his arguing is from that which is *true*, to that which is falſe. I remember one that was long racked with that of *Rev.* 21. 8. *The fearful and unbelieving*, &c. *ſhall have their part in the Lake, which burns with Fire and Brimſtone.* From whence the Party thus argued: The propoſition is *true*, becauſe 'tis Scripture, and I cannot *deny* the Aſſumption. *Fearful I am, becauſe I am doubtful of Salvation; and unbelieving I am, for I cannot believe that I am Regenerate, or in a ſtate of Grace, and therefore I cannot avoid the Concluſion.* To the ſame purpoſe he diſputes againſt ſome, from 1 *John* 4. 18. *There is no fear in love, but perfect love caſteth out fear*; but, *thou art full of fears, therefore thou loveſt not God.* Sometimes he makes uſe of thoſe Scriptures, that make the *prevailing degree* of our love and reſpects to God, above the World, and the things of this Life, to be the Characters of true Grace; as that of *John*, *If any Man love the World, the love of the Father is not in him:* And that of Chriſt, *If a Man love any thing more than Me, he is not worthy of Me: he that forſakes not all for Me, cannot be my Diſciple*, &c. Then he urgeth upon them their *love* of the World, and *unwillingneſs* to part with their Eſtates; and ſo brings the Concluſion upon them. Inſtances might be infinite, but by theſe you may judg of the reſt. Let us now caſt our Eye upon his *ſubtilty*, in managing his Arguments againſt men. 1. He grounds his Arguments *on Scripture*, becauſe that hath *authority* with it, and the very troubled Conſcience hath a *reverence* to it. 2. He always *ſuits* his Scriptures, which he thus cites, to that wherein the Conſcience is *moſt tender*: if there be any thing that affords matter of *ſuſpition*, or fear, he will be ſure to chuſe ſuch an *Arrow* out of the *Quiver* of Scriptures, as will directly *hit* the

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miſes which weak Heads have framed to themſelves, from the Sayings, or Practices of Men, which have not been either ſo *cleared* from the danger of miſtake, or not ſo *diſtinctly* apprehended as was neceſſary. Theſe falſe Inferences once ſet on foot, are *traditionally* handed down to others, and in time they gain (among the ſimple) the opinion of undoubted Truths. Now where ever Satan finds any of theſe that are fit for his purpoſe (for to be ſure whatever miſtake we entertain, he will at one time or other caſt it in our way) he will make it the foundation of an Argument againſt him that hath received it, and that with very great advantage. For a falſhood in the *Premiſes*, will uſually produce a falſhood in the *Concluſion*. And theſe falſhoods being taken for granted, the Devil is not put to the trouble to prove them, if then he can but exactly fit them to ſomething in the party which he cannot deny, he forthwith carries the cauſe, and condemns him by his *own confeſſions*, as out of his *own mouth*.

'Tis ſcarce poſſible to number the falſe Notions which are already entertained among Chriſtians, relating to Grace and Converſion, much leſs thoſe that may afterward ariſe. But I ſhall mention ſome that Satan frequently makes uſe of, as grounds of Objection.

1. 'Tis a common apprehenſion among the weaker ſort, that Converſion is *always* accompanied with *great fear and terrour*. This is true in ſome (as hath been ſaid); and though none of the Preachers of the Goſpel have aſſerted the univerſality of theſe *greater* meaſures of Trouble, yet the People taking notice, that *many* ſpeak of their deep humiliations in Converſion; and that *ſeveral Authors* have ſet forth the greatneſs of Diſtreſs that *ſome* have been caſt into on that occaſion, (though without any intention of fixing this into a *general Rule*) have from thence ſuppoſed, that all the Converted are brought to their Comforts *through the flames of Hell*. Upon this miſtake, the Devil diſquiets thoſe that have not felt theſe *extream Agonies* of Sorrow in themſelves; and tells them that it is a *ſure ſign* that they are not yet Converted. Though 'tis eaſie for a Man that ſees the falſhood of the Notion, to anſwer the Argument, yet he that *believes it to be true*, cannot tell what to ſay, becauſe he finds he never was under ſuch Troubles, and now he begins to be troubled becauſe he was not troubled *before*, or (as he ſuppoſeth) not troubled *enough*.

2. Another

2. Another false Notion is, That a Convert can give an account of the *time* and *manner* of his Conversion. This is true in *some*, as in *Paul*, and some others, whose Change hath been sudden and remarkable, though in *many* this is far otherwise; who can better give account that they *are* Converted, than by what *Steps*, *Degrees*, and *Methods*, they were brought to it. But if any of these receive the Notion, they will presently find that Satan will turn the edge of it against them, and will tell them that they are *not Converted*, because they cannot nominate the time when, nor the manner how such a Change was wrought.

3. Some take it for granted, that Conversion is accompanied with a *remarkable measure of Gifts* for Prayer and Exhortation; and then the Devil objects it to them, That they are not Converted, because they cannot *Pray* as others, or *Speak* of the things of God so readily, fluently, and affectionately, as some others can. Thus the poor weak Christian is baffled for want of *Abilities* to express himself to God and Men.

4. False Notions about the *nature of Faith*, are a sad stumbling-Block to some. Many suppose that Saving Faith is a *certain belief that our Sins are Pardoned, and that we shall be Saved*; making Faith and Assurance all one. This mistake is the deeper rooted in the Minds of Men, because some have directly taught so, and those, Men of Estimation; whose words are entertained with great Reverence by well-meaning Christians. For whom notwithstanding, this may be pleaded in excuse, that they have rather described Faith in *its height*, than in its *lowest measures*. However it be, those that have no other understanding of the nature of Faith, can never answer Satan's Argument, if he takes them at any time at the *advantage of fear, or doubting:* For then he will dispute thus, *Faith is a belief that sins are Pardoned, but thou dost not believe this; therefore thou hast no Faith.* Oh, what numbers of poor doubting Christians have been distressed with this Argument!

5. Some take it for a truth, that *growth* of Grace is always *visible*, and the progress remarkable. And then because they can make no such discovery of themselves, the Devil concludes their Grace to be counterfeit and hypocritical.

6. Of like nature are some *mistaken signs* of true Grace, as that true Grace fears God *only for his Goodness*. And then if there be any apprehension of Divine Displeasure impressed upon the Heart,

though upon the necessary occasion of miscarriage, they through the Devils instigation, conclude, that they are *under a Spirit of Bondage*, and their supposed Grace not *true*, or not *genuine* at least; according to that *disposition* which the *New-Testament* will furnish a Man withal. 'Tis also another mistaken sign of Grace: That it doth direct a Man to love God *singly* for himself, without the *least regard* to his *own Salvation*; for that, they think, is but Self-love. Now when a Child of God doth not see his love to God so *distinct*, but that his *own salvation* is twisted with it, Satan gets advantage of him, and forceth him to cast away his love as adulterate and *selfish*. Like to this mistake (but of an higher strain) is that of some, That where Grace is true, 'tis so carried forth to honour God, that the Man that hath it, can desire *God may be honoured, though he should be damned*. God doth not put us to such Questions as these, but upon supposition that this is true; the grace of most Men will be shaken by the Objection that Satan will make from thence; he can and will presently put the mistaken to it, *Canst thou say thou art willing to go to Hell, that God may be glorified? If not, where is thy Grace?* From such mistakes as these, he disputes against the holiness of the Children of God; and 'tis impossible but that he should carry the Cause, against those who grant these things to be true. Satan can undeniably shew them, that their Hearts will not answer such a description of a Convert, or gracious Heart, as these false Notions will make. So long then as they hold these Notions, they have no relief against Satan's Conclusions; no comfort can be administred, till they be convinced that they have embraced Mistakes for Truths. And how difficult that will be in this case (where the confidence of the Notion is great, and the suspition strong, that the defect is only in the Heart) hath been determined by frequent experience already.

3. The third piece of Satan's Sophistry, from whence he raiseth false Conclusions, is his *misrepresentation of God*. In this he directly crosseth the design of the Scriptures, where God in his Nature, and Dealings is so set forth, that the Weakest, the most Afflicted and Tossed, may receive incouragement of Acceptance, and of his Fatherly Care over them in their saddest Tryals. Yet withal, lest Men should turn his Grace into Wantonness, and embolden themselves in sin because of his Clemency, the Scriptures sometimes give us lively descriptions of his Anger against those

thoſe that wickedly preſume upon his Goodneſs, and continue ſo to do. *Both* theſe Deſcriptions of God ſhould be taken *together*, as affording the only true Repreſentation of him. He is ſo gentle to the humbled ſenſible Sinner, that *He will not break their bruiſed Reed, nor quench* their *ſmoking Flax.* And ſo careful of Health, that (for their recovery) he will not *leave* them *altogether unpuniſhed*; nor ſuffer them to ruine themſelves by a Surfeit upon worldly Comforts; yet *with the froward* he *will ſhew himſelf froward*, Pſal. 18.26. And, *As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of Iniquity*, Pſal. 125.5. He will *put out the Candle of the wicked*, for he ſets them in *ſlippery places: So that they are caſt down into Deſtruction, and brought into Deſolation as in a moment; they are conſumed with Terrours.* Now Satan will ſometimes argue againſt the Children of God, and endeavour to break their hopes, by turning *that part* of the Deſcription of God againſt them; which is *intended* for the diſmounting of the confidence of the Wicked, and the bringing down of high looks. By this means he wreſts the Deſcription of God to a contrary end, and miſrepreſents God to a trembling afflicted Soul. This he doth,

1. By miſrepreſenting *his Nature*: Here he reads a ſolemn Lecture of the *Holineſs* and *Juſtice* of God, but always with reflection upon the *vileneſs* and unworthineſs of the Perſon againſt whom he intends his Dart. And thus he Argues: *Lift up thine eyes to the Heavens, behold the brightneſs of God's Glory: Conſider his unſpotted Holineſs, his infinite Juſtice. The Heavens are not clean in his ſight, how much more abominable and filthy then art thou? His Eyes are pure, he cannot wink at, nor approve of the leaſt ſin: How canſt thou then imagine (except thou be intolerably impudent) that he hath taken ſuch an unclean wretch into his favour? He is a jealous God, and will by no means acquit the guilty; Canſt thou then with any ſhew of reaſon, conclude thy ſelf to be his Child? He beholds the wicked afar off; he ſhuts out their Prayer; he laughs at their Calamity; he mocks when their Fear comes; and therefore thou haſt no cauſe to think that he will hear thy cry, though thou ſhouldeſt make many Prayers. It cannot be ſuppoſed that he will incline his Ear. 'Tis his expreſs Determination, that if any Man regard iniquity in his Heart, the Lord will not hear his Prayer.* This, and a great deal more will he ſay. And while Satan ſpeaks but at this rate we may call him modeſt, becauſe his Allegations are in themſelves true, if they were applied

lied rightly. Sometimes he will go further, and plainly *belye* God, ſpeaking incredible falſhoods of him: but becauſe theſe properly appertain to an higher ſort of Troubles, of which I am next to ſpeak, I ſhall not hear mention them. However, if he ſtops here, he ſaith enough againſt any Servant of God, that carries an *high ſenſe* of his unworthineſs. For being thus brought to the view of theſe *aſtoniſhing* Attributes, he is daſhed out of Countenance, and can think no other, but that 'tis very unlikely, that *ſo unworthy* a Sinner ſhould have any intereſt in *ſo Holy* a God. Thus the Devil affrights him off, turning the *wrong ſide* of the Deſcription of God to him; and in the mean time *hiding* that part of it that ſpeaks God's wonderful Condeſcentions, infinite Compaſſions, unſpeakable readineſs to accept the humble broken-hearted, Weary, heavy-laden Sinner, that is proſtrate at his Foot-ſtool for Pardon. All which are on purpoſe declared in the Deſcription of God's Nature, to obviate this Temptation, and to encourage the Weak.

2. He miſrepreſents God in his *Providence*. If God chaſtiſe his Children by any Affliction, Satan perverſly wreſts it to a bad Conſtruction, eſpecially if the Affliction be *ſharp*, or ſeem to be *above* their ſtrength, or *frequent*, and moſt of all if it ſeem to *croſs* their Hopes and Prayers; for then he argues, *Theſe are not the chaſtiſements of Sons: God indeed will viſit their Tranſgreſſions with Rods, but his dealing with thee is plainly of another nature, for he breaketh thee with his Tempeſts. And whereas he corrects his Sons that ſerve him in meaſure, thou art bowed down with thy trouble to diſtreſs and diſpair: but he will lay no more upon his Sons than they are able to bear, he will not always chide his Servants; but thou art afflicted every Morning. And beſides, if thou wert pure and upright, ſurely now he would awake for thee, and make the habitation of thy Righteouſneſs proſperous: for to his Sons he ſaith, Call upon me in the day of trouble, I will deliver thee; and thou ſhalt glorify me.* Pſal. 50. 15. Hence comes the complaint of many, that they are not regenerated, becauſe they think God deals not with them as with others. *Oh! ſay they, we know God chaſtiſeth every Son whom he receiveth: but our caſe is every way different from theirs, our troubles are Plagues, not Rods; our cry is not heard, our Prayers diſregarded, our ſtrength faileth us, our Hearts fret againſt the Lord, ſo that not only the nature and quality of our Affections, but the frame of our heart under them, in not enduring the burthen (which is, the great Character of the chaſtiſement of Sons,* Heb. 12. 7.) *plainly*

evinceth

winceth that we are under Gods hatred, and are not his Children. This Objection, though it might ſeem eaſy to be anſwered by thoſe that are not at preſent concerned, yet it will prove a difficult buſineſs to thoſe that are under the ſmart of Afflictions. How much a holy and wiſe Man may be gravell'd by it, you may ſee in *Pſal.* 73. where the Prophet is put to a grievous plunge upon this very objection, ver. 14. *all the day long have I been plagued, and chaſtiſed every Morning.*

And yet in all this Satan doth but play the Sophiſter, working upon the advantages, which the *nature* of the affliction, and the *temper* of Mens Hearts do afford him. For 1. Afflictions are a great *depth*, one of the *ſecrets* of God, ſo that 'tis hard to know what God intends by them. 2. The *end* of the Lord, is not diſcovered *at firſt*, but at ſome diſtance, when the Fruits thereof begin to appear. 3. The mind of the afflicted cannot always proceed *regularly* in making a judgment of God's deſign upon them: eſpecially at firſt when 'tis *ſtounded* by the aſſault, and all things in *confuſion*, Faith is to ſeek, Patience awanting, and Love ſtaggering; after it hath recollected it ſelf, and attained any *calmneſs*, to fit it for *a review* of the ways of God, and of the Heart, it is better enabled to fix ſome grounds of Hope. Lam. 3. 19, 20, 21. *This I recall to my Mind, therefore have I Hope.* 4. Afflictions have *a Light* and *a Dark* ſide, and their appearances are according to our *poſture* in which we view them: as ſome Pictures, which if we look upon them one way, they appear to be Angels, if another way, they ſeem Devils.

5. Some Men in Affliction do *only buſy* themſelves in looking upon the dark ſide of Affliction. Their diſpoſition (either through *natural timerouſneſs*, or *ſtrong impreſſions* of Temptation) is only to *meditate terrours*, and to ſurmiſe evils. Theſe Men out of the Croſs, can draw nothing but the *Wormwood* and the *Gall*, while others, that have another Proſpect of them, obſerve *mixtures* of Mercy and Gentleneſs, and do *melt* into ſubmiſſion and thankfulneſs. Theſe (conſidered together) are a great advantage to Satan in diſputing againſt the peace of Gods afflicted Children, and it often falls out, that as he doth *miſrepreſent* God's deſign, ſo do they (urged by Temptation) upon that account *miſjudge* themſelves.

3. He alſo miſrepreſents God in the *works of his Spirit*; if God withdraw his countenance, or by his Spirit ſignifies his diſpleaſure

ſure to the Conſciences of any, if he permit Satan to moleſt them with Spiritual Temptations, preſently Satan takes occaſion to put his falſe and malignant interpretation upon all: he tells them that *Gods hiding* his Face is his *caſting them off*, that the *threatnings* ſignified to their Conſcience, are plain *declarations* that their preſent ſtate is Wrath and Darkneſs. That Satans *moleſtations* by Temptations, ſhew them to be yet under *his power*; that the *removal* of their former Peace, Joy, and ſenſible delight which they had in the ways of God, is beyond contradiction, an evidence that God hath *no delight* in them, nor they in him; that their Faith was but that of *Temporaries*, their Joy but that of *Hypocrites*, which is only for a moment. How often have I heard Chriſtians complaining thus? *We cannot be in a ſtate of Grace, our Conſciences lye under the ſenſe of Gods diſpleaſure, they give teſtimony againſt us, and we know that teſtimony is true, for we feel it. 'Tis true, time was when we thought we had a delight in Hearing, Praying, Meditating, but now all is a burthen to us, we can reliſh nothing, we can profit nothing, we can remember nothing: time was when we thought we had aſſurance, and our Hearts rejoyced in us, ſometimes we have thought our Hearts had as much of Peace and Comfort as they could hold, now all is vaniſhed and we are under ſad fears: if God had had a favour to us, would he have dealt thus with us?* Thus are they cheated into a belief that they never had any Grace; they take all for granted that is urged againſt them: they cannot conſider Gods *deſign* in hiding his Face, nor yet can they ſee how *Grace acts* in them under theſe complainings; how they expreſs their *Love* to God in their *deſires* and pantings after him, in their *bewailing* of his abſence, in *abhorring* and condemning themſelves, &c. but their preſent feeling, (and an Argument from ſence is very ſtrong) bears down all before it.

Thus doth Satan frame his Arguments from miſrepreſentations of God, which (though a right view of God would eaſily anſwer them, yet) how difficult it is for a Perſon in an hour of Temptation to diſpel, by a right apprehenſion of the ways of the Holy God, doth abundantly appear from *Pſal.* 77. where the caſe of *Aſaph* (or whoever elſe he was) doth inform us 1. That 'tis uſual for Satan, for the diſquieting of the Hearts of Gods Children, to offer *a falſe Proſpect* of God. 2. That this *overwhelms* their Hearts with grief, *ver.* 3. 3. That the more they perſiſt in the proſecution of this method, under the *Miſts of Prejudice*,

judiet, they ſee the leſs, being apt to miſconſtrue every thing in God to their diſadvantage, *ver.* 3. *I remembred God, and was troubled*, 4. The reaſon of all that trouble lies in this, that they can *only conclude* wrath and deſertion from God's carriage toward them. 5. That till they look upon God in *another method*, and take up better thoughts of him and his Providences, even while they carry the appearance of Severity, they can expect no eaſe to their complainings. For before the Prophet quitted himſelf of his trouble, he was forced to acknowledg *his miſtake* (*ver.* 10.) in the miſconſtruction he made of his dealings, and to betake himſelf to a reſolve of entertaining better thoughts of God, *ver.* 7. His Interrogation, *Will the Lord caſt off for ever*, &c? ſhews indeed what he did once think, being miſled by Satan, but withal that he would never do ſo again, *Will the Lord caſt off for ever?* Is not here the Voice of a deſpairing Man? but of one that through better information hath *rectified* his Judgment, and now is reſolved ſtrongly to hold *the contrary* to what he thought before, as if he ſhould ſay, *'Tis not poſſible that it ſhould be ſo, he will not caſt off for ever, and I will never entertain ſuch perverſe thoughts of God any more.* 6. But before they can come to this, it will coſt them ſome pains and ſerious thoughts; 'tis not eaſy to break theſe Fetters, to anſwer this Argument; but they that will do ſo, muſt *appeal* from their preſent ſence, to a conſideration *of the iſſues* of theſe dealings upon *other Perſons*, or upon themſelves at *other times*: for the Prophet, ver. 5. *conſidered the days of old, and the years of ancient times*; and *ver.* 6, he alſo made uſe of his own experience, calling *to remembrance*, that after ſuch dealings as theſe, God by his return of favour gave him *Songs in the Night*.

4. Another common head from whence this great Diſputant doth fetch his Arguments againſt the good condition and ſtate of God's Servants, is their *ſin and miſcarriages*. Here I ſhall obſerve two or three things in the general concerning this, before I ſhew how he draws his falſe Concluſions from thence. As,

1. That with a kind of *feigned ingenuity*, he will grant a difference betwixt *Sin and Sin*, betwixt Sins reigning, and not reigning; Sins mortified, and not mortified; betwixt the Sins of the Converted, and the Unconverted: and upon this ſuppoſition he uſually proceeds. He doth not always (except in caſe of *great Sins*) argue want of Regeneration from *one Sin* for that Argu-

ment; *This is a Sin, therefore thou art not a Convert*, would be eaſily anſwered, by one that knows the Saints have their imperfections but he thus deals with Men: *Theſe Sins whereof thou art guilty, are reigning Sins*, ſuch as are inconſiſtent with a converted eſtate, and therefore thou art yet unregenerated.

2. He produceth uſually for the backing of his Arguments, ſuch Scriptures as do *truly* repreſent the ſtate of Men *unſanctified*; but then his labour is to make the Parties to appear *ſuitable* to the deſcription of the Unregenerate. And to that purpoſe he *aggravates* all their failings to them: he makes ſevere enquiries after all their Sins, and if he can charge them with any *notorious* crime, he lays load upon that, ſtill concluding that a Regenerate Perſon doth not ſin at ſuch a rate as they do.

3. This is always a very *difficult* caſe; 'tis not eaſy to anſwer the objections that he will urge from hence: for 1. if there be the real guilt of any *grievous* or remarkable ſcandal which he objects, the accuſed Party (though never ſo knowing, or (formerly) never ſo holy) will be hardly put to it to determine any thing in favour of his eſtate. 1. The *Fact* cannot be denyed. 2. The Scripture nominates *particularly* ſuch offences, as render a Man unfit for the Kingdom of God. 3. Whether in ſuch caſes, Grace be not *wholly* loſt, is a *queſtion* in which all are not agreed. 4. However it will be very doubtful whether ſuch had *ever* any Grace. The Scripture hath given *no note* of difference, to diſtinguiſh betwixt a Regenerate and Unregenerate Perſon, *In the acts* of Murther, Adultery, Fornication, &c. It doth not ſay the Regenerate commits an act of groſs Iniquity *in this manner*, the Unregenerate *in that*, and that there is a *viſible* diſtinction betwixt the one and the other, relating to theſe *very Acts*. And whatever may be ſuppoſed to be the *inward* workings of Grace in the Soul, while 'tis reduced to ſo *narrow* a compaſs, as a ſpark of Fire raked up in Aſhes, yet the *weight* of preſent guilt upon the Soul (when 'tis charged home) will always *poiſe* it toward the *worſt* apprehenſions that can be made concerning its ſtate. *Former* acts of Holineſs will be diſowned under the notion of Hypocriſy; or if yet owned to be true, they will be apt to think that true Grace may be *utterly loſt*. *Preſent* acts of Grace they can ſee none, ſo that only the *after-acts* of Repentance can diſcover that there is yet a being and life of Grace in them, and *till then* they can never anſwer Satans Argument from great Sins. But, 2. In the *uſual infirmities* of God's Children the

the case is not *so easy*. For the Scriptures give instances of some, whose Conversations could not be taxed with any notorious evils; who though they were *not far from the Kingdom of God*, yet were not *of the Kingdom of God*: a freedom then from *great Sins*, is not pleadable, as an *undoubted mark* of Grace. And if others that are *not converted*, may have no greater infirmities than some *that are*, the *difference* betwixt the one and the other must depend upon the *secret* Powers of Grace, giving check to these infirmities, and striving to mortify them: And this will be an *intricate* question. The Apostle, *Rom.* 7. 15. notes indeed *three* differences betwixt the Regenerate and Unregenerate, in this case of Sins of Infirmity. 1. *Hatred* of the Sin *before* the commission of it; *What I hate, that do I.* 2. *Reluctancy in the Act: what I would, that do I not.* 3. *Disallowance after the Act: that which I do, I allow not.* Yet seeing natural Light will afford some *appearances* of disallowance, and reluctancy, it will still admit of further debate, Whether the *Principles*, *Motives*, *Degrees* and *Success* of these strivings, be such as may discover the Being and Power of real Grace.

While Satan doth insist upon Arguments from the Sins of Believers, for the proof of an unconverted estate, he only aims to make good this point, That *their* Sins are *reigning* Sins, and consequently that they cannot be in so good a condition as they are willing to think. And to make their Sins to carry that appearance, his constant course is to *aggravate* them all he can: this is his design, and the means by which he would effect it. His great *Art* in this case, is to heighten the Sins of the Regenerate; this he doth many ways. As,

1. From the *nature* of the Sin committed, and the *manner* of its commission: and this he chiefly labours, because his Arguments from hence are more probable, especially considering what he fixeth upon usually, is that which may most favour his Conclusion. A 1. If any have fain into a *great Sin*, which a Child of God doth but *rarely* commit, then he argues against him, thus: *They that are in Christ, do mortify the Flesh with the Affections and Lusts, they cast away the works of Darkness: and these works of the Flesh are manifest*, Gal. 5. 19. *Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations*, &c. *Because of these things cometh the Wrath of God upon the Children of Disobedience. Be not therefore partakers with them, have no fellowship with the unfruit-*

ful works of Darkneſs, Eph. 5. 6, 11. *But thou haſt not put theſe away, nor mortified them, as thy preſent Sin doth teſtify, therefore thou art no Child of God.* 2. If any do more than once or twice *relapſe* into the ſame Sin, (ſuppoſe it be not ſo highly ſcandalous as the former) then he pleads from thence, that they are *back-ſliders in Heart*, that they have *broken their Covenant* with God, that they are *in bondage* to Sin. Here he urgeth, it may be, that of 2 Pet. 2. 19, 20. *Of whom a Man is overcome, of the ſame is he brought in bondage,* —— *The Dog is returned to his Vomit.* 3. Or if any have by any offence, more remarkably gone *againſt their Knowledg*, or *violated* their Conſcience, then he tells them, that *they ſin wilfully, that they reject the Counſel of the Lord, that they are the Servants of Sin; for his Servants ye are to whom ye obey.* Rom. 6. 16. *And that where there is Grace, though they may fall, yet it is ſtill againſt their wills*, &c. 4. If he have not ſo clear ground to manage any of the former charges againſt them, then he argues from the *frequency* of their *various* miſcarriages. Here he ſets their Sins *in order* before them, *rakes* them altogether, that he may oppreſs them by a *multitude*, when he cannot prevail by an accuſation from one or two acts: and his pleading here is, *Thou art nothing but Sin, thy thoughts are evil continually, thy words are vain and unprofitable, thy actions fooliſh and wicked, and this in all thy imployments, in all relations, at all times. What duty is there that is not neglected or defiled? what Sin that is not ſome way or other committed?* &c. *Can ſuch an Heart as thine be the Temple of the Holy Ghoſt? For the Temple of the Lord is Holy, and his People are waſhed and cleanſed*, &c.

Theſe are all of them ſtrong objections, and frequently made uſe of by Satan, as the complaints of the Servants of God do teſtify, who are made thus to except againſt themſelves; *If our Sins were but the uſual failings of the converted, we might comfort our ſelves, but they are great, they are back-ſlidings, they are againſt Conſcience, they are many; what can we judge, but that we have hitherto deceived our ſelves, and that the work of converſion is yet to do?* The Objections that are from *great* Sins, or from *recidivation*, or wilful *violation* of Conſcience, do uſually prevail for *ſome time*, againſt the beſt that are chargable with them; they cannot determine that they *are converted* (though they might be ſo,) ſo long as they cannot deny the *matter of Fact* upon which the accuſation is grounded; till their *true repentance* give them ſome light of better information, they are in the dark and cannot anſwer the Argument. *Jonah* being imprisoned

priſoned in the Whales Belly, for his ſtubborn rebellion, at *firſt* concluded himſelf a Caſt-away: Jon. 2.4. *Then I ſaid I am caſt out of thy Sight:* Neither could he think better of himſelf, till upon his *Repentance*, he recovered his Faith and Hope of Pardon, *Yet will I look again toward thy Holy Temple.* Yea thoſe objections that are raiſed from the *multitude* and *frequency* of leſſer failings, though they may be anſwered by a Child of God, while his Heart is not *overſhadowed* with the Miſts and Clouds of Temptation, yet when he is confuſed with violent commotions within, his Heart will fail him, and till he can bring himſelf to ſome *compoſure* of Spirit, he hath not the *boldneſs* to aſſert his integrity. *David* was gravelled with this Objection, Pſal. 40. 12. *Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more than the Hairs on my Head, therefore my Heart faileth me.*

2. He aggravates the ſinfulneſs of our condition, from the *frequency* and *violence* of *his own* Temptations. 'Tis an uſual thing for him to give a young Converts, *inceſſant onſets* of Temptation to Sin: moſt commonly he works upon their *natural conſtitution*, he blows the Coals that are not yet quite extinguiſhed, and that have greater forwardneſs from their own inclination to kindle again; as Luſt and Paſſion. The *firſt motions* of the one, (though it go no further, than thoſe *offers* and riſings up in the Heart, and is there *damped*, and kept down by the oppoſing principle of Grace) and the *occaſional out-breakings* of the other, (which he provokes by a diligent preparation of *occaſion* from without, and violent *incitations* from within) furniſh him with ſufficient matter for his intended accuſations; and ſometimes (being as it were wholly negligent of the advantages which our tempers give him, or not being able to find any ſuch forwardneſs to theſe evils in our Conſtitution, as may more eminently ſerve his ends) he ſatisfies himſelf to moleſt us with earneſt motions to *any Sins* indifferently; and all this to make us believe, that Sin is not crucified in us. Which ſome are more apt to believe, becauſe they obſerve their Temptations to theſe Sins, to importune them *more*, and with *greater vehemency* than they were wont to do before: and this doth yet the more aſtoniſh them, becauſe they had high *expectations* that after their converſion, Satan would *fall before them*, and their Temptations *abate*; that their natures ſhould be altered, and their natural inclinations to theſe Sins *wholly ceaſe*: but now finding the contrary

trary, they are ready to cry out, (especially when Satan violently buffets them with this objection) *We are yet in our Sins, and under the dominion thereof; neither can it be that we are converted, because we find Sin more active and stirring than formerly; 'tis not then surely mortified in us, but lively and strong.* Though in this case it be very plain that *Temptations* are only strong, and *Sin* weak, and that Grace is *faithfully* acting its part against the Flesh, arguing, not that Grace is so very *weak*, but that Satan is more *busy* than ordinary; the Sins are not *more* than formerly, but the *Light* that discovers them more is *greater*, and the *Conscience* that resents the Temptation is more *tender*. Yet all this doth not at first give ease to the fears that are now raised up in the Mind; they find Sin *working* in them, their *expectations* of attaining a greater conquest on a *sudden*, and with greater *ease*, are *disappointed*, (and the desire of having much, makes a Man think himself poor); and withal they commonly labour under so much *Ignorance*, or perverse *credulity*, that they conclude they *consent* to every thing which they are *tempted* to, insomuch that 'tis long before these Clouds do vanish, and the afflicted brought to a right understanding of themselves.

3. From some *remarkable appearances* of God, doth Satan aggravate our sinful condition. If God shew any notable act of *Power*, he makes the Beams of that act *reflect* upon our *unworthiness* with a dazling Light. When *Peter* saw the Power of Christ in sending a great multitude of Fishes into his Net, (having laboured all Night before and caught nothing) it gave so deep an impression to the conviction of his vileness, that he was ready to put Christ from him as being altogether unfit for his Blessed Society, *Depart* (saith he) *from me, for I am a sinful Man.* If God discover the Glorious Splendor of his *Holiness*, 'tis enough to make the holiest Saints (such as *Job* and *Isaiah*) to cry out they are *undone*, being *Men of unclean Lips*, and to *abhor themselves in Dust and Ashes*. The like may be said of any discovery of the rest of the Glorious Attributes of God. Of all which Satan makes this advantage, that the Parties tempted should have so deep a consideration of their unworthiness, as might induce them to believe, (as if it were by a Voice from Heaven) that God *prohibits* them any approaches to him, and that they have nothing to do to take Gods Name within their Mouths. And though these remarkable discoveries of God (either by his acts of Power and Providence, or by immediate

Job 42. 6. Isa. 6. 5.

diate impreſſions upon the Soul, in the height of contemplation) have ordinarily *great effects* upon the Hearts of his Children, but not of long continuance: yet where they ſtrike in with *other* Arguments by which they were *already* ſtaggered as to their Intereſt in God, they mightily ſtrengthen them, and are taken for no leſs than Gods own determination of the queſtion againſt them.

But this is not all the uſe that Satan makes of them; for from hence he ſometimes hath the opportunity to raiſe *new accuſations* againſt them, and to tax them with *particular* crimes, which in a particular *manner* ſeem to prove them Unregenerate. For what would ſeem to be a clearer Character of a Man dead in Treſpaſſes and Sins, then a *hard Heart*, that can neither be ſenſible of Judgments nor Mercies? This he ſometimes chargeth upon the Children of God, from the great *diſproportion* that they find in themſelves, betwixt the *little ſence* that they ſeem to have (and that which is *diſproportionable*, they reckon to be *nothing*,) and the *vaſt greatneſs* of Gods Mercy or Holineſs. I have obſerved ſome to complain of utter *unthankfulneſs*, and *inſenſibleneſs* of Heart (from thence concluding confidently againſt themſelves) becauſe, when God hath remarkably appeared for them, in deliverances from dangers, or in unexpected kindneſſes, they could not render a thankfulneſs that carried any proportion to the Mercy. While they were in the higheſt *admiration* of the kindneſs, ſaying, *What ſhall I render to the Lord?* they were quite out of the *ſight* of their own ſence and feeling, and thought they returned *nothing* at all, becauſe they returned nothing *equivalent* to what they had received. Others I have known, who from the *confuſion* and amazement of their Spirit, when they have been overwhelmed with troubles, have poſitively determined themſelves to be *ſenſleſs*, ſtupid, paſt feeling, hardened to deſtruction: when in both caſes any might have ſeen the *working* of their Hearts to be an apparent *contradiction* to what Satan charged them withal. For they were not *unapprehenſive* either of Mercies or Judgments, but on the contrary, had only a *greater ſence* of them than they were able to manage.

4. To make full meaſure, Satan doth ſometimes aggravate the miſcarriages of thoſe whom he intends to accuſe, by *comparing* their lives and actions with the *holy Lives* of ſome eminent Servants of God, eſpecially ſuch as they have *only* heard of, and not

not known personally. For so they have only their *Vertues* represented, without their *failings*. Here Satan takes a liberty of declaming against them: and though he could never spare a Saint a good word out of respect; yet, that others might be put out of heart and hope, he will *commend* the holiness, strictness, care, constancy of *dead* Saints to the Skies. And then he Queries, *Art thou such an one? Canst thou say thou art any thing like them, for a heavenly Heart, a holy Life, a contempt of the World, a zeal for God, for good Works, for patient Suffering?* &c. (All this while not a word of their Weaknesses). *These* (saith he) *were the Servants of the Most High: their Examples thou shouldst follow, if thou expectest their Crown. Had they any more Holiness than they needed? And if thou hast not so much, thou art nothing.* What can Humility, Modesty, and sense of Guilt, speak in such a case? They go away mourning, their Fears increase upon them; and what God hath set before them (in the Examples of his Servants) for the *increase* of their diligence, they take to be as a *Witness* against them, to prove them Unconverted.

5. The last part of Satan's Sophistry, is to lessen their *Graces*, that so he may altogether *deny* them. In this he proceeds upon such Scriptures, as do assert the Fruits of the Spirit; and urgeth for his foundation, that none are the Children of God, but such as *are led by the Spirit*; and that *he that hath not the Spirit of Christ, is none of his*. The *necessity* of Faith, Love, Patience, Humility, with the Fruits of these and other Graces, he *presseth*; but still in order to a Demonstration (as he pretends) that such are *not to be found* in those, whose Gracious state he calls into question, and consequently that they are not the Children of God.

The *Rule* by which he manageth himself in this Dispute, is this: *The more Graces are heightned in the Notions, that must give an account of their Nature and Beings, the more difficult it will be to find out their Reality in the Practice of them.* His design then hath these two parts. 1. He *heightens* Grace in the *Notion*, or Abstract, all he can. 2. He *lessens* it in the Concrete, or *Practice*, as much as is possible, that it may appear a very Nullity, a shadow and not a substance. I shall speak a little of both.

1. As to the *first part* of his Design, he hath many ways by which he *aggravates* Grace in the Notion. We may be sure if it lie in his way, he will not stick to give *false definitions* of Grace; and

and to tell Men that it is what indeed it is not. He is a Lyar, and in any caſe whatſoever he will lie for his *advantage*, if he have hope his Lye may paſs for current; but he cannot always uſe a *palpable Cheat* in this matter, where the nature of any Grace is poſitively determined in Scripture, except it be with the *Ignorant*, or where the nature of Grace is made a buſineſs of *Controverſie* among Men. I will not make Conjectures what Satan may poſſibly ſay, in belying the nature of Grace, to make it ſeem to be quite another thing than it is; but ſhall rather ſhew you the more uſual plauſible ways of Deceit which herein he exerciſeth; and they are theſe that follow.

1. As the ſame Graces have different *Degrees* in ſeveral Perſons, and theſe different Degrees have *Operations* ſuitable; ſome Acts being ſtronger, ſome weaker, ſome more perfected and ripened, others more imperfect, and immature: So when Satan comes to deſcribe Grace, he ſets it forth in its *higheſt Excellencies*, and moſt glorious Attainments. You ſhall never obſerve him to ſpeak of Graces at their *loweſt pitch*, (except where he is carrying on a deſign for *Preſumption*, and then he tells Men that any *Wiſhing*, or *Woulding* is Grace; and every formal [*Lord forgive me*] is true Repentance): but on the contrary he offers the higheſt reach of it, that any Saint on Earth ever arrived at, as *eſſentially* neceſſary to conſtitute its *Being*; and tells them if they have not *that*, they have *nothing*. Let us ſee it in the Particulars. 1. Grace ſometimes hath its *Extraordinaries*; (as I may call them.) We have both Precept and Example of that nature in Scripture, which are propounded not as the *common Standard* by which the Being and *Reality* of Grace is to be meaſured, but as *Patterns* for imitation, to provoke us to Emulation; and to quicken us in preſſing forward. Of this nature I reckon to be the Example of *Moſes*, deſiring to be blotted *out of God's Book* (whatever he meant by it) in his love to the People; and the like of the Apoſtle *Paul*, wiſhing himſelf to be *accurſed from Chriſt for his Brethrens ſake*. Of this nature alſo we have many Precepts; as *rejoyce evermore*, of *waiting* and *longing* for the Appearance of Chriſt, of *rejoycing* when we *fall into divers Temptations*; and many more to this purpoſe, All which are heights of Grace that do *rarely* appear among the Servants of God, at any time. 2. Grace hath ſometimes its *ſpecial Aſſiſtances*; this is when the occaſion is *extraordinary*, but the Grace befitting that occaſion is

promised *in ordinary*, and ordinarily recieved. When God calls any to such occasions, though compared with that *measure of Grace*, which usually is acted by the Children of God upon ordinary occasions; it is a special assistance of the Spirit. Of this nature, is that *Boldness* which the Servants of Christ receive, to *confess* Christ before Men in times of Persecution, and to *Die* for the Truth, with Constancy, Courage, and Joy. 3. There are also singular *Eminencies* of Grace, which some diligent, careful, and *choice* Servants of God attain unto, far above what the *ordinary sort* arrive at. *Enoch* had his Conversation so much in Heaven, that he was said to *walk with God*. *David*'s Soul was often full of *delight* in God. Some in the height of Assurance, rejoyce in God, with *joy unspeakable, and full of Glory*. *Moses* was eminent in *Meekness*; *Job* in *Patience*; the Apostle *Paul* in *Zeal*, for promoting the Gospel, &c. Now Satan, when he comes to question the Graces of Men, he presents them with these Measures; and if they fall short, (as ordinarily they do) he concludes them altogether Graceless.

2. Satan also can do much to heighten the *ordinary work*, and usual fruits of *every* Grace. His Art herein, lies in two things. 1. He gives us a description of Grace as it is *in it self*, abstracted from the Weakness, Dulness, Distraction, and Infirmities that are Concomitant with it, as it comes forth to Practice. He brings to our view Grace in its *Glory*, and without the *Spots* by which our Weakness, and Satan's Temptation, do much *disfigure* it. 2. He presents us with Grace in its *whole Body*, compleated with all its Members, Faith, Love, Hope, Patience, Meekness, Gentleness, &c. From both these, he sets before those whom he intends to discourage, a compleat *Copy* of an *exact* holy Christian: As if every true Christian were to be found in the *constant* Practice of *all these Graces at all times*, on *all occasions*, and that without weakness or Infirmity. Whereas indeed, a true Christian may be found sometimes *evidently* practising *one* Grace, and weak, or at present *defective in another*. And sometimes the best of his Graces is so *interrupted* with Temptation, so *clogged* with Infirmity, that its workings are scarce *discernable*.

3. He hath a Policy in heightning those *Attainments* and workings of Soul, in things relating to God and Religion, which are to be found in *Temporary Believers*; which because they sometimes appear in the Unconverted, as well as in the Converted, (though all

all Unconverted Men have them not) are therefore called *Common* Graces. This he doth that he may from thence take occasion to *disprove* the *Real* Graces of the Servants of God; of whom *better things, and things that accompany Salvation* (that is special saving Graces) are to be expected, *Heb. 6. 9.* His way herein is, 1. To shew the utmost *bravery* of these Common Graces, how much Men may have, how far they may go, and yet at last come to nothing. For *Gifts* they may have powerful *Eloquence*, *Prophecy*, understanding of *Mysteries*, faith of *Miracles*. For *good Works*; they may give their *Estates to relieve the Poor*: In *Moral Vertues*, they may be Excellent, their *Illumination* may be great; they may *taste the good Word of God, and the Powers of the World to come*, Heb. 6. 4. Their Conversation may be *without offence*, and their Conscience *Honest*, as *Paul's* was before his Conversion. 2. With these *heights* of common Grace, he compares the *lowest degree* of Special Grace. And because the *Principles*, *Motives*, and *Ends*, which constitute the difference betwixt these two, are (as it were) *under-ground*, more remote from Sense and Observation, and oftentimes darkned by Temptation: He takes the boldness to deny the Truth of Grace, upon the account of the small inconsiderable *appearance* that it makes, confidently affirming, that Special Grace must of necessity make a far greater *outward shew* than these Common Graces. In what manner, and to what end, Satan doth *heighten Grace* in the *abstract* we have seen: It remains that we discover,

2. How he doth *lessen* Grace in the *Concrete*; this is the center of his Design. He would not extol Grace so much, but that he hopes thereby to *condemn the Generation of the Just*, and to make it appear, that there are *few* or *none*, that are truly Gracious. When he comes to apply all this to the condition of any Child of God, he deals treacherously; and his cunning consists of three Parts.

1. He compares the *present state* of any one, with whom he deals, to the *highest* attainments and excellencies of Grace; allowing nothing to be Grace, but what will answer these Descriptions he had already given. Here the Tempter doth apparently make use of a *false Ballance*, and *a Bag of deceitful Weights*. For thus he puts them to it: *Thou sayest thou hast Grace, but thou dost altogether deceive thy self, for indeed thou hast none at all. Compare thy self with others, that were in Scripture noted, as undoubtedly*

Gracious, and thou wilt see that in the Ballance, thou art lighter than Vanity. Abraham *had Faith, but he believed above hope.* Moses *and* Paul *had love, but they manifested it by preferring their Brethrens happiness before their own.* David *was a Saint, but he had a Heart ravished with God. The Martyrs spoken of in* Heb. 11. *they could do Wonders; they were above fears of Men, above the love of the World; they loved not their Lives to the Death: How joyfully took they the spoyling of their Goods? How courageously did they suffer the sharpest Torments? Besides* (saith he) *all the Children of God are described a Sanctified throughout, abounding with all fruits of Righteousness, their Faith is Working; their Love still Laborious; their Hope produceth constant Patience: What art thou to these? That in thee which thou callest Faith, or Love, or Patience,* &c. *'tis not fit to be named with these: Thy fears may tell thee, that thou hast no Faith, and so may thy Works; thy murmurings under God's Hand is evidence sufficient, that thou hast no Patience. The little that thou dost for God, or especially wouldst do, if it were not for thy own advantage, may convince thee that thou hast no love to him; thy weariness of Services and Duties thy confessed unprofitableness under all, do proclaim thou hast no delight in God, nor in his Ways.* He further adds, for the confirmation of all this: *Consider how far Temporaries may go, that shall never go to Heaven. Thou art far short of them; thy Gifts, thy Works, thy Vertues, thy Illumination, thy Conversation, thy Conscientiousness are nothing like theirs: How is it possible then that such an one as thou (a pittiful contemptible Creature) shouldst have any thing of true Grace in thee?* Thus he makes the Application of all the Discovery of Grace, which he presented to them. Though he needs not urge *all* these things to every one, any one of these particulars frequently serves the turn. When a trembling Heart compares it self with these Instances, it turns its Back, yields the Argument, and is ashamed of its former Hopes, as those are of their former Confidence, who flee from Battel. Hence then do we hear of these various Complaints: One saith, *Alas! I have no Grace, because I live not as other Saints have done in all exactness.* Another saith, *I have no Faith, because I cannot believe above Reason, and contrary to Sense, as* Abraham *did.* A third crys out, *He hath no Love to God, because he cannot find his Soul ravished with desire after him.* Another thinks, *He hath a hard Heart, because he cannot weep for Sin.* Another concludes against himself, because *He finds not a present chearful resolve* (while he is not under any question for Religion) *to suffer Torments for Christ.*

Christ. Some fear themselves, *Because Temporaries in some particulars, have much out-gone them.* You see how Complaints may upon this score, be multiplied without end; and yet all this is but Fallacy. Satan tells them what Grace is at the *highest*, but not a word of what it is at *lowest*: And so *unskilful* is a tossed, weak Christian, that he in examining his Condition, looks after the *highest Degrees* of Grace (as affording clearer Evidence) and not after the *Sincerity* of it; which is the safest way for Trial, where Graces are weak. In a word, this kind of Arguing is no better than that of Children, who cannot conclude themselves to be *Men*, because their present stature is *little*, and they are not as tall as the Adult.

2. Another part of his cunning in lessening the real Graces of God's Children, is to take them at an advantage, when their Graces are *weakest*, and themselves most *out of order*. He that will chuse to measure a Man's Stature while he is upon his Knees, seems not to design to give a faithful account of his Height. No more doth Satan, who, when he will make Comparisons, always takes the Servants of God at the worst. And indeed, many advantages do the Children of God give him, insomuch that it is no wonder that he doth so oft Baffle them, but rather a wonder that they at any time return to their Comforts. 1. Sometimes he takes them to task while they are yet *young and tender*, when they are but newly converted, before their Graces are grown up, or have had time to put forth any considerabe Fruit. 2. Or when their Graces are *tired out*, by long or grievous assaults of Temptation; for then they are not what they are at other times. 3. When their Hearts are *discomposed*, or *muddied* with fear; for then their sight is bad, and they can so little judg of things that differ, that Satan can impose almost any thing upon them. 4. Sometimes he comes upon them, when some Grace *acts* his part but *poorly* (as not having its *perfect work*) and is scarce able to get through, sticking as it were in the Birth. 5. Or when the *progress* of Grace is small and *imperceptible*. 6. Or while in the *absence* of the Sun (which produceth Flowers, and Fragrancy, and is the time of the *singing of Birds*, Cant. 2. 11, 12.) it is forced to cast off its *Summer Fruits* of Joy, and sensible Delights; and only produceth *Winter Fruits*, of Lamenting after God, Longing and Panting after him, justifying of God in his Dealings, and Condemning it self; all this while *sowing in Tears*, for a more pleasing

ſing Crop. 7. Or while *Expectations* are more than *Enjoyments*, the Man it may be promiſed himſelf large incomes of greater meaſures of Comforts, Eaſe, or Strength, under ſome particular Ordinances, or Helps which he hath lately attained to; and not finding things preſently to anſwer what he hoped for, is now ſuſpitious of his caſe, and thinks he hath attained nothing, becauſe he hath not what he would. 8. Sometimes Satan ſhews them his Face in this Glaſs, when 'tis *fouleſt*, through the ſpots of ſome Miſcarriage. 9. Or he takes advantage of ſome *Natural Defects*, as want of *Tears*, which might be more uſual in former times, but are now dried up; or from the *Ebbings* and uncertainty of his Affections, which are never ſure rules of Trials. 10. Or in ſuch acts that are of a *mixed* nature in the Principles and Motives, where it may ſeem to be *uncertain* to which the *Act* muſt be aſcribed, as to the *true* Parent. The Heart of a gracious Perſon being challenged upon any of theſe Points, and under ſo great a Diſadvantage, being called out to give a proof of himſelf, eſpecially in the view of Grace ſet forth in all its Excellency and Glory, ſhall have little to plead, but will rather own the Accuſation. And the rather, becauſe

3. It is another part of Satan's cunning, to urge them (whilſt they are thus at a ſtand) with a *Poſſibility*, nay, a *Probability* of their *miſtaking* themſelves, by paſſing too favourable an opinion formerly of their Actions. To confirm them in this apprehenſion: 1. He lays before them the conſideration of the *deceitfulneſs* of the Heart, which (being ſo, above all things, and deſperately wicked, beyond ordinary diſcovery) makes a fair way for the entertainment of a ſuſpition of *Self-deluſion* in all the former hopes which a Man hath had of himſelf. Satan will plainly ſpeak it: *Thou haſt had ſome thoughts and workings of Mind towards God, but ſeeing they carry ſo great a diſproportion to Rule and Example, and come ſo far ſhort of Common Graces; 'tis more than probable, that ſuch poor, weak, confuſed appearances are nothing. How knoweſt thou that thine adherance to, and practice of the Command and Services of God are any more, than from the power of Education, the prevalency of Cuſtom, or the impreſſions of Moral ſwaſion? How doſt thou know that thy deſires after God, and thy delight in him, are any more than the products of Natural Principles, influenced by an Hiſtorical faith of Scripture Doctrine?* 'Tis oftentimes enough for Satan to hint this: A ſuſpitious Heart (as it were greedy of its own miſery)

Jer. 17. 6.

ſery) catcheth at all things that make againſt it: and hence complains; That it hath no Grace becauſe it ſees not any viſible Fruits, or makes not a ſufficient appearance at all times, when oppoſed, or reſiſted; or becauſe it wants ſenſible progreſs, or gives not the Summer Fruits of Praiſes, Rejoycings, and Delights in God; or becauſe it ſeems not to meet with remarkable improvements in Ordinances; or becauſe it cannot produce Tears, and raiſe the Affections; and becauſe the Party doth not know but his Heart might decieve him, in all that he hath done. Which the Devil yet further endeavoureth to confirm, 2. By a conſideration of the *ſeeming* Holineſs and Graces of ſuch, as believed themſelves to be the Children of God, and were generally by others reputed ſo to be; who yet, after a glorious profeſſion, turned Apoſtates. This being ſo great and undeniable an Inſtance of the Hearts deceitfulneſs, makes the poor tempted Party conclude, that he is certainly no true Convert.

Thus have we ſeen Satan's Sophiſtry in the management of thoſe five grand Topicks, from whence he draws his falſe Concluſions againſt the Children of God, pretending to prove that they are *not Converted*; or at leaſt, if they be in a ſtate of Grace, that they in that ſtate, are in a very bad *unſuitable* condition to it. (For if his Arguments fall ſhort of the *firſt*, they ſeldom miſs the *latter* mark.) This was his firſt Engine. Now follows,

2. The other Engine by which he fixeth theſe Concluſions, which though it be not *Argumentative*, yet it ſerves to *ſharpen* all his Fallacies againſt the Comforts of God's Children; this is *fear*, which together with his Objections he ſends into the Mind. That Satan can raiſe a ſtorm and commotion in the Heart by fear, hath been proved before. I ſhall now only in a few things ſhew, how he doth *forward* his deſign, by aſtoniſhing the Heart with his frightful thundrings.

1. His Objections being accompanied with *Affrightments*, they paſs for *ſtrong* undeniable Arguments, and their Fallacy is not ſo eaſily detected. Fear, as well as Anger, *darkens* Reaſon, and diſables the Underſtanding to make a true faithful *ſearch* into things, or to give a right *judgment*: As Darkneſs deceives the Senſes, and makes every Buſh affrightful to the Paſſenger; or as muddied Waters hinder the ſight: ſo do Fears in the Heart diſable a Man to diſcover the ſilliеſt Cheat that Satan can put upon it.

2. They

2. They are also very *Credulous*. When Fear is up, any Suggestion takes place. As suspitious *Incredulity* is an effect of *Joy*, (the Disciples at first hearing that Christ was risen, *for Joy believed it not*) so suspitious *Credulity* is the effect of *Fear*. And we shall observe several things in the Servants of God, that shew a strange Inclination, as it were a *Natural aptitude* to believe the evil of their Spiritual Estate which Satan suggests to them. As 1. There is a great forwardness, and *Precipitancy* in the Heart, to close with evil Thoughts raised up in us. When jealousies of God's Love are injected, there is a violent *Hastiness*, forthwith (all calm deliberation being laid aside) to entertain a belief of it. This is more than once noted in the *Psalms*. In this case, *David* acknowledgeth this hasty Humour; *I said in my haste*, Psal. 31. 22. and Psal. 116. 11. This hasty forwardness to determine things that are against us, without due examination, *Asaph* calls a great weakness; *This is my Infirmity*, Psal. 77. 10. 2. There is observable in those that are under Spiritual Troubles, a great kind of *Delight*, (if I may so call it) to hear *Threatnings* rather than Promises; and such Discourses as set forth the misery of a Natural State, rather than such as speak of the Happiness of the Converted: Because these things, in their apprehension, are more suitable to their Condition, and more needful for them, in order to a *greater* measure of Humiliation, which they suppose to be necessary. However, thus they add fuel to the Flame. 3. They have an aptitude to *hide themselves* from Comfort, and with a wonderful nimbleness of Wit and Reasoning, to evade, and answer any Argument brought for their Comfort; as if they had been Volunteers in Satans service, to fight against themselves. 4. They have also so great a *blasting* upon their Understanding, that Satan's *tempting* them to doubt of their good Estate, is to them a sufficient *reason* to doubt of it; and that is Ground enough for them to *deny* it, because Satan *questions* it.

3. These Fears make all Satan's suggestions strike the *deeper*, they point all his Arrows, and make them pierce (as it were) *the Joynts and Marrow*; they poyson and envenom them to the great *increase* of the Torment, and *hinderance* of the Cure; they *bind* the Objections upon them, and *confirm* them in a certain belief that they are all true. We have now viewed Satan's Engines and Batteries against the Servants of the Lord, for the destruction of their Joy and Peace, by Spiritual Troubles; but these are but the

the *beginnings* of ſorrows, if compared with thoſe diſtreſſes of Soul, which he ſometimes brings upon them. Of which next.

CHAP. IX.

Of his fourth way to hinder Peace, by Spiritual Diſtreſſes. 1. The Nature of theſe Diſtreſſes, the Ingredients and Degrees of them. Whether all diſtreſſes of Soul ariſe from Melancholy? 2. Satan's method in working them, the Occaſions he makes uſe of, the Arguments he urgeth, the ſtrengthening of them by Fears. 3. Their Weight and Burthen explained in ſeveral Particulars. Some concluding Cautions.

THe laſt ſort of Troubles by which Satan overthrows the peace of the Soul, are *Spiritual Diſtreſſes*; theſe are more *grievous* Agonies of Soul, under *deepeſt* apprehenſions of Divine *Wrath*, and *dreadful* Fears of everlaſting *Damnation*, differing in *nature* and *degree*, from the former ſorts of Troubles; though in theſe Satan obſerves much what the ſame General Method, which he uſed in Spiritual Troubles laſt mentioned. For which cauſe, and alſo that theſe are not ſo common as the other, I ſhall ſpeak of them with greater Brevity. Herein I ſhall ſhew, 1. Their *Nature*. 2. Satan's *Method* in working them. 3. Their *Weight* and Burthen.

1. The Nature of Spiritual Diſtreſſes will be beſt diſcovered, by a conſideration of thoſe *Ingredients* of which they are made up, and of the different *degrees* thereof.

1. As to the Ingredients, there are ſeveral things that do concur for the begetting of theſe violent Diſtreſſes. As, 1. There is uſually a *Complication* of ſeveral *kinds* of Troubles. Sometimes there are *outward* Troubles, and *inward* diſcompoſures of Spirit ariſing from thence; ſometimes *Affrightments* of blaſphemous thoughts long continued, and uſually *Spiritual* Troubles (in

which their State or Condition have been called to question) have gone before. *Heman* (who is as famous an Instance in this case, as any we meet withal in Scripture) in *Psal.* 88. seems not obscurely to tell us so much; his *Soul* was *full of troubles*, ver. 3. And in *ver.* 7. he complains that God had afflicted him *with all his Waves:* And that these were not all of the same kind (though all concurred to the same end) he himself Explains, *ver.* 8, 18. where he bemoans himself for the unkindness of his Friends: *Thou hast put away mine Acquaintance; Lover and Friend hast thou put far from me.* 2. These Troubles drive at a *further end* than any of the former; for their design was only against the *present Quietness* and Peace of God's Children, but these design the *ruine* of their hopes for the *future*; they are troubled, not for that they are *not Converted*, but for that they expect *never to be Converted*. This is a trouble of an high nature, making them believe that they are *eternally Reprobated*, cut off from God for ever, and under an *impossibility* of Salvation. 3. These troubles have the *consent* and belief of the Party. In some other troubles Satan disquieted the Lords Servants, by *imposing* upon them his own cursed suggestions, violently bearing in upon them temptations to Sin and Blasphemy, or objections against their state of Regeneration, while in the mean time *they opposed* and refused to give consent; but in these Satan prevails with them, to believe that their case is really such as their Fears represent it to be. 4. They are Troubles of a far higher *degree* than the former, the deepest Sorrows, the sharpest Fears, the greatest Agonies. *Heman*, Psal. 88. *ver.* 15, 16. calls them *Terrours* even to *distraction: While I suffer thy Terrours, I am distracted; thy fierce Wrath goeth over me, thy Terrours have cut me off.* 5. There is also God's *deserting* of them in a greater measure than ordinary, by withdrawing his Aids and Comforts. And (as Mr. *Perkins* notes) *If the withdrawing of Grace be joyned with the feeling of God's Anger, thence ariseth the bitterest Conflict, that the Soul of a poor Creature undergoes.*

Treat. *of Desertions.*

2. As to the different *degrees* of Spiritual Distresses, we must observe: That according to the concurrence of *all*, or *fewer* of those Ingredients (for they do not always meet together, though most frequently they do) and according to the *higher*, or *lower* degrees in which these are urged upon the Conscience, or *apprehended* and believed by the troubled Party; these Agonies are more or less, and accordingly we may distinguish them variously. As,

1. Some

1. Some are deſperate Terrours, of *curſed Reprobates* under deſperation. Theſe terrours in them, are in the greateſt Extremity, the very Pit of Miſery, of the ſame nature with thoſe of the Damned in Hell, *where the Worm that never dies*, is nothing elſe but the dreadful vexation and torment of an accuſing Conſcience. They are commonly accompanied with *Blaſpheming* of God, and an utter *rejection* of all means for Remedy; and though they ſometimes turn to a kind of *ſecure deſperation*, (by which (when they ſee it will be no better) they *harden* themſelves in their Miſery, and ſeek to *divert* their Thoughts) as *Cain* did, betaking himſelf to the Building of Cities. And *Eſau*, when he had ſold his Birth-right, deſpiſed it, and gave himſelf up to the purſuit of a Worldly intereſt; yet ſometimes theſe Terrours end in *Self-Murther*, as in *Judas*, who being ſmitten with dread of Conſcience, went and hanged himſelf. We have many ſad Inſtances of theſe deſperate Terrours. *Cain* is the firſt we read of, and though the account the Scriptures give of him be but ſhort, yet 'tis ſufficient to let us ſee what his condition was, *Gen.* 4. 11. to 16. Firſt, He was *curſed from the Earth*. Of this part of his Curſe, there were two Branches; 1. That his labour and toyl in Tillage ſhould be *great*, and *greatly* unſucceſsful; for thus God himſelf explains it, *ver.* 12. *When thou tillſt the Ground, it ſhall not henceforth yield unto thee her ſtrength.* The Earth was curſed with Barrenneſs before to *Adam*, but now to *Cain* it hath a *double* Curſe. 2. That he ſhould be a Man of uncertain abode in any place; *A Fugitive and a Vagabond ſhalt thou be in the Earth*: Not being able to ſtay long in a place, by reaſon of the terrours of his Concience. His own interpretation of it, *ver.* 14. ſhews, that herein lay a great part of his Miſery; *Thou haſt driven me out this day from the face of the Earth.* By which it appears, that he was to be as one that was chaſed out of all Society, and as one that thought himſelf ſafe in no place. Secondly, He was *hid from the Face of God*; that is, he was doomed to carry the inward feeling of God's Wrath, without any expectation of Mercy. Thirdly, His mind being terrified under the apprehenſion of that Wrath, he crys out, That his *Sin was greater* than it could be *pardoned*; or that *his Puniſhment* was *greater than he could bear.* (For the word in the Original, ſignifies both Sin, and Puniſhment.) Take it which way you will, it expreſſeth a deep horrour of Heart. If in the former ſenſe, then it ſigni-

Ames *caſes of Conſc.* lib. 1. cap.

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fies a Conviction of the greatness of his sin to *Desperation*; if in the latter sense, then 'tis no less than a blasphemous *Reflection* upon God, as unjustly Cruel. Fourthly, This horrour was so great, that he was afraid of all he met with, suspecting every thing to be armed with Divine Vengeance against him; *every one that findeth me, shall slay me.* Or if that speech was a desire, that any one that found him might Kill him, (as some interpret) it shews that he preferred Death before that life of Misery. It seems then, that God smote him with such Terrour and Consternation of Mind, and with such affrightful Trembling of Body, for his bloody Fact, that he was weary of himself, and afraid of all Men, and could not stay long in a Place. By these Tokens (or some other way) God sets his *Mark* upon him, as upon a cursed Miscreant, to be noted and abhorred of all. Such another Instance was *Lamech*, of whom the same Chapter speaks. 1. The sting of Conscience was so great, that he is *forced to confess* his fault: (The interpretations of those, that take it Interrogatively; *Have I slain?* Or, *If I have, what is that to you?* &c. are upon many accounts improper; much more are those so, that take it Negatively). Which, whether it were the abomination of *Poligamy*, (as some think) by which Example he had destroyed more than *Cain* did; or if it were *Murther* in a proper sense (as the Words and Context plainly carry it) 'tis not very material to our purpose; however God smote him with Horrour, that he might be a witness against himself. 2. He accuseth himself for a more grievous Sinner, and more desperate Wretch by far than *Cain: If* Cain (ver. 24.) *shall be avenged seven-fold, truly* Lamech *seventy and seven-fold.* Which is as much as to say, that there was as much difference 'twixt his Sin and *Cain's*, as betwixt seven, and seventy seven. 3. It seems also by his Discourse to his Wives, that he was grievously perplexed with *inward fears*; suspecting (it may be) his very Wives (as well as others) might have private Combinations against him, for the prevention whereof, he tells them by *Cain's* example of God's avenging him. These two early examples of Desperation the beginning of the World affords, and there have been many more since, as *Esau* and *Judas*. Of late Years we have the Memorable Instance of *Francis Spira*, one of the clearest and most remarkable Examples of Spiritual Horrour, that the latter Ages of the World were ever acquainted with; yet I shall not dare to be

Lightfoot Harm in loc.

be confident of his Reprobation, as of *Cain*'s and *Judas*'s, becauſe the Scripture hath determined their caſe, but we have no ſuch certain authority to determine his.

2. There are alſo Diſtreſſes from *Melancholy*, which may be further differenced according to the intenſeneſs, or remiſneſs of the Diſtemper upon which they depend. For ſometimes the *Imagination* is ſo exceedingly depraved, the *fears* of Heart ſo great, and the *ſorrows* ſo deep, that the Melancholy Perſon crying out of himſelf, that he is Damned, under the Curſe of God, &c. appears to be wholly *beſides himſelf*; and his Anguiſh to be nothing elſe, but a *delirous irrational diſturbance*. There are too many ſad Inſtances of this: Some I have known, that for many Years together, have laboured under ſuch apprehenſions of Hell and Damnation, that they have at laſt proceeded to Curſe, and Blaſpheme God in a moſt dreadful manner; ſo that they have been a Terrour to all their Friends and Acquaintance. And though ſometimes they would fall into fits of *obſtinate ſilence*, yet being urged to ſpeak, they would amaze all that were about them, with the confident averment of their Damnation; with horrible out-crys of their ſuppoſed Miſery and Torments, and with terrible rage againſt Heaven. Some in this Diſtemper, will fancy themſelves to be in *Hell already*, and will diſcourſe as if they ſaw the Devils about them, and felt their Torture. Such as theſe give plain diſcovery by their *whole Carriage* under their Trouble, and ſome *concomitant falſe Imaginations* about other things, (as when they fancy themſelves to be in Priſon, or Sentenced to Death, and that Torments, or Fire, are provided for them by the Magiſtrate, &c.) that 'tis only Melancholy (perverting their underſtanding) that is the cauſe of all their Sorrow. Others there are, who are not *altogether* Irrational, becauſe in moſt *other* things their underſtanding is *right*; yet being driven into Melancholy upon the occaſion of Croſſes, or other outward Afflictions, they at laſt fix all their thoughts upon their Souls, and now their fancy becoming Irregular in part, the whole of the Irregularity appears only in that, wherein they chiefly concern themſelves. Hence they misjudg themſelves, and condemn themſelves to everlaſting Deſtruction; ſometimes without any *apparent* cauſe, and ſometimes they accuſe themſelves of ſuch things as they *never did*; they fear and cry out they are Damned, but they cannot give a particular *reaſon*, why they ſhould entertain theſe fears, neither can they ſhew any

any cause why they should refuse the Comforts of the Promises that are offered, but they say, they know, or are perswaded it is so; upon no better account than this, *It is so, because it is so.* Or if they give reasons of their Imagination, they are commonly either *feigned*, or *frivolous*, and yet in all other matters they are *Rational*, and speak or act like Men in their right Minds. Of both these kinds of Desperation I shall speak nothing further; 'tis enough to have noted that such there are, because the Cure of the former is *impossible*, and the Cure of the latter doth wholly depend upon *Physick*.

Quest. Some may possibly *question*, Whether all *extraordinary* Agonies of Soul, upon the apprehension of *eternal Damnation*, be not the fruits of *Melancholy*? and if not, then what may the *difference* be betwixt those that proceed from Melancholy, and those that are properly the Terrours of Conscience?

Answ. As to the first part of the Question, I *answer*, 1. That *all* Spiritual Distresses, *are not* to be ascribed to Melancholy. For, 1. There are some Melancholy Persons who are never *more free* from Spiritual Troubles (though frequently accustomed to them at other times) than when (upon the occasion of some special Trouble, or Sickness, threatning Death) there is *greatest cause* to fear such onsets upon the *increase* of Melancholy; some such I have known. 2. Sometimes these Distresses come *suddenly*, their Conscience smiting them in the very *act* of Sin; and these Persons sometime such, as are not of a *Melancholick Constitution*. *Spira* was suddenly thunder-struck with Terrours of Conscience, upon his Recantation of some Truths which he held; and so were some of the *Martyrs*. Sometimes Terrours that have continued *long*, and have been very *fierce*, are removed in a *moment*. Now, 'tis not rational to say, that Melancholy only occasioned all such Troubles, where in Bodies that are not *naturally* of that Complexion, (and some such have been surprised with terrours of Conscience): if we will take a liberty to suppose an *accidental Melancholy*, we must of necessity allow *some* time; and (usually) some *precedaneous occasion*, to mould them into such a Distemper. Neither do the *fears* of Melancholy cease on a *sudden*, but abate *gradually*, according to the gradual abatement of the Humour. To say that *Cain*'s, or *Judas*'s dispair were the invasions of strong Melancholy, is not only beyond all *Proof*, but also *Probability*. Neither is it likely that *David* (whose *ruddy* Countenance, and Inclination to *Musick*, are tokens of a Sanguine Complexion)

plexion) was *always* Melancholick under his frequent complaints of Spiritual Trouble.

4. They that read the ſtory of *Spira*, and obſerve his *rational ſerious* Replies, to the Diſcourſes that were offered him for his Comfort, and his Carriage all along, will have no cauſe to conclude his Trouble to be *only* Melancholy; neither did the ſober judicious By-ſtanders aſcribe his Diſtreſs to any ſuch cauſe.

5. The Agony of *Chriſt* upon the Croſs, under the ſenſe of Divine Wrath for our Sins, (though it were *without Deſperation*) is an undeniable Proof, that there may be *deep ſenſe* of God's *Diſpleaſure* upon the Soul of Man; which cannot be aſcribed to Melancholy.

2. I anſwer, That it is not to be denied, but that God *may* make uſe of that Humour as his *Inſtrument*, for the increaſe and continuance of Terrours upon the Conſciences of thoſe, whom he thinks fit to Puniſh (for any provocation) with Spiritual Deſertion. As he made uſe of that Diſtemper to puniſh *Saul* and *Nebuchadnezzar*. I ſpeak not here of thoſe Diſtreſſes which are *nothing elſe* but Melancholy, (ſuch as thoſe before mentioned, of which Phyſicians have given us frequent Hiſtories) though in this caſe, the ſecret ways of God's Providences are to be adored with humble ſilence; but of thoſe Terrours of Conſcience which have a *mixture* of Melancholy to help them forward, yet ſo, as that the Judgment and Reaſon are not thereby *perverted*. *Spira*, when his Caſe was haſtily concluded, by an injudicious Friend, to be a ſtrong Melancholy, made this reply: *Well, be it ſo, ſeeing you will needs have it ſo; for thus alſo is God's Wrath manifeſted againſt me.*— Which ſhews, 1. That he believed, God doth *ſometimes* manifeſt his Wrath againſt Man by Melancholy. And, 2. That he denied this to be *his condition*: For he ſtill concluded, that God ſent the Terrours of his Wrath *immediately* upon his Conſcience, as the Sentence of his juſt Condemnation, for denying Chriſt. Now when God doth make uſe of Melancholy, as his Inſtrument in Satan's hand, to make the Soul of Man more apprehenſive of his ſin and God's Wrath, (though he doth not always make uſe of this means, as hath been ſaid) while he ſtill preſerves the Underſtanding from falſe *Imaginations*. The Diſtreſs is ſtill *Rational*, and we have no cauſe to make any great difference betwixt theſe Troubles that have ſuch a mixture of Melancholy, and ſuch as have not. Neither muſt we ſay, That then 'tis in the power of the

Vid. Fel. Plateri obſerv. lib. 1. in mentis alienatione.

the *Physician* to remove, or mitigate such Spiritual Distresses. For if God see it fit to make use of Melancholy for such a purpose, he can *suspend* the power of Physick, so that it shall not do its work till God hath performed all his Purpose. And the *unsuccessfulness* of Remedies in this Distemper, (while it seems to be wonderfully stubborn, in resisting all that can be done for Cure) is more to be ascribed (in some cases) to *God's Design*, than every Physician doth imagine.

As to the *latter* part of the Question. How the Terrours of Melancholy, and those of Conscience are to be *distinguished*, I shall only say this: That (as I said) we are not much concerned to make *any distinction*, where the Distressed Party acts *rationally*. 'Tis true, *something* may be observed from these *mixtures* of Melancholy; and thence may some *Indications* be taken by the Friends of the Distressed, which may be of use to the Afflicted Party. *Physick* in this case is not to be neglected, because (though God may permit that Distemper in order to the Terrour of the Conscience) we are not of God's Counsel, to know *how high* he would have it to go, nor *how long* to continue; but 'tis our duty (with submission to him) to use all means for help. However, seeing the *Physician* is the only *proper Judg* of the Bodily Distemper, it were improper to speak of the Signs of Melancholy in these *mixt cases*, to those that cannot make use of them. And as for these Distresses of Melancholy that are *Irrational*, they are of themselves so notorious, that I need not give any account of them. There is usually a *Constitution* inclining that way, and often the *Parents*, or Friends of the Party, have been handled in the same manner before; or if their Natural Temper do not lead them that way, there is usually some Cross, Trouble, Disappointment, or the like outward Affliction that hath first pressed them heavily, and by degrees hath wrought them into Melancholy, and then afterward they come to concern themselves for their Souls. (As that Woman in *Platers* Observations, who being long grieved with Jealousie upon Grounds too just, at last fell into grievous despair, crying out; *That God would not Pardon her; that she was Damned; that she felt Hell already, and the Torments of it*, &c.) Or there are some *Concomitant Delirium*'s, imaginations apparently absurd, or false, &c. all which give plain discoveries of Irrational Distresses. And if there remained any doubt concerning them, the consideration of *all Circumstances* together,

Lib. 1. dementis alienatione.

together, by such as are Sober and Judicious, would easily afford a satisfaction.

3. Having now confined the Discourse to the *Spiritual Distresses* of God's Children, that are not so oppressed with Melancholy, as to be misled with false Imaginations; I must next, concerning these Distresses, offer another observable *Distinction*, which is this: That they are either made up of *all the five* forementioned Ingredients, or only of *some of them*, and so may be called *Total*, or *Partial*; though in each of these there may be great differences of Degrees. 1. Sometimes then the Children of God may be brought into *Total* Distresses of Conscience, even with *Desperation*, and (that which is more hideous) with *Blasphemy*. If Mr. *Perkins* his Observation hold true, who tells us, *That they may be so over-charged with Sorrow, as to cry out they are damned, and to blaspheme God.* And we have no reason to contradict it, when we observe how far *David* went in his haste, more than once. And whatever may be the *private* differences betwixt these and the Reprobates, in their Agonies (as differences there are, both in *God's Design*, and *their Hearts*, though not visible) yet if we compare the Fears, Troubles, and Speeches of the one and the other together, there appears *little* or no difference which By-standers can certainly fix upon. If it seems harsh to any, that so horrid a thing as *Despair* should be charged upon the *Elect of God*, in the *worst* of their Distresses, it will readily be answered; 1. That if we *suppose not* this, we must suppose that which *is worse*. If we like not to say, that God's *Children* may fall *into Despair*; we must conclude (very uncharitably) that they *that fall* into Despair, are not God's Children. 2. 'Tis easie to imagine a difference betwixt *Partial* and *Total* Dispair, betwixt *Imaginary* and *Real*. The Children of God, under strong perturbation of Spirit, may imagine themselves to do what they do not, and so may bear *false Witness* against themselves; professing that all their hope of Salvation is lost, when yet the *Root* of their hope may still remain in their Hearts *undiscovered*. The *habit* may be there, when all visible *Acts* of it are at *present* suspended, or so disguised in a croud of confused Expressions, that they cannot be known. Or, if they have *real distrust* of their Salvation, yet every *fit* of real Diffidence, is not *utter Desperateness*; neither will it denominate a Man to be *totally desperate*, any more than every *Error*, even about *Fundamentals*, will denominate a Man an *Heretick*. For as it

Treat. of Dejections.

Ames *cases of conscience*. lib. 4. cap. 9.

it must be a *pertinacious* Error in *Fundamentals* that makes an Heretick, so it must be a *pertinacious Diffidence* that makes a Man truly desperate. 3. But sometimes the Children of God have only *Partial* Distresses. That is, they may have a great measure of *some* of the Ingredients, without mixture of the rest. Particularly, they may have a great measure of the *sense of Divine Wrath* and Desertion, *without Desperation*. The possibility of this is evident, beyond exception, in the Example of our Blessed Saviour, when he cry'd out, *My God, my God, why hast thou forsaken me?* None can ascribe Desperation to him, without Blasphemy; and if they should, the very words, *My God, my God*, (expressing his full and certain *hope*) do expresly contradict them. Such an instance, of Spiritual Distress *without Desperation*, I take *Heman* to be. How high his Troubles were, is abundantly testified in *Psal.* 88. and yet that his hope was *not lost*, appears not only by his *Prayer* for relief in the general; (for Hope is not utterly destroyed, where the appointed means for help are carefully used,) but by the particular *avouchment* of his Hope in God, in the first verses of that Psalm, *O Lord God of my Salvation, I have cried day and night before thee.*

4. The last difference of Spiritual Distresses which I shall observe, is this; That some are more *Transient fits* and *flashes* of Terror, under a *present Temptation*, which endure not long; others are more *fixed* and permanent. The *less* durable Distresses may be *violent* and sharp, while they hold. Temptations of Diffidence may strongly possess a Child of God, and at first may *not be repelled*; and then before their Faith can recover it self, they vent their present sad apprehensions of their Estate, as *Jonah* did, Jon. 2. 4. *I said I am cast out of thy sight.* Many such fits *David* had, and in them, complained at this rate, *Why hast thou forsaken me? Why castest thou off my Soul?* Psal. 31. 32. *I said in my haste, I am cut off from before thine Eyes.* Psal. 116. 11. *I said in my haste, all Men are Lyars.* Which was a great height of Distrust, and too boldly reflecting upon God's Faithfulness, considering the *special* Promises that God had made to him. Such sharp fits were those of *Bainham*, and *Bilney*, Martyrs, whose Consciences were so sorely wounded for Recanting the Truth which they professed, that they seemed to feel a very *Hell* within them.

The more *fixed* Distresses, as they are of *longer* continuance, so they are often accompanied with the very *worst Symptomes*: For when

when in these Agonies, *no Sun nor Star of comfort appears to them for many days, all hope that they shall be saved seems to be taken away*; and being *tired out* with Complaints and Importunities, without any Answer, they at last reject the use of Means. Some have lain many Years (as the *Paralytick* Man at the Pool of *Bethesda*) without Cure. Some from their Youth up, as *Heman* complains. Some carry their Distresses to their *Death-Bed*, and it may be, are not eased till their Souls are ready to depart out of their Bodies, and then they often end *suddenly* and *comfortably*. Some, I could tell you of, who on their Death-Bed after grievous Terrours, and many Out-crys, concerning their miseries of *Blackness and Darkness for ever*, lay long silent; and then on a sudden brake out into Raptures of Joy, and adoring Admiration, of the Goodness of God, using that speech of the Apostle, *Rom.* 11.33. *O the depth of the riches, both of the Wisdom and knowledg of God! how unsearchable are his Judgments, and his Ways past finding out!* Others go out of the World in *Darkness*, without any appearance of Comfort: Such an Instance was Mr. *Chambers*, (as the story of his Death testifies) mentioned by Mr. *Perkins*, in his Treatise of Desertions, of whom this account is given; that in great Agonies he cried out, *he was Damned*, and so died. The case of such is surely very sad to themselves, and appears no less to others; yet we must take heed of judging rashly concerning such. Nay, if their former Course of Life hath been *uniformly good*, (for who will reject a fine Web of Cloth (as one speaks) for a little course List at the end,) especially if there be any obscure appearance of hope. (As that Expression of Mr. *Chambers*, [*O that I had but one drop of Faith!*] is by Mr. *Perkins* supposed to be); we ought to judg the best of them. We have seen the nature of Spiritual Distresses, in the Ingredients and Differences thereof. We are now to Consider,

2. Satan's method in procuring them: Which consists, 1. In the *Occasions* which he lays hold on for that end. 2. In the *Arguments* which he useth. 3. In the working up of their *Fears*, by which he confirms Men in them.

1. As to the Occasions: He follows much the *same Course* which hath been described before in Spiritual Troubles; so that I need not say much, only I shall note *two* things. 1. That it makes much for Satan's purpose, if the Party against whom he designs, have fain into some *grievous sins*. Sins of *common* Mag-

nitude, do not lay a foundation suitable to the Superstructure which he intends; he cannot plausibly argue *Reprobation*, or *Damnation* from every *ordinary* sin; but if he finds them guilty of something extraordinary, then he falls to work with his Accusations. The most usual sins which he takes advantage from, are (as Mr. *Perkins* observes) those against the *Third*, *Sixth*, and *Seventh* Command; sometimes those against the *Ninth*. Murther, Adultery, Perjury, and the wilful denial of Truth against Conscience, are the Crimes upon which he grounds his Charge, but most usually the last. Upon this the distressed *Spira*, and some of the *Martyrs*. As for the other, the more *private* they are, Satan hath oft the *more* advantage against them, because God's secret and just Judgment, will by this means *bring to Light the hidden things of Darkness*; and force their Consciences to accuse them, of that which no Man could lay to their Charge, that he might manifest himself to be *the searcher of the Hearts, and trier of the Reins*. Thus have many been forced to disclose private Murthers, secret Adulteries, and to Vomit up (though with much pain and torture) that which they have by Perjury, or Guile, extorted from others.

2. Where Satan hath not these particular Advantages, he doth endeavour to prepare Men for Distresses, by *other* Troubles *long continued*. All men that are brought to dispair of their Happiness, must not be supposed to be *greater Sinners* than others; some are distressed with fears of Eternal Damnation, that are in a good measure able to make *Job*'s protestation in these cases: That their *Heart hath not been deceived by a Woman*: That they *have not laid wait at their Neighbours door*: That they *have not lift up their hand against the Fatherless, when they saw their help in the Gate; that their Land doth not cry against them, nor the Furrows thereof complain; that when they saw the Sun when it shined, or the Moon walking in brightness, their Heart hath not been secretly enticed, nor their Mouth kissed their Hand; that they rejoyced not in the destruction of him that hated them, nor lift up themselves when evil found him*, &c. Notwithstanding all which their Fears are upon, and prevail against them. But then before Satan can bring them to consent to such dismal Conclusions against themselves, they must be *extraordinarily fitted* to take the Impression; either *tired* out under *great* Afflictions, or *long* exercised with *Fears* about their Spiritual Estates, without intermixture of Comfort, or Ease, or their Faculties *broken* and weakned by Melancholy. Any of these give him

Job 31. 9 &c.

him an advantage *equivalent* to that of *great Sins*. For though he cannot say to these, your sins are so Enormous, that they are (considered themselves together with their Circumstances) *sad signs* of Reprobation; yet he will plead that *God's carriage* towards them, doth plainly discover that he hath wholly cast them off, and left them to themselves, without hope of Mercy.

2. As for the *Arguments* which he useth, they are much-what from the same *Topicks* which he maketh choice of in bringing on Spiritual Troubles. Only as he aims at the Proof of a great deal more against God's Children, than that they are not Converted; so accordingly he scrues up his *Mediums* for proof to an higher pin. His Arguments are,

1. From *Scriptures wrested*, or misapplied. His choice of Scriptures for this purpose, is of such places as either seem to speak most sadly the dangerous and fearful Estate of Men, according to the *first view* and literal representation of them, through the unskilfulness of those that are to be concerned; Or of such places as do *really* signifie the miserable Unhappiness of some Persons, who through their own fault, have been cut off from all hope, and the possibility of the like to some others for the future. So that in framing Arguments from Scripture, the Devil useth *a twofold* cunning. 1. There are some Scriptures which have the word *Damnation* in them, applied to some *particular Acts* and Miscarriages of Men; when yet their *intendment* is not such as the word seems to sound, or as he would make them to believe. Now, when he catcheth a Child of God in such acts as are there specified, (if he finds that his Ignorance, or Timerousness is such, as may render the Temptation feazible) he presently applies Damnation to them by the authority of those Texts. For instance, that Text of *Rom.* 14.23. hath been frequently abused to that end; *He that doubteth, is Damned if he eat.*—— The word *Damned* there, strikes deep with a weak troubled Christian, that is not skilful in the Word of Righteousness. For whether Satan apply it to *Sacramental eating* (as sometimes he doth to the Ignorant, though contrary to the purpose of the Text,) or to *Doubting* in the general, he makes this conclusion out of it: *Thou doubtest, or thou hast eaten the Sacrament doubtingly, therefore there is no hope for thee; thou art Damned.* Whereas all this while, the Devil doth but play the Sophister in the abuse of the *signification* of words. For that Scripture evidently relates

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to the *difference* that then was in the Church, about eating those Meats that were unclean by *Moses*'s Law: In which case the Apostle doth positively declare, that the difference betwixt clean and unclean Meats, is taken away; so that a Christian might with all freedom imaginable, eat those Meats that were formerly unclean, with this *Proviso*, that he were *fully perswaded in his own mind*. The necessity of which satisfaction, he proves from this, That otherwise he should offend his own Conscience, which in that case must needs *Condemn* him (and that's the Damnation that is there spoken of); as is more evident by comparing this Verse with the next foregoing; *Happy is he that Condemneth not himself*. But he that doubteth, doth *Condemn* himself, because *he eats not of Faith*; that is, from *full perswasion* of the lawfulness of the thing. This Scripture then hath nothing at all in it, to the purpose for which Satan brings it; It doth not speak of any *finall sentence* of Condemnation passed upon a Man for such an Act; all, and the utmost that it saith, is only this, That it is *a sin* to go against the perswasion of Conscience, and consequently it puts no Man further off Salvation, than any *other* sin may do; for which, upon repentance, the Sinner may be pardoned.

Another Text which Satan hath frequently abused, to the very great prejudice of many, is that of *1 Cor.* 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself.* With this Scripture he insults over the humble fearful Christian, who is sensible of his unworthiness of so great a Priviledg. Sometimes he keeps him off long from the Sacrament of the Lord's Supper, upon this very score; That such an unworthy Wretch ought not to make such near and familiar approaches to Christ. And if at last he is perswaded to partake of this Ordinance, then (taking the advantage of the Parties Consciousness of his great Vileness, and the very low thoughts which he entertains of himself) he endeavours to perswade him, that now he hath *destroyed himself for ever*, and run upon his own irrecoverable Damnation. Thus he pleads it; *Can any thing be more plain, than that thou hast eaten and drunken unworthily? Thy own Conscience tells thee so: and can any thing be more positively asserted than this, that he that doth so, eateth and drinketh Damnation to himself? What then canst thou think of thy self, but that thou art a damned Wretch?* Neither do I speak barely, what may be supposed Satan *would say* in this matter, but what may be proved by many

many Inſtances he *hath ſaid* and urged upon the Conſciences of the Weak, who have from hence concluded (to the great diſtreſs of their Souls) that by unworthy receiving of the Sacrament, they have ſealed up their own Condemnation; and all this by abuſing and *perverting* the ſenſe of this Text. For the unworthy receiving, doth relate to the Miſcarriages which he *had taxed* before, and it implies a *careleſs, prophane eating*; ſuch as might plainly expreſs the ſmall, or unworthy eſteem that they had in their Hearts for that Ordinance. And the *Damnation* there threatned, is not *final* and irrecoverable Damnation, but *Temporal Judgment*; as the Apoſtle himſelf doth explain it, in the next Verſes: *For this cauſe many are ſickly.—— And if we would judg our ſelves, we ſhould not be judged.*—— That is (as he further explains it) we ſhould not be thus Chaſtned, or Afflicted; and the word tranſlated *Damnation*, doth ſignifie Judgment. At the furtheſt, if we ſhould take it for the Condemnation of Hell, all that is threatned would be no more than this; That ſuch have *deſerved*, and God in Juſtice might inflict the Condemnation of Hell for ſuch an offence: Which is not only true of *this ſin*, but of *all others*, which ſtill do admit of the *exception* of Repentance. All this while this is nothing to the poor humbled Sinner, that judgeth himſelf unworthy in his moſt ſerious Examination, and greateſt Diligence. Satan here plays upon the unexactneſs of the Tranſlation, and the ignorance of the Party in *Critieiſms*; for 'tis not every one that can readily anſwer ſuch *Captious* Arguments. 2. But he hath another piece of Cunning, which is this: He doth by a ſigular kind of Art, *threap* upon Men ſome Scripture that really ſpeaks of Eternal Condemnation, without any ſufficient evidence in *matter of Fact* for the due application of them, only becauſe they *cannot prove* the contrary. His proceeding herein is to this purpoſe: Firſt, (After he hath prepared his way, by forming their minds to a fearful ſuſpition of their Eſtate) he ſets before them ſuch Scriptures as theſe; God *hardned the heart of Pharaoh*: He hath prepared *Veſſels of Wrath, fitted for Deſtruction*. Chriſt prayed not *for the World*: And that concerning the *Jews, He hath blinded their eyes, and hardned their hearts*, Secondly, He confidently *affirms*, that they are ſuch. Thirdly, He puts *them* to prove the contrary, and herein he ſends them to the ſearch of God's *Eternal Decrees*; in which Art, Satan (like an *Ignis fatuus*) leads them out of the way. And though he cannot

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not possibly *determine* what he affirms, he shifts off the *positive proof* from himself, and leaves it upon them to make out, that they *are not thus determined of* by God's unchangeable purpose. And because the tempted (under so great a Cloud) have no such *perswasion* of their present Graces, as may enable them to make *sure their Election*, by the Fruits of their *Vocation*, they are beaten off from their hold and are brought to believe that the Argument is unanswerable: Because they cannot say *they are Converted*, they conclude they *must be Damned*; overlooking the true Answer that they might make, by keeping close to the *Possibility*, or *Probability* that they *may be* Converted, and so escape the Damnation of Hell. This *general hope* being of such high concern to the distressed, (for 'tis the first thing that must relieve them, till better Evidence come in) it is Satan's great policy to Cheat them of it, which he often doth by this Method now declared.

2. Satan doth mainly endeavour to *misrepresent* God to troubled Souls, and from thence he draweth out Arguments against them. In the former case of *Spiritual Troubles*, he misrepresents God, in that he represents only some Attributes of his, not only *distinct* from, but in *opposition* to others, by which he labours to conceal the sweet and beautiful *Harmony* that is among them; and also to make one Attribute, an Argument against the comfortable supporting Considerations, which another would afford. He insists upon God's Justice without respect of Mercy, upon his Holiness, without any regard of his Gracious Condescentions to the Infirmities of the Weak. But when it is his business to bring any under Spiritual *Distresses*, he then misrepresents God at an *higher rate*, and sticks not to asperse him with abominable *Falshoods*. There are two Lies which he commonly urgeth at this time.

1. He represents God as a *Cruel Tyrant*, of a rigorous unmerciful Disposition, that delights himself in the Ruine and Misery of Men. To this purpose he rakes together the *harshest* passages of the Scripture, that speak of God's just *Severity* against the *wilful* obstinate Sinners, that stubbornly contemn his offers of Grace. God indeed hath cleared himself of this Aspersion, by Solemn *Oath*, Ezek. 33. 11. *As I live, saith the Lord God, I have no pleasure in the death of the Wicked, but that the Wicked turn from his way and live.* Yet the Tempted will sooner believe Satan's

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Suggestion than God's *Oath*; partly because the sense of their *Vileness* doth secretly sway them to think, there is *Reason* that he should be so; partly because their *Fears* incline them to suspect the *worst*; and partly the uneasie tossings of their Mind long continued, reviveth the natural *frowardness* of the spirit against God. Which, how apt it is (when fretted with Vexation) to entertain harsh thoughts of God? May be seen in the answer of the slothful Servant to his Lord, who returned his Talent back again unimproved, with a *Reflection:* Importing that his Master was such as none could please; so Severe, that he was discouraged from making any attempt of serving him acceptably, *Mat.*25.24. He said, *Lord, I know thee that thou art an hard Many reaping where thou hast not sown, and gathering where thou hast not strawed.*

2. He belies God further, by representing him as *designing* the Ruine and Misery of the Tempted Person in particular. He would make him believe that God had a *particular spleen* (as it were) against him above other Men; and that in all his dealings with, or concerning him, he is but as a *Bear lying in wait, and as a Lyon in secret places*, ready to take any advantage to cut him off. And accordingly he gives no other Interpretation of all the Ways of God, but such as make them look like Tokens of *final* Rejection of those that are concerned in them. If there be upon them outward *Afflictions*, he tells them, these are but the *Forerunners* of Hell: If they lie under inward *sense of Wrath*, he calls that the *First-fruits* of everlasting Vengeance: If any particular *Threatning* be impressed upon their Consciences by the Spirit of God, in order to their Humiliation and Repentance; he represents it as God's *final Sentence*, and absolute Determination against them. If for Caution, God see it fit to set before them the *Examples* of his Wrath, (as it is very frequent for him to do, lest we *should fall after the same example of Unbelief*, 1 Pet. 2.6. 1 Cor.10.6.) Satan perverts this to that which God never intended, for he boldly asserts, that these Examples *prognosticate* their Misery; and that God signifies by them, a Prediction of certain unavoidable Unhappiness.

This must be observed here, That these misrepresentations of God, are none of Satan's *primary* Arguments; he useth them only as *fresh Reserves* to second others. For where he finds any Wing of his *Batalions* ready to be beaten, he comes up with these Supplies to relieve them. For indeed, these Considerations of

God's Severity in the General, or of his ſpecial Reſolve againſt any in Particular, are not of force ſufficient to *Attaque* a Soul, that is within the *Trenches* of preſent Peace; they are not of themſelves proper *Medium's* to produce ſuch a Concluſion. Though we ſuppoſe God ſevere, (except we ſhould imagine him to be an *hater* of Mankind *univerſally*) we cannot thence infer the final Ruine of this, or that *individual* Perſon. And beſides, (that theſe are *unjuſtifiable* Falſhoods) they cannot make the final Damnation of any one ſo much as *probable*, till the Heart be firſt *weakned* in its hopes, by Fears, or Doubtings, raiſed up in it upon other Grounds. Then indeed Men are ſtaggered, either by the deep ſenſe of their Unworthineſs, or ſome ſad continuing Calamity, and the ſeeming neglect of their Prayers. If Satan then tell them of God's Severity, or that (all his Providences conſidered) he hath ſet them up as a *Mark for the Arrows of his Indignation*, they are ready to believe his Report, it being ſo ſuitable to their preſent ſence and feeling.

3. Satan alſo fetcheth Arguments from the *Sins* of God's Children, but his great Art in this is by unjuſt aggravations to make them look like thoſe Offences; which by *ſpecial exception* in Scripture, are excluded from Pardon. The Apoſtle *1 John* 5.16. tells us of a *Sin that is unto Death*; that is, a ſin which if a Man commits, he cannot eſcape Eternal Death, and therefore he would not have ſuch a Sinner prayed for. (That the Popiſh diſtinction of *Venial* and *Mortal* Sins is not here intended, ſome of the Papiſts themſelves do confeſs). What he means by that ſin he doth not tell us, it being a thing known ſufficiently from other Scriptures. The note of *unpardonableneſs*, is indeed affixed to ſins under *ſeveral Denominations*; the *ſin againſt the Holy Ghoſt*, Chriſt pronounceth *unpardonable*, Mat. 12, 31. *Total Apoſtacy* from the Truth of the Goſpel, hath no leſs ſaid of it by the Apoſtle, when he calls it *a drawing back to Perdition*, Heb. 10.39. Whether theſe be all one, or whether there is any other *Species* of ſin irremiſſible, beſides that againſt the Holy Ghoſt, 'tis not to our purpoſe to make enquiry. What-ever they are in themſelves, Satan in this matter, makes uſe of the Texts that ſpeak of them diſtinctly; as we ſhall preſently ſee. But beſides theſe, the Scriptures ſpeak of ſome, that were *given up to vile Affections, and to a reprobate Mind*, Rom. 1.26, 28. And of others that were given up *to hardneſs of Heart*, Mat. 13.14. Acts 28.26.

Lorinus in loc. Barth. Petrus in loc.

Now

Now, whoſoever they are of whom theſe things may be juſtly affirmed, they are certainly miſerable, hopeleſs Wretches. Here then is Satans cunning, if he can make any Child of God believe that he hath done any *ſuch Act*, or Acts of Sin, as may bring him within the *compaſs* of theſe Scriptures, then he inſults over them, and tells them over and over again, that they are cut off for ever.

To this purpoſe he aggravates all their ſins. And, 1. If he find them guilty of any *great Iniquity*, he fixeth upon that, and labours all he can to make it look moſt *deſperately*, that ſo he may call it the *Sin againſt the Holy Ghoſt*; and in this he hath a mighty advantage, that moſt Men are in the *Dark* about that ſin: All Men being not yet agreed whether it be a *diſtinct Species* of Sin, or an *higher degree* of wilfulneſs relating to any particular Sin. Upon this ſcore, Satan can lay the Charge of this ſin, upon thoſe that *Apoſtatize* from the Truth, and through Weakneſs have *Recanted* it. (Thus he dealt with *Spira*, with *Bilney*, with *Bainham*, and ſeveral others.) There is ſo near a reſemblance in theſe ſins of denying Truths, to what is ſaid of the Unpardonable Sin, that theſe Men though they were *Scholars*, and Men of *good Abilities*, yet they were not able to anſwer the Argument that the Devil urged againſt them, but it prevailed to diſtreſs them. Upon others alſo, hath Satan the advantage to fix this Accuſation: For let the *Species* of the ſin be what it will, if they have any thing of that Notion, that the Sin againſt the Holy Ghoſt, is a *preſumptuous Act* of Sin, under Temptation, they will call any *notorious Crime*, the Sin againſt the Holy Ghoſt, becauſe of the more remarkable aggravating *Circumſtances* that have accompanied ſuch a Fact. 2. He aggravates the Sins of God's Children from the Wilfulneſs of their ſinning. 'Tis a thing often too true, that a Child of God may be carried by a *violent Impetus*, or ſtrong inclination of Affection to ſome particular Iniquity, where the *forwardneſs* of deſires that way, by a ſudden haſte, do *ſtifle* thoſe Reluctancies of Mind, which may be expected from one endowed with the Spirit of God; whoſe power upon them, doth ordinarily ſway them, *to luſt againſt the Fleſh*. But it is more ordinary to find a Temptation to prevail, notwithſtanding that an enlightned Mind doth make *ſome Reſiſtance*; which (becauſe 'tis too feeble) is eaſily born down by the ſtrong *importunities* of Satan, working upon the inclinations

of the Flesh. *Both* these Cases are improved against them, over whom Satan hath got any advantage of doubting of their Estate. If they have resisted but *ineffectually*, or *not resisted* at all, he chargeth them with the *highest* Wilfulness, and will so aggravate the matter that they shall be put in fear, not only that there can be *no Grace* (where Sin hath so much power as either to *controul* so much light and endeavours, or hath so *subjected* the Heart to its dominion, that it can command *without* a contradiction) but that they can have *no Hope*; that they that sin with so high an hand, should ever enter into God's Rest. And to this purpose he commonly sets before them, that Text of *Heb.* 10.26. *If we sin wilfully after that we have received the knowledg of the Truth, there remaineth no more Sacrifice for sins.* Or that of *Heb.* 6. 4. *It is impossible for those who were once enlightned —— if they fall away, to renew them again to Repentance.* Both which places speak indeed, at least, such a *difficulty*, as in common use of speech, is called an *impossibility*, if not an utter *absolute* impossibility of Repentance and Pardon. But then the *sinning wilfully*, or *falling away*, there mentioned, is only that of *Total Apostacy*; when Men that have embraced the Gospel, and by it have met with such impressions of Power, and delight upon their Hearts, which we usually call *Common Grace*, do notwithstanding, reject that Gospel as *false* and fabulous, and so rise up against it, with Scorn and utmost Contempt; as *Julian* the Apostate did. If now the true intendment of those Scriptures were considered, by those that are distressed with them, they might presently see, that they were put into fear, where *no such cause* of fear was. But all Men have not this knowledg, nor do they so duely attend to the matter of the Apostles Discourse, as to be able to put a right Interpretation upon it; upon such Satan imposeth his deceitful gloss, and tells them: *Wilful sinners cannot be restored to Repentance, but you have sinned wilfully; when sin was before you, you rushed into it without any consideration; as the Horse into the Battel: or when God stood in your way with Commands, and advice to the contrary; when your Consciences warned you not to do so great wickedness, yet you would do it. You were as those that break the Yoke, and burst the Bonds.* Upon this supposition, that these Texts speak of *wilful* sinning in the General; How little can be said against Satan's Argument? How many have I known, that have been tortured with these Texts, judging their Estate fearful, because

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of their wilfulneſs in ſinning? Who upon the breaking of the *ſnare* of Satan's *miſrepreſentation*, have eſcaped *as a Bird unto the Hill.* 3. When either of the *two* former Ways will not ſerve the turn, (that is, when he meets with ſuch againſt whom he hath nothing of notorious wickedneſs to object, or ſuch as have a better diſcerning of Scripture, than ſo to be impoſed upon,) he labours to make a Charge againſt them, from the *number* of their Miſcarriages. Here he takes up all the filth he can, and lays it upon one heap at their Door. 'Tis indeed an eaſie thing for Satan to ſet the Sins of a Child of God *in order* before him, and to bring to mind *innumerable* Evils, eſpecially to one that is already awakened with a true diſcovery of the Corruption of Nature, and the Vileneſs of Sin. In which caſe, the more a Man conſiders, the more he will diſcover; and Sins thus ſet in *Battel Array*, (though they be not more than ordinary hainous, yet being many) have a very *diſmal appearance.* Satan's deſign in this, is to bring Men under the Affrightments which ſeem moſt proper to be raiſed from a perverſe Aſpect of the *third* Rank of Scriptures; which a little before I pointed at. For the Word of God ſpeaking of the Final Eſtate of Men, doth not only diſcover the hopeleſs condition of ſome as to Eternal Life from ſome particular *Acts* of Sin, but alſo the ſad Eſtate of others from the *manner*, *degrees*, and *frequency* of ſinning. The Heathens, becauſe they improved not the Knowledg of God, which they had from the Works of Creation, neither making thoſe *Inferences*, in matters relating to his Worſhip, which thoſe Diſcoveries did direct them unto; nor behaving themſelves in full compliance to thoſe Rules of *vertuous Converſation*, which they might have drawn from theſe Principles, and unto which in point of Gratitude, they were obliged, *Rom.* 1.21. *They glorified him not as God, neither were thankful*; therefore God *gave them up to a Reprobate mind.* And generally, concerning all others, the Scripture teacheth us, that a return to a prophane fleſhly Life, after ſome Reformation, hath a greater hazard in it than ordinary; as appears by the Parable, in *Mat.* 12.45. *Seven more wicked Spirits re-enter*; where *one* that was caſt out, is received again; and, *the laſt ſtate of that Man, is worſt than the firſt.* So alſo, 2 *Pet.* 2.20. To this purpoſe is that of *Solomon*, concerning the danger of continuance in ſin, after many Reproofs, *Prov.* 29. 1. *He that being often reproved, hardneth his Neck, ſhall ſuddenly be deſtroyed, and that without remedy.*

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of the Flesh. *Both* these Cases are improved against them, over whom Satan hath got any advantage of doubting of their Estate. If they have resisted but *ineffectually*, or *not resisted* at all, he chargeth them with the *highest* Wilfulness, and will so aggravate the matter that they shall be put in fear, not only that there can be *no Grace* (where Sin hath so much power as either to *controul* so much light and endeavours, or hath so *subjected* the Heart to its dominion, that it can command *without* a contradiction) but that they can have *no Hope*; that they that sin with so high an hand, should ever enter into God's Rest. And to this purpose he commonly sets before them, that Text of *Heb.* 10.26. *If we sin wilfully after that we have received the knowledg of the Truth, there remaineth no more Sacrifice for sins.* Or that of *Heb.* 6. 4. *It is impossible for those who were once enlightned — if they fall away, to renew them again to Repentance.* Both which places speak indeed, at least, such a *difficulty*, as in common use of speech, is called an *impossibility*, if not an utter *absolute* impossibility of Repentance and Pardon. But then the *sinning wilfully*, or *falling away*, there mentioned, is only that of *Total Apostacy*; when Men that have embraced the Gospel, and by it have met with such impressions of Power, and delight upon their Hearts, which we usually call *Common Grace*, do notwithstanding, reject that Gospel as *false* and fabulous, and so rise up against it, with Scorn and utmost Contempt; as *Julian* the Apostate did. If now the true intendment of those Scriptures were considered, by those that are distressed with them, they might presently see, that they were put into fear, where *no such cause* of fear was. But all Men have not this knowledg, nor do they so duely attend to the matter of the Apostles Discourse, as to be able to put a right Interpretation upon it; upon such Satan imposeth his deceitful gloss, and tells them: *Wilful sinners cannot be restored to Repentance, but you have sinned wilfully; when sin was before you, you rushed into it without any consideration; as the Horse into the Battel: or when God stood in your way with Commands, and advice to the contrary; when your Consciences warned you not to do so great wickedness, yet you would do it. You were as those that break the Yoke, and burst the Bonds.* Upon this supposition, that these Texts speak of *wilful* sinning in the General; How little can be said against Satan's Argument? How many have I known, that have been tortured with these Texts, judging their Estate fearful, because

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of their wilfulneſs in ſinning? Who upon the breaking of the *ſnare* of Satan's *miſrepreſentation*, have eſcaped *as a Bird unto the Hill.* 3. When either of the *two* former Ways will not ſerve the turn, (that is, when he meets with ſuch againſt whom he hath nothing of notorious wickedneſs to object, or ſuch as have a better diſcerning of Scripture, than ſo to be impoſed upon,) he labours to make a Charge againſt them, from the *number* of their Miſcarriages. Here he takes up all the filth he can, and lays it upon one heap at their Door. 'Tis indeed an eaſie thing for Satan to ſet the Sins of a Child of God *in order* before him, and to bring to mind *innumerable* Evils, eſpecially to one that is already awakened with a true diſcovery of the Corruption of Nature, and the Vileneſs of Sin. In which caſe, the more a Man conſiders, the more he will diſcover; and Sins thus ſet in *Battel-Array*, (though they be not more than ordinary hainous, yet being many) have a very *diſmal appearance.* Satan's deſign in this, is to bring Men under the Affrightments which ſeem moſt proper to be raiſed from a perverſe Aſpect of the *third* Rank of Scriptures; which a little before I pointed at. For the Word of God ſpeaking of the Final Eſtate of Men, doth not only diſcover the hopeleſs condition of ſome as to Eternal Life from ſome particular *Acts* of Sin, but alſo the ſad Eſtate of others from the *manner*, *degrees*, and *frequency* of ſinning. The Heathens, becauſe they improved not the Knowledg of God, which they had from the Works of Creation, neither making thoſe *Inferences*, in matters relating to his Worſhip, which thoſe Diſcoveries did direct them unto; nor behaving themſelves in full compliance to thoſe Rules of *vertuous Converſation*, which they might have drawn from theſe Principles, and unto which in point of Gratitude, they were obliged, *Rom.* 1. 21. *They glorified him not as God, neither were thankful*; therefore God *gave them up to a Reprobate mind.* And generally, concerning all others, the Scripture teacheth us, that a return to a prophane fleſhly Life, after ſome Reformation, hath a greater hazard in it than ordinary; as appears by the Parable, in *Mat.* 12. 45. *Seven more wicked Spirits re-enter*; where *one* that was caſt out, is received again; and, *the laſt ſtate of that Man, is worſt than the firſt.* So alſo, 2 *Pet.* 2. 20. To this purpoſe is that of *Solomon*, concerning the danger of continuance in ſin, after many Reproofs, *Prov.* 29. 1. *He that being often reproved, hardneth his Neck, ſhall ſuddenly be deſtroyed, and that without remedy.*

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These and many such like Scriptures, Satan hath in readiness, which he plies home upon the Consciences of those that are troubled with the sense of Sin; telling them, *That their Hearts and Ways being continually evil, notwithstanding all the Courses that God hath taken to reclaim them; that they having so long neglected so great Salvation; or that after having seemed to entertain it, became more sinful than before.* (Which they will easily believe, because they are now more sensible of Sin, and more observant of their Miscarriages than formerly.) *There can be no question, but they are given up to vile Affections; and like the Ground that bears nothing but Briers and Thorns, they are rejected, and nigh unto Cursing, whose end is to be Burned.* The Wound that is made with this Weapon, is not so easily healed, as some others already mentioned; because (though Satan do *unduly* wrest these Passages, to such failures in the Children of God, as have *little or no affinity* with them, for they only speak, of falling into *open prophaneness with contumacy*, yet) they that have deep Convictions, accompanied with great Fears, do usually think that there are *none worse* than they are. And though they will grant, that some others have *more flagitious lives*, yet they think they have *Hearts* so desperately wicked, that they must needs be under as great hazards, as those whose Lives seem to be worse.

4. There is but one Arguiment more, that carries any probability of proof for everlasting Condemnation, and that is from an *hard and impenitent Heart*. How Satan will manage himself to make a Child of God believe, that he hath such an Heart; is our last observation relating to his *Sophistry*. And it is this, He unjustly aggravates the *discomposures* of the spirits of those that are troubled for Sin, and from thence draws his Arguments of irrecoverable Damnation; pleading that their Hearts are Seared, Hardned, uncapable of Repentance, and consequently of Heaven. That *final Impenitency* will conclude Damnation, is certain, and that some have been given up to such a *judicial* hardness long before Death, that they could not Repent; may not only be evidenced from the Threatning of God to that purpose, *Mat.* 13. *Make the Heart of this People fat*, &c. but also from the sad Instances of *Pharaoh*, (of whom 'tis said, that God hardned his Heart) and the *Jews* who were blinded, *Rom.* 11. 8. *God hath given them the Spirit of slumber, Eyes that they should not see, and Ears that they should not hear.* But still the Art lieth in this, How to make a Child of God

God believe that it's ſo with him. For this purpoſe he muſt take him at ſome advantage, he cannot terrifie him with this Argument at *all times*. While he is *acting* Repentance, with an *undiſturbed* ſettled frame of Heart, 'tis not poſſible to make him believe he doth not, or cannot Repent; for this were to force him contrary to ſenſe and experience. But he muſt take him at ſome ſeaſon, which may, with ſome probability, admit of his Plea, and nothing is more proper for that deſign, than a *troubled Heart*; ſo that he hath in this caſe, *two* things to do.

1. He diſquiets the Soul into as great an *height* of Confuſion as he can: That, 2. When he hath *melted* it into heavineſs, and torn it into pieces, he may work upon its *diſtractions*.

There are many things that fall out in the caſe of great anxiety of Mind, that are capable of improvement for the accompliſhment of this deſign. As, 1. Diſtracting troubles bring the Heart under the *ſtupidity* of Amazement. Their thoughts are ſo broken and disjoynted, that they cannot unite them to a compoſed, ſettled reſolution in any thing, they can ſcarce *joyn* them together, to make out ſo much as might *ſpell* out their *diſtinct* deſires, or endeavours; they ſcarce know what they are *doing*, or what they *would* do. 2. They alſo *poyſon* the thoughts with harſh apprehenſions againſt God. Great diſtreſſes make the thoughts ſometimes recoil againſt the Holy Lord, with unſeemly queſtionings of his Goodneſs and Compaſſion; and this puts Men into a bad *ſullen* humour of untowardneſs, from whence (through Satan's improvement) ariſe the greateſt *plunges* of diſpair. 3. Moſt uſually in this caſe, the greateſt *endeavours* are Fruitleſs, and Diſſatisfactory. Satan (though he be no friend to Duty) doth *unſeaſonably* urge them to Repent, and Pray, but 'tis becauſe they cannot do either with any *ſatisfaction*, and then their Failures are matter of Argument againſt them. For if they reſolve to put themſelves upon a more ſevere courſe of Repentance, and accordingly begin to think of their ſins, to number them, or to aggravate them, they are uſually affrighted from the undertaking, by the hainous appearance of them; they cannot, they dare not think of them, the remoteſt glimps of them is terrible to an affrighted Conſcience: the *raiſing* of them up again in the *Memory* (like the riſing of a Ghoſt from the Grave) is far more aſtoniſhing, than the *firſt proſpect* of them, after Commiſſion. So true is that of *Luther*, *If a Man could ſee Sin perfectly, it would*

would be a perfect Hell. If they set themselves to beg their Pardon by earnest Prayer, they are so *distracted* and confused in Prayer, that their Prayers please them not; they come off from the Duty *more* wounded, than when they began. Or if in any measure they overcome these difficulties, so that they do pray, and confess their Iniquities, then they urge and *force* a sorrow, or compunction upon themselves, but still to a greater *dissatisfaction:* For, it may be (and this usually happens in greater Distresses) they cannot *weep*, nor force a tear, or if they do, still they judg their sorrow is not *deep enough*, nor any way suitable to the greatness of their sin. 4. To all these Satan sometimes makes a further addition of trouble, by injecting *blasphemous* thoughts: Here he sets the Stock, with an intention to Graff upon it afterward. When all these things are thus in readiness, then comes he to set fire to the *Train*, and thus he endeavours to blow up the *Mine*. *Is not thy Heart hardned to everlasting destruction? How canst thou deny this? Art thou not grown stupid, and senseless of all the hazards that are before thee?* (Here he insists upon the amazement, and confusion of their Spirit; and 'tis very natural for those that are drunk with the Terrours of the Almighty, to think themselves *stupid*, because of the *distraction* of their thoughts. I have known several that have pleaded that very Argument to that purpose). Satan goes on: *What greater evidence can there be of an hardned Heart, than Impenitency? Thou canst not mourn enough? Thou hast not a tear for thy sins, though thou couldst weep enough formerly, upon every petty occasion; nay, thou canst not so much as pray for Pardon: Is not this, not only a Heart that doth not, but that cannot Repent? Besides* (saith he) *thou knowest the secret thoughts that thy Heart is privy to, do they not boyl up in thy Breast against God? Art thou not ready to tax him for dealing thus with thee? What is this untowardness, but desperate obdurateness?* And if with all these there be blasphemous Injections, then he tells him it is a clear case that he is judicially hardned; in that *he acts the part of the damned in Hell already.* By all, or some of these Deceits, the Devil doth often prevail so far with Men, that they conclude their Heart to be so obstinate, so stupid, that 'tis impossible that it should be ever mollified, or brought into a penitential frame, and consequently that there is no hope of their Salvation.

3. There is but one thing more, (besides the occasions which he takes, and the Arguments which he makes use of) relating

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to Satan's method for the procurement of Spiritual Diſtreſſes, and that is his endeavour to ſtrengthen theſe Arguments, by the increaſe of *fears* in their Hearts.

What Satan can do in raiſing up miſgiving, tormenting Fears, hath been ſaid, and how ſerviceable this is to his deſign, I ſhall ſhew in a few Particulars, having only firſt noted this in the General; That as his deſign in theſe Diſtreſſes, is raiſed to expreſs his *utmoſt* height of Malice againſt Men, in puſhing them forward to the *greateſt* miſchief, by excluding them *totally* from the *loweſt* degree of the hope of Happineſs, and by perſwading them of the inevitable *certainty* of their eternal Miſery: So he doth endeavour by the *ſtrongeſt* impreſſions of Fear, to terrifie them to the *utmoſt* degree of affrightful Amazement, and conſequently the effects of that Fear are moſt powerful. For,

1. By this means, the Spirits of Men are *formed* and moulded into a frame moſt ſuitable for the belief and entertainment of the moſt diſmal impreſſions, that Satan can put upon them. For ſtrong fears (like Fire) do *aſſimulate* every thing to their own nature, making them naturally incline to receive the blackeſt, the moſt diſadvantagious interpretations of all things againſt themſelves; ſo that they have no capacity to put any other ſenſe upon what lies in their way, but the very worſt; hence are they poſſeſſed with no other thoughts, but that they are remedileſs Wretches, deſperate Miſcreants, utterly forſaken of God. They are brought into ſuch a woful *partiality* againſt their own Peace, that they cannot *judg* aright of any Accuſation, Plea, or Argument that Satan brings, for a proof of their Unhappineſs; but being fill'd with ſtrong prejudices of Hell, they think every *Sophiſm* a *ſtrong* Argument, every *Suppoſition* a *Truth*, and every *Accuſation*, *concluſive* of no leſs than their Eternal Damnation. Inſomuch that their Fears do more to *diſcomfit* them, than all Satan's Forces. A *dreadful ſound being in their Ears*, their ſtrength fails them at the appearance of any Oppoſition. As when fear comes upon an Army, they throw away their Weapons, and by an eaſie Victory, give their Backs ſometimes to an inconſiderable Enemy.

2. Men thus poſſeſſed with fear, do not only receive into their own Bowels every Weapon which Satan directs on purpoſe, to the wounding and ſlaying of their Hopes; but by a ſtrange kind of belief, they imagine every thing to be the *Sword of an*

Enemy. All they hear, or meet with, turns into Poyson to them, for they think every thing is against them; *Promises*, as well as *Threatnings*; *Mercies*, as well as *Judgments*; and that by all these (one as well as another). God (as with a *Flaming Sword*, turning every way) doth hinder their access to the *Tree of Life*. *Bilney* the Martyr (as *Latimer* in his Sermons reports of him) after his denial of the Truth, was under such horrours of Conscience, that his Friends were forced to stay with him Night and Day. No Comforts would serve: If any comfortable place of Scripture was offered to him, it was as *if a Man should cut him through with a Sword*. Nothing did him good, he thought that *all Scriptures made against him, and sounded to his Condemnation*. Neither is it so rare a thing for Fears to form the Imagination into such mishapen apprehensions, as that we should think such Instances to be only singular and unusual; but 'tis a *common* effect of Terrour, which few or none escape that are under Spiritual Distresses. The *blackness* of their thoughts, make the whole Scripture seem *black* to them: The unfit *medium* through which they look, doth discolour every Object. So that the *Book of Life* (as Mrs. *Kath. Bretterge*, in the like case, expressed her self, concerning the *Bible*) seems to be nothing else but a *Book of Death to them*.

Vid. *Her Story in* Clarks *Lives*.

3. From hence it follows, that no *Counsel*, or Advice, can take place with them. Excessive Fears do remove their Souls so far from Peace, that they will not believe there is any Hope for them, though it be *told them*. The most compassionate serious Admonitions of Friends, the strongest Arguments against Despair, the cleerest discoveries of the Hopes that are before them, &c. effect but little; while they are spoken (it may be) they seem to relieve them a little, but the Comfort *abides* not with them, 'tis soon gone: Though they *cannot answer* the Arguments brought for them, yet they cannot *believe* them; as if their Souls were now deprived of all power to believe any thing for their good. Suitable to that Expression of *Spira*, in answer to his Friends that laboured to comfort him: *I would believe Comfort but cannot, I can believe nothing but what is contrary to my Comfort*. Nay, when they are told, that many others have been under the like dreadful apprehensions of everlasting Misery, who have at last been Comforted, (and by manifold Experience, we find, that it is *the greatest ease to distressed Souls, to hear* (*especially*

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to ſpeak with) *ſome that have been in the like caſe*; for this will oft adminiſter *ſome hope*, that they alſo may *at laſt* be comforted, when the moſt comfortable *Promiſes* of the Scripture, are a *Terrour* to them). Yet this doth not effect the leaſt eaſe for them ſometimes, becauſe ſome are ſo *wholly* poſſeſſed with *unalterable* Prejudice againſt themſelves; that they think *none* are, or ever were *like* them. They compare themſelves to *Judas* and *Cain*, and think their Iniquity to be aggravated by many Circumſtances, far beyond the pitch of them. Thus *Spira* judged of himſelf; *I tell you* (ſaith he) *my caſe is mine own, 'tis ſingular, none like it.*

4. Though Fears make the Soul unactive to any thing of Comfort, becauſe they wholly deſtroy its inclination, and alter its Byas to Hope; yet on the contrary, they make it very *nimble*, and active to purſue the concluſions of Miſery, which they have helped to frame. For the *ſpring* of all the faculties of the Soul are bent that way. Hence it is, that thoſe who are poſſeſſed with theſe Agonies, will eagerly plead againſt themſelves, and with an admirable *ſubtilty*, will *frame* Arguments againſt their Peace, *coin* Diſtinctions, and make ſtrange *Evaſions* to eſcape the force of any Conſolation that may be offered to them; their underſtandings are, as it were, *whetted* by their Fears to an unimaginable *quickneſs*. Who would not wonder to hear the Replies that ſome will give to the arguings of their Friends, that labour to comfort them? What ſtrange anſwers *Spira* gave to thoſe that pleaded with him? How eaſily he ſeemed to turn off the Example of *Peter* denying Chriſt, and thoſe Scriptures that ſpeak of *God's Love* to Mankind, *&c.* may be ſeen at large in his Narrative.

5. Fears, by a ſtrange kind of *Witchcraft*, do not only make them believe that they *ſhall be* unhappy, but alſo will at laſt perſwade them, that they *feel* and *ſee* their Miſery already. How aſtoniſhingly doth *Spira* ſpeak to this purpoſe? *I find, he daily more and more hardens me, I feel it.* Anſwerable to this (I remember) was the caſe of one who was long impriſoned in deep Diſtreſſes: He told me, that he verily believed that Scripture of *Iſa.* 66. 24. was fulfilled upon him, *From one Sabbath to another, ſhall all Fleſh come to worſhip before me, and*

they ſhall go forth and look upon the Carcaſes of the Men that have tranſgreſſed againſt me: For their Worm ſhall not die, neither ſhall their Fire be quenched, and they ſhall be an abhorring to all Fleſh. To his own *feeling*, he had the torments of Conſcience, and the ſenſe of Divine Wrath was as a burning Fire within him; and to his *apprehenſion*, every *look* from others, was a gazing upon him as *a monſter* of Miſery, *abhorred of all fleſh.*

The nature of Spiritual Diſtreſſes, and Satan's method in working them, being explained, the laſt thing promiſed, is now to be opened. This is,

3. The *burthen* and weight of theſe Diſtreſſes, which how grievous, how intollerable it is, may be ſufficiently ſeen in what hath been already ſaid, and may be further evidenced in the Particulars following.

1. Thoſe that are wounded with theſe *fiery Darts*, do at firſt uſually *conceal* their Wound, and ſmother their Grief, being aſhamed to declare it; partly, becauſe ſome *great Tranſgreſſion* (it may be) hath kindled all this Fire in their Boſoms, and this they are unwilling to declare to others. Partly, becauſe they ſuſpect (though no one remarkable Sin hath occaſioned theſe Troubles) that the diſcovery of their Caſe, will expoſe them to the *Wonder* and *Cenſures* of all that ſhall hear of them. By this means the Fire burns with greater vehemency: Their Sore runs continually, and having none to ſpeak a word in ſeaſon for the leaſt Relief, it becomes more painful and dangerous. As Bodily Diſtempers concealed by a *fooliſh modeſty* from the Phyſician, increaſe the trouble and hazard of the Patient. Here have they many ſtruglings within themſelves, many attempts to overcome their Fears, but all in vain; they *ſit alone* and *keep ſilence*, they flee the company and ſociety of Men; they labour after *ſolitary* Places, where they may *weep* with freedom, (if their Tears be not yet dried up) or at leaſt where they may pour out their *Complaints* againſt themſelves, they *meditate* nothing but their Miſery; they can fix their Thoughts upon nothing elſe; they *chatter as a Crane, or Swallow, they mourn as a Dove*; they are as a *Pelican in the Wilderneſs, as an Owl in the Deſart*, but ſtill without eaſe. They are but as thoſe that are *ſnared in Dens, and Priſon-Houſes*; who the longer they lie there, have the *leſt*

Patience

Patience to bear the preſent Unhappineſs, and the *leſs Hope* to be delivered from it.

2. When they are *tired* out with private Conflicts, and have no reſt or intermiſſion of Trouble, then at laſt they are forced *to Speak*; and having once begun to open their Troubles, they care not who knows it. If there be any heinous ſin at the bottom, their Conſciences are forced to *confeſs* it: Wickedneſs (that was once ſweet in his Mouth) is *turned in his Bowels, it is the gall of Aſps within him.* Thus doth God make Men to vomit up what they had ſwallowed down. Terrours chaſe away all Shame, they can now freely ſpeak againſt their Sin, with the higheſt Aggravations. And if their Conſciences have not an heinous Crime to accuſe them of in *particular*, yet in the *general* they will judg and condemn themſelves, as the *moſt ſtubborn*, ſinful, or *hardned* Wretches, juſtly branded with indelible Characters of the Wrath of God. However the Diſtreſs becomes greater, if they *truly* accuſe themſelves of any particular Sin, that Vomit is not without a *violence* offered to Nature, which otherwiſe would cover its Shame. It cannot be done without Sickneſs, ſtraining and torture; and when it is done, they take it for granted, that every one paſſeth the ſame judgment upon them, which they do upon themſelves; And the *frequent* ſpeaking doth *confirm* their Minds in their fearful expectations. For what Men do *accuſtom* themſelves to aſſert, that they do more confidently *believe*. If they only complain of themſelves in the general, with any intentions of procurement of Pity, (as is uſual for the Diſtreſſed to do) yet while they cry out to others, *Is this nothing to you, all you that paſs by? Is there any ſorrow like to my ſorrow?* &c. Still they think their *ſtroak is heavier than their groaning*, and their Cry to others, doth ſtrongly fix this apprehenſion in themſelves, that none can be more miſerable than they. Thus are they brought to *Job*'s condition, *Job 16. 6. Though I ſpeak, my Grief is not aſſwaged; and though I forbear, what am I eaſed?* Job 20. 14,15.

3. All this while they are under an *expreſſible ſenſe* of Divine Wrath. *Heman* ſpeaks his apprehenſions of it, under the Similitude of the moſt hideous, and diſmal, comfortleſs *Impriſonment*, Pſal. 88. 6. *Thou haſt laid me in the loweſt Pit, in Dark-*

Darkneſs, in the Deeps. *David*, in *Pſal.* 116. 3. compares it to the *ſorrows of Death*, and (the higheſt that humane thoughts can reach) the *pains of Hell: The ſorrows of Death compaſs me, and the pains of Hell gat hold upon me; I found Trouble and Sorrow.* Well might they thus judg, all things conſidered, for Sin (that then lies heavy upon them) is a great Weight, a *Burthen* (ſaith *David*) *greater than I can bear*; eſpecially when 'tis preſſed on by an heavy Hand, *thy Hand preſſeth me ſore.* Sin makes the greateſt Wound, conſidering the Conſcience, which is wounded by it, is the *tendereſt* part, and of exquiſite ſenſe. (Hence the Grief of it is compared to the pain of a running fretting Ulcer, that diſtempers the whole Body: (*My Wounds ſtink and are corrupted; my Sore ran in the Night and ceaſed not*) Or to the pain of broken and ſhattered Bones. Pſal. 38. 3. *There is no ſoundneſs in my Fleſh, becauſe of thine Anger; neither is there any reſt in my Bones, becauſe of my Sin.*) The *Inſtrument* alſo that makes the Wound is ſharp, and cuts deep, (*'tis ſharper than a two-edged Sword*) but when the Weapon is poyſoned (and Satan hath a way to do that) then it burns, making painful malignant Inflammations. The Wrath of God expreſſed to the Conſcience, brings the greateſt Terrour; *Who knows the power of thine Anger?* Pſal. 90. 11. It is impoſſible for the moſt *trembling* Conſcience, or moſt *jealous* Fears, to go to the *utmoſt* bounds of it, neither can we apprehend any Torture greater; the Rack, Tortures, Fire, Gibbets, &c. are all nothing to it. Hence is it that thoſe who were *afraid* of ſuffering for Truth, when by this means they were brought under theſe Diſtreſſes, could then be willing to ſuffer any *Torment* on the Body; yea, and heartily wiſh to ſuffer much more, ſo that theſe Tortures might be ended. Thus it was with *Bainham* Martyr, who in the publick Congregation bewailed his Abjuration of the Truth, and prayed all his Hearers *rather to Die by and by, than to do as he had done.* But that of *Spira*, ſeems almoſt beyond belief; thus ſpeaks he to *Vergerius*: *If I could conceive but the leaſt ſpark of Hope of a better Eſtate hereafter, I would not refuſe to endure the moſt heavy weight of the Wrath of that Great God, yea, for twenty thouſand Years, ſo that I might at length attain to the end of that Miſery.*—— What dreadful Agonies were theſe, that

Act and Mon. c. 8. p. 938.

that put him to theſe Wiſhes? But 'tis leſs wonder, if you obſerve what Apprehenſions he had of his preſent Trouble, he judged it *worſe* than *Hell* it ſelf. (And if you would have a lively Expoſition of *David*'s expreſſion, *The pains of Hell*, &c. you may fetch it from this Inſtance); *My preſent Eſtate* (ſaith he) *I now account worſe, than if my Soul* (*ſeparated from my Body*) *were with* Judas *and the reſt of the Damned; and therefore I deſire rather to be there, than thus to live in the Body.* So that if you imagine a Man *cruſht* under the greateſt weight, *wounded* in the moſt tender parts, and thoſe Wounds provoked by the ſharpeſt *Corroſives*, his Bones all *disjoynted* and broken, *pined* alſo with hunger and thirſt, and in that caſe put under the higheſt *Tortures*; yet you have but a very *ſhadow* of Divine Wrath: Add to all theſe (according to *Spira*'s wiſh) *twenty thouſand Years of Hell* it ſelf, yet all is nothing to that which a diſtreſſed Mind ſuppoſeth; while the word *Eternity* preſents the Soul with the *total Sum* of utmoſt Miſery all at once. Oh unexpreſſible burthen of a Diſtreſſed Mind! Who can underſtand it truly, but he that feels it? How terribly is the Mind of Man ſhaken with Terrours, as the *Wilderneſs by a mighty Wind!* which not only produceth violent Motions, but alſo hideous Noiſe, Murmur, and Howling.

4. This burthen upon the Mind, forceth the Tongue to vent its Sorrow in the ſaddeſt accent of moſt doleful *Out-crys*, their whole language is Lamentation; but when the pangs of their Agonies come upon them, (for their Diſtreſſes have their Fits) then they ſpeak in the bitterneſs of their Souls. Oh! (ſaid *Bainham*) *I would not for all the Worlds good, feel ſuch an Hell in my Conſcience again.* One (formerly mentioned) in theſe Diſtreſſes, crys out; *Wo, wo, wo! a woful, a wretched, a forſaken Woman!* It would ſurely have made a Man's Hair to ſtand upright for dread, to have heard *Spira* roaring out that terrible Sentence: *How dreadful it it to fall into the hands of the Living God?* Or to have heard his Reply to him that told of his being at *Venice*, *O curſed Day!* (ſaith he) *O curſed Day! O that I had never gone thither, would God I had then died!* &c. The like Out-crys had *David* often, *Pſal.* 22. 1. *My God, my God, why haſt thou forſaken* Mrs. K. B.

ken me? Why art thou so far from helping me, and from the words of my Roaring? And *Heman*, Psal. 88. 14. *Lord, why castest thou off my Soul, why hidest thou thy Face from me?* 'Tis true, *David*'s and *Heman*'s words, have a better Complexion than those others last mentioned, but their disquiet of Heart seems (at sometimes) to have urged their Expressions with impetuous violence; as those Passages seem to say, *Psal.* 38. 8. *I have Roared by reason of the disquietness of my Heart.* Psal. 32. 3. *My Bones waxed old, through my Roaring all the Day long.* Job 3. 24. *My Roarings are poured out like Water.* If their Lamentations were turned into *Roarings*, and those Roarings were like the breaking in of a *Flood*, and that Flood of so *long* continuance, that it *dried* up the Marrow of the Bones, we may safely imagine, that they were not so much at leasure to *order* their words, but that their Tongues might speak in that *Dialect* which is proper to Astonishment, and Distress.

5. Though the Mind be the principal seat of these Troubles, yet the *Body* cannot be exempted from a *Copartnership* in these Sorrows. Notwithstanding this is so far from abating the Trouble, that it increaseth it by a *Circulation.* The pains of the Body, contracted by the trouble of the Mind, are communicated again to the Fountain from whence they came, and *reciprocally* augment the disquiet of the Mind. The Body is weakned, their *strength poured out like Water*; they are *withered like Grass*; pined as *a Skin*, become as a *Bottle in the smoak:* Thus *David* frequently complains, *Psal.* 22. 14. he describes himself as reduced to a *Skeliton: I am poured out like Water, and all my Bones are out of joynt: My Heart is like Wax, it is melted in the midst of my bowels*; *my strength is dried up like a Potsherd, my tongue cleaveth to my Jaws, and thou hast brought me to the dust of Death.* Neither is this his peculiar case, but the common effect of Spiritual Distresses, *Psal.* 39. 11. *When thou with Rebukes dost correct Man for Iniquity, thou makest his beauty to consume away like a Moth.*

6. Being thus distressed for their Souls, they cast off *all care* of their Bodies, Estates, Families, and all their outward Concerns whatsoever. And no wonder, for being perswaded that they have made *Shipwrack* of their Souls, they judg the rest are not *worth the saving.*

7. Giving

7. Giving all for loſt, they uſually caſt about for ſome *eaſe* to their Minds, by ſeeking after the *lower* degrees of Miſery, hearing, or ſuppoſing that all are not tormented alike, they endeavour to perſwade themſelves of a *Cooler Hell*. This if they could reach it, were but poor Comfort, and little to their Satisfaction; but as poor as it is, it is uſually denied to them, for while they judg themſelves to be the *greateſt Sinners*, they cannot but adjudg themſelves to the *greateſt Torments*: And theſe Endeavours being fruſtrated, they return back to themſelves, (as now hopeleſs of the leaſt eaſe) worſe than before. Now they fix themſelves upon the *deep* contemplations of their Miſery: *Oh* (think they) *how great had our Happineſs been, if we had been made Toads, Serpents, Worms, or any thing but Men! For then ſhould we never have known this Unhappineſs; and this begets a thouſand vain wiſhes. Oh that we had never been born! Or that Death could annihilate us! Or that as ſoon as we had been born, we had died!* (As *Job* ſpeaks) Job 3. 11, 12. *Why died I not from the Womb? Why did I not give up the ghoſt, when I came out of the belly?*) *For then had we not contracted ſo much Guilt. Or that the Mountains and Hills could fall upon us, and cover us from the Face of our Judge.*

8. When all their Hopes are thus daſhed, and (like a Ship-wracked-Man on a Plank) they are ſtill knocked down with new Waves, all their endeavours being ſtill fruſtrated, they ſeem to themſelves to be able to hold out no longer; then they give over all further *Enquiries*, and the *uſe of Means*, they refuſe to Pray, Read, Hear. They percieve (as *Spira* ſaid) *that they pray to their own Condemnation*; and that all is to no purpoſe. They are *weary of their Groanings*, Pſal. 6. 6. *Their Eyes fail with looking up*; their *Knees are feeble*, their Hands hang down. And as *Heman*, Pſal. 88. 4, 5. *They count themſelves with thoſe that go down to the Pit, free among the Dead, like the ſlain that lie in the Grave*, whom God *remembreth no more*. Thus they lie down under their Burthen, and while they find it ſo hard to be born, 'tis uſual for them to come to the utmoſt point of *Deſperateneſs*. (Satan ſuggeſting and forwarding them.) Sometimes they open their Mouths with complaints againſt God, and blaſpheme. And (as the laſt part of the

Tragedy) being weary of themselves, they seek to put an end to their present *Misery*, by putting an end to their *Lives*.

I have presented you with Satan's Stratagems, against the *Peace* of God's Children: the Remedies against these and other Subtilties of our grand Enemy, I shall not offer you, because many others have done that already, to whose Writings I must refer you. Some *principal* Directions I have pointed at in the way, and in the General have done this for the help of the Tempted, that I have endeavoured to shew them the *Methods* of the Tempter, which is no *small help to preserve* Men from being thus imposed upon, and to *recover* out of his Snare those that are. 'Tis a great preservative from Sickness, and no mean advantage to the Cure, to have a discovery of the Disease, and the Causes of it. I shall conclude these Discoveries with a Caution or two.

1. Let none think worse of the *serious Practice* of holy strictness in Religion, because these Spiritual Distresses do sometimes befal those that are conscientiously careful in the Ways of God, while the prophane and negligent Professors, are strangers to such Trials. These Troubles are indeed very sad; but a sensless, careless State is *far worse*: these Troubles often *end very Comfortably*, whereas the other end (except God make them sensible, by Conviction of their sin and danger) in that *real Misery*, the fears whereof occasion these Sorrows to God's Children. And the danger of Spiritual *Troubles* is not so great as is that of an *hardned* Heart, (nay, God frequently makes use of them to prevent eternal Ruine) *for one* that goes *roaring* to the Pit, there are *thousands* that go *laughing* to Hell.

2. Let none *slight*, or scoff at these Tremendous Judgments. 'Tis too common with Men, either to ascribe Spiritual Troubles to *Melancholy*, as if none were ever thus concerned, but such, as by too much seriousness in Religion, are *become Mad*, (a fair pretence for Carelessness) or to a whining *Dissimulation:* To the former I have said something before, and as for the latter, I shall only reply in the words of *Spira*, to one that objected Hypocrisie to him: *I am a Cast-away, a Vessel of Wrath, yet dare you call it Dissembling and Frenzy, and can mock*

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at the formidable example of the heavy Wrath of God, that ſhould teach you Fear and Terrour? But 'tis natural to the Fleſh to ſpeak (either out of malice or ignorance) perverſly of the Work of God.

3. *Let none be afraid of this* Goliah, let no Man's heart faint becauſe of him. A fear of *caution* and diligence to avoid his Snares, is a neceſſary Duty, *(Be ſober, be vigilant, becauſe your adverſary the Devil,* &c.) but a *diſcouraging* diſtruſtful Fear, is a diſhonourable *reflection* upon God's Power and Promiſes to help us, and upon the Captain of our Salvation, who goeth out before us: Let us hold on in the practice of Holineſs, and not be afraid. The God of Peace ſhall tread down Satan under our feet ſhortly. *Amen.*

DÆMONOLOGIA SACRA:

OR, A

TREATISE

OF

Satans Temptations.

The Third Part.

CONTAINING

An Account of the Combate betwixt Christ and Satan, in *Matth.* 4. Wherein the deep Subtilty of Satan, in managing those Temptations, is laid open, as the grand Instance of the Sum of his Policy in all his Assaults upon Men; Leading to a consideration of many Temptations in particular, and of special directions for Resistance.

By *R. G.*

Heb. 4. 15.

—*He was Tempted in all points like as we are, yet without Sin.*

London, Printed by *J. D.* for *Richard Randel*, and *Peter Maplisden*, Bookfellers in *New-Castle* upon *Tine*, 1677.

PART. III.

MATTH. 4. 1.

Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil.

CHAP. I.

The First circumstance of the Combate. The time when it happened. The two Solemn Seasons of Temptation. The Reasons thereof.

I Shall here consider the great Temptation which it pleased our Lord *Christ* to submit unto, as a most famous *Instance* for confirmation, and illustration of the Doctrine of Temptations already handled.

The first Verse sets down several remarkable circumstances of this Combate; all of them matter of weight and worth. As

First, The *Time* when this fell out; not as a loose and *accidental Emergency*, but as *particularly* made *theirs* of both by God and Satan, being most fit and proper for the *design* which each of them were carrying on. This is expressly noted in *Mat.* 4. 1. *Then was Jesus led up*: but more fully in *Mark* 1. 12. *Immediately the Spirit driveth him into the Wilderness*; Manifestly directing us to expect something worthy of our Observation in that circumstance: Neither

ther can we miss of it, when the things unto which this directs us, are so fully related immediately before. For we find in both these Evangelists, (which speak so exactly of the time of these Temptations) that *Christ* was baptized of *John*; this was in order to the fulfilling the *Righteousness* of his *Office*. As the *Priests* under the Law when they came to be *thirty years old*, entred upon their Function, by Washings (or Baptizings) and *Anointings*: So *Christ* (that he might answer his Type) beginning to be about *thirty years of Age*, was solemnly inaugurated into the great Office of the *Mediatorship* by *Baptism*, and the *extraordinary* descending of the *Holy Ghost*; by which *he was anointed with the Oyl of gladness above his Fellows*. To this solemn Instalment the Father adds an honourable Testimony concerning him; *This is my beloved Son, in whom I am well pleased*. Immediately after this was he carried to the place of Combate. Hence we may infer,

Numb. 4. 3. *Vid.* Lightfoot Temple-Service and Harmony. Levit. 8. 6. 12. Luk. 3. 23.

Obs. 1. *That our entring upon a special Service for God, or receiving a special Favour from God; are two Solemn Seasons which Satan makes use of for Temptation.* Often these two Seasons *meet* together in the same *Person*, at the same *time*. *Paul* after his rapture into the third Heaven, which (as some conceive) was also upon his entrance upon the Ministry, was buffeted by the Messenger of Satan. 2 Cor. 12. 2, 7.

Sometime these two Seasons are *severed*; yet still it may be observed, that the Devil watcheth them. When any Servant of God is to engage in any particular employment, he will be upon him. He Assaulted *Moses* by persecution, when he was first called to deliver *Israel*. As soon as *David* was Anointed, immediately doth he enrage the Minds of *Saul* and his Courtiers against him. It was so ordinary with *Luther*, that he at last came to this, that before any *Eminent Service*, he constantly expected either a *fit* of *Sickness*, or *the buffetings of Satan*. He is no less sedulous in giving his Assaults when any Child of God hath been under peculiar Favours, or Enjoyments: The *Church* after an high entertainment with *Christ*, is presently overcome by a careless sleepy indisposition. Cant. 5. 1, 2.

Though this may seem strange, yet the harshness of such a Providence on *God's part*, and the boldness of the attempt on *Satan's part*, may be much taken off by the consideration of the reasons hereof.

First, On *Satan's part*: It is no great wonder to see such an undertaking, when we consider his Fury, and Malice. The more

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we receive from God, and the more we are to *do* for him, the more doth he *malign* us. So much the more as God is Good, by ſo much is his Eye Evil.

Secondly, There are (in ſuch caſes as theſe) ſeveral *advantages*, which (through our weakneſs and imperfection) we are too apt to give him; and for theſe he lieth at the catch.

As firſt, *Security*. We are apt to grow proud, careleſs, and confident after, or upon ſuch Employments and Favours; even as men are apt to ſleep or ſurfeit upon a full Meal, or to forget themſelves, when they are advanced to Honour. *Job's* great Peace and Plenty made him (as he confeſſeth) ſo confident, that he concluded he ſhould *die in his Neſt*. *David* enjoying the Favour of God in a more than ordinary meaſure, (though he was more acquainted with viciſſitudes and changes than moſt of men) grows ſecure in this apprehenſion, that he *ſhould never be moved*: but he acknowledgeth his miſtake, and leaves it upon Record as an Experience neceſſary for others to take warning by, that when he became warm under the Beams of God's Countenance, then he was apt to fall into Security. And (this it ſeems was uſual with him in all ſuch caſes) when he was moſt ſecure, he was neareſt ſome trouble, or diſquiet: *Thou didſt hide thy Face*, (and then to be ſure the Devil will ſhew his) *and I was troubled*. Enjoyments beget Confidence; Confidence brings forth Careleſneſs; Careleſneſs makes God withdraw, and gives opportunity to Satan to work unſeen. And thus as Armies after Victory growing ſecure, are oft ſurprized; So are we oft after our Spiritual Advancements thrown down.

Job 29. 18.

Pſal. 30. 6.

Secondly, *Diſcouragement*, and tergiverſation is another thing the Devil watcheth for. By his Aſſaults he repreſents the Duty difficult, tedious, dangerous, or impoſſible, on purpoſe to diſcourage us, and to make us fall back. No ſooner doth *Paul* engage in the Goſpel, than the Devil is upon him, ſuggeſting ſuch hazards as he knew were moſt prevalent with our frail natures; if he had not been aware of him, and refuſed to hearken to what Fleſh and Blood would have ſaid in the Caſe. When God honoured *Moſes* with the high Employment of delivering *Iſrael*; the hazard and danger of the work was ſo ſtrongly fixed upon his thoughts, that he makes many excuſes; one while pleading his *Inability* and Inſufficiency; *Who am I, that I ſhould go to Pharaoh?* Another while he urgeth *Iſraels unbelief*, and a ſeeming Impoſſibility to ſatisfy

Gal. 1. 16.

Exod. 3. 11.

Exod. 4. 1. satisfy them of his Commission; After that he deviseth another shift, *I am not Eloquent*, in the 10th verse. And when all these subterfuges were removed, (Satan had so affrighted him with the trouble and difficulty of this undertaking,) that he attempts to ver. 13. *break* away from his duty; ver. 13. *Send by the hand of him whom thou wilt send*; That is, spare me and send another: and till the anger and displeasure of God was manifested against him, he submitted not. In *Jonah* the Temptation went higher. He (upon the apprehensions mentioned) *ran away* from his Service, and puts God to convince him by an extraordinary punishment. And when Satan prevails not so far, as *wholly* to deter men by such onsets; yet at least he doth *dishearten* and discourage them: So that the work loseth much of that Glory, Excellency, and Exactness, which a ready and chearful undertaking would put upon it.

Thirdly; The *Fall* or miscarriage of the Saints at such times is of more than ordinary *disadvantage*; not only to *others*, (for if they can be prevailed with to lay aside their work, or to neglect the Improvement of their Favours, others are deprived of the benefit and help that might be expected from them) but also to *themselves*. A prevailing Temptation doth more than ordinarily prejudice them at such times. The greatness of the disappointment under special Service, the unworthy neglect, and unanswerableness to special Favours are *Extraordinary Provocations*, and produce more than ordinary *Chastisments*; as we see in *Jonah's* Affliction, and the *Spouses* desertion.

Secondly; As we have seen the reason of *Satan's Keenness* in taking those Opportunities; So may we consider the reasons of *God's Permission*, which are these.

First, Temptations at such Seasons are permitted for more eminent *tryal* of the upright. On this account was *Job* tempted.

Secondly, For an *increase* of diligence, humility and watchfulness. If these Priviledges and Mercies will not discourage Satan, what will? And if Satan so openly malign such Enjoyments, we may be *awakened* to hold them *faster*; and set a *double Guard* upon them.

Thirdly, For a plentiful *Furniture* of *Experience*. Temptation is the Shop of Experience. *Luther* was so great a gainer by this, that he became able so to speak to the *Consciences* and *Conditions* of his hearers, that the *thoughts* of their hearts were *manifested* by his speakings;

ſpeaking; as if he had had an *Intilligencer* in their own *Boſoms*. Hence did he commend *Prayer*, *Meditation*, and *Temptation*, as neceſſary requiſites for the accompliſhment of a Miniſter.

This may adminiſter matter of Counſel to us in *both caſes* aforementioned. If we be put upon eminent *Employments*, or receive eminent *Favours*. Applic.

Firſt, We muſt not be ſo ſecure as to think Satan will be aſleep that while, or that we are beyond danger. While we are *receiving* Kindneſſes, he is *deviſing* Plots, and laying Snares. With Priviledges and Mercies expect Exerciſes and Hazards.

Secondly, in particular; We may receive ſomething of advice from this conſideration, in reference to *both* Caſes. 1. If God is about to *employ* us in any Service, (1.) We have little need to be *confident* of our abilities, or performance, when we know that Temptations *wait* for us. (2.) We muſt not only be ſenſible of our weakneſs, that we be not confident; but we muſt be *apprehenſive* of the *Strength* and Power of God to carry us through, that we be not *diſcouraged*. (3.) We muſt ſee our *Oppoſition*, that we may be *watchful*; and yet muſt we refuſe to give it the leaſt place of conſideration in our *debates* of Duty; leſt it *ſway* us againſt Duty, or *diſhearten* us in it. 2. If God be pleaſed to Honour us with peculiar *Favours*. Then (1.) Though we muſt improve them to the full, yet muſt we not feed on them *without fear*. (2.) We muſt not ſtay in the Enjoyment, or play with the Token; but look to the *tendency* of ſuch Favours, and improve them to duty, as to their proper end.

CHAP.

CHAP. II.

The second Circumstance, Christs being led by the Spirit. What hand the Spirit of God hath in Temptations. And of running into Temptation when not led into it.

THe second *Circumstance* acquaints *how Christ* was carried to the Combate. In Solemn Combates and Duels, the Persons undertaking the Fight, were usually carried to the place with great *Solemnity* and *Ceremony*: *Christ* in this Spiritual Battel is described, as having the *conduct* of the Spirit, *He was led up of the Spirit, &c.* What this Spirit was, is (though by a needless and over-officious diligence) questioned by some: but we need not stay much upon it, if we consider the phrase of the *Evangelists*; who mention *Spirit* without any *Note* of Distinction: (which of necessity must have been added, if it had intended, either his *proper* Spirit as Man; or the *wicked* Spirit Satan) directing thereby, to understand it of him to whom the word *Spirit* is more peculiarly attributed; (*viz.*) the *Holy Ghost*. Or if we observe the close *connexion* in *Luke* betwixt that Expression of Christ's *being full of the Holy Ghost*, and his being *led by the Spirit*, it will be out of controversy, that the *Holy Spirit* is here intended. Hence was it that *Beza* translates it more fully; *Jesus being full of the Holy Ghost, was led, eodem Spiritu, of the same Spirit*; and the *Syriack* in *Matthew* doubts not to express it by the *Holy Spirit*: And what else can be imagined? When in this Text the *Spirit* that *led* him up, and the *Devil* that *tempted*, are mentioned in so direct an opposition. *He was led of the Spirit into the Wilderness to be tempted of the Devil.* The manner of his being carried thither is expressed by such words as signify (though not an External *rapture* like that of *Philip*) a strong inward *Motion*, and *Impulse* upon him. The Spirit *driveth* him, saith *Mark*. The Spirit *led* him, saith *Luke*, using the same word, by which the Scripture elsewhere expresseth the Power of the Spirit upon the Children of God; who are said to be *led* by him.

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Hence note; *That the Spirit of God hath a hand in Temptations.* Obſ. 2. Chriſt was led by the Spirit to be tempted. This muſt not be underſtood, as if God did *properly* tempt any to ſin; either by *inticing* their hearts to evil, or by *moving* and ſuggeſting wicked things to their minds, or by *infuſing* evil *Inclinations*, or by any *proper compliance* with Satan to undermine, and delude us by any treachery or deceit: none of theſe can be imagined without apparent derogation to the holineſs of God, *who tempteth no man, neither can he be tempted with evil:* But what we are to underſtand by the *Holy Spirit's* concerning himſelf in temptations, is included in theſe particulars.

Firſt, God gives *Commiſſion* to Satan; without which his hand would be ſealed up under an impoſſibility of reaching it out againſt any.

Secondly, *Opportunities* and occaſions do depend upon his *Providence*; without which nothing comes to paſs. Neither we nor any thing elſe, do or can move without him.

Thirdly, The Spirit *overſees* the Temptation as to *Meaſure*, and *Continuance*; The length and breadth of it is ordered by him.

Fourthly, The *iſſue* and conſequences of every Temptation are at his appointment; The ways of its working for our Exerciſe, Humiliation or Conviction, or for any other good and advantage whatſoever, they all belong to his determination.

So that it is not improper to aſſert, that *God* and *Satan* do *concur* in the ſame temptation; though the *ways* of proceeding, with the *aims* and *intentions* of both, be *directly different* and contrary. Hence is it, that the Temptation of *David*, 1 *Sam.* 24. 1. and 1 *Chron.* 21. 1. are upon *ſeveral regards*, attributed both to God and Satan.

This note is of uſe, to remove thoſe harſh *Interpretations* which poor tempted Chriſtians meet withal, commonly, from ſuch as have not touched their burdens with the leaſt of their Fingers. Men are apt in theſe caſes to judg, Appl. 1.

Firſt, The *Ways of Religion*, as being ways (at leaſt in the more ſerious and rigid practice of them) of intolerable *hazard* and perplexity; and only upon an Obſervation, *That thoſe who moſt addict themſelves to a true and ſtrict obſervance of Duty and Command, uſually complain of Temptations; and expreſs ſometimes their fears and diſtreſs of heart about them.* This is your Reading, your Praying and Hear-

ing. Such Preaching (say they) leads men to diſpair, and perpetual diſquiet; And upon the whole, they conclude it dangerous to be religious above the *common rate* of thoſe that proſecute it in a ſlow and careleſs *indifferency*.

Secondly, The like Severity of Cenſure do they uſe in reference to the Spiritual *State* of the tempted; as if they were *Veſſels of his hatred*; and ſuch as were by him given up to the power of this *Wild Boar* of the *Forreſt* to devour and tear. All kind of diſtreſſes are obnoxious to the worſt of misjudgings from malevolent minds. The Sufferings of *Chriſt* produced this cenſorious Scoff, *Let God deliver him, if he will have him.* Pſal. 71. 11. *Davids* troubles eaſily induced his Adverſaries to conclude that *God had forſaken him, and that there was none to deliver him.* But in troubles of this nature (where eſpecially there are frightful complainings againſt themſelves) men are more eaſily drawn out to be peremptory in their uncharitable determinations concerning them. Becauſe the trouble it ſelf is ſomewhat *rare*, and apt to beget *hideous Impreſſions*: and withall the *vent* which the afflicted parties give by their bemoaning of their Eſtate, in hope to eaſe themſelves thereby, is but taken as a *Teſtimony* againſt themſelves, and the undoubted *Ecchoes* of their real feelings.

Thirdly, Their *Sins* are upon this Ground misjudged and heightned. *Unuſual Troubles* with common Apprehenſion argue *unuſual Sins*. The Viper upon *Paul's* hand, made the *Barbarians* Acts 28. 4. confident he was a Man of more than ordinary Guilt and Wickedneſs. *David's* Sickneſs was enough to give his Enemies occaſion to ſurmiſe that it was the puniſhment of ſome great Tranſgreſſion. Pſal. 41 8. *An evil diſeaſe*, (ſay they) *cleaveth to him.* Luke 13. 4. Thoſe that were overwhelmed by the Fall of the Tower of *Siloa*, and thoſe whoſe Blood *Pilate* mixed with their Sacrifices, were judged *greateſt Sinners*. But in *inward* Temptations, this misjudging confidence is every way more heightned; and thoſe that are *moſt moleſted* are ſuppoſed to have given *more way* to Satan.

Fourthly, Temptations are alſo misjudged to be *worſe* than they are. They are indeed things to be trembled at; but they are not properly of an aſtoniſhing, amazing or diſpairing conſideration: as men are apt to think that view the workings of them at a diſtance.

Againſt all thoſe unrighteous ſurmiſes, the poor afflicted Servants of Chriſt may have relief from this truth in hand, That the *Holy Spirit* of God hath a *hand* in Temptations: and therefore it

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is impoſſible, that every where they ſhould be of ſuch a *Signification*. Were they in themſelves no way *ſerviceable* to God's Glory in the Gracious Exerciſe of his Children, the Spirit of *Wiſdom* and *Holineſs* would not at all have a *hand* in them. If under Satan's Aſſaults you meet with thoſe that by ſuch a harſhneſs of Cenſure, would *aggravate* your troubles, and ſo *grieve* thoſe whom God hath ſadned; you may boldly appeal from them to him that judgeth righteouſly. And indeed if men would but conſider in the ſaddeſt caſe of this nature, either 1. The *End* of the Lord in permitting Temptations which (if ſeen) would give an high juſtification of his dealing; and force men to applaud and magnify his Wiſdom, rather than to cenſure it. Or, 2. If they could but ſee the *ſecret ways* of God's *Support*. How he acts his part, in *holding* them by the hand, in *counterworking* of Satan, and *confounding* him under the exerciſe of his higheſt malice; and alſo in the ways of his *preſervation* and *deliverance*. Or, 3. If the *harmleſneſs* of Temptations when their *ſting* is taken out were but weighed, men would change their minds as readily, as the *Barbarians* did, when they ſaw the Viper not effect that miſchef they ſuppoſed upon *Paul*; And would ſee cauſe to ſtand amazed at the contrivances of *ſo much* Power and Wiſdom, as can turn theſe to quite *other ends and uſes*, than what they of *themſelves* ſeem to threaten.

This Conſideration will further expreſs its uſefulneſs, in *comforting* us under Temptations. It might have been *Paul's* great diſcouragement, that in his anſwer before *Nero* no man ſtood with him: But this was his ſupport, that *God was with him*. The like encouragement we have under all Aſſaults of Satan, that we are not *left* to our ſelves, but the *Spirit of God* is with us; and that he concerns himſelf on a *deſign* to *over-ſee*, and *over-rule* his work, and to put a *check* upon him when there is need. So that he cannot tempt *as* he will, nor *when* he will, nor in *what* he would, nor as *long* as he would; but that in all caſes, we may rely upon the great Maſter-contriver, for relief, help, mitigation, or deliverance; as there is need. Appl. 2. 2 Tim. 4. 16.

In that the *Evangeliſts* do not ſay that Chriſt caſt himſelf upon a Temptation, neither did go to undertake it, till he was *led* to it, we note, *That whatever may be the advantage of a Temptation by the Spirits ordering of it; or what ſecurity from danger we may promiſe to our ſelves upon that account, yet muſt we not run upon Temptations; though* Obſ. 3.

though we must submit when we are fairly led into them. The reasons of this truth are these:

First, There is so much of the *nature* of *evil* in Temptations that they are to be avoided if possible. Good they may *accidentally* be, (that is beyond their proper nature and tendency) by the *overruling* hand of God; but being in their own *natural constitution* evil, 'tis inconsistent with *humane* nature to *desire* them *as such*.

Secondly, To *run* upon them would be a dangerous *tempting* of God, (that is) making a bold and presumptuous trial (without call) whether he will put forth his power to rescue us or not. *Now he that runs upon a Temptation hath no promise to be delivered out of it.* And besides, runs upon so desperate a *provocation*, that in all probability he shall *miscarry* in it, as a just punishment of his *rashness*.

Quest. But Enquiry may be made, When do men run (uncalled and) unwarrantably upon Temptation? I Answer, many ways. As

Answ. 1. First, When men engage themselves in Sin and *apparent* Wickedness in the Works of the Flesh. For it can never be imagined that the Holy God should ever by his Spirit call any to such things as his Soul abhors.

Secondly, When men run upon the *visible* and *apparent occasions and causes* of Sin. This is like a man's going to the Pest-house, thus do they, that though they design not to be actors in evil, yet will give their *Company* and Countenance to Persons *actually engaged* in evil.

Thirdly, When men *unnecessarily* (without the conduct either of command, or urging an unavoidable Providence) do put themselves (though not upon *visible* and *certain* opportunities, yet) upon *dangerous* and *hazardous* occasions and snares. *Peter* had no errand in the High-Priest's Hall; his curiosity led him thither; he might easily have foreseen a probable Snare; but confidently putting himself forward, where his *danger* was *more* than his *business*, he ran upon the Temptation, and accordingly fell. The like

Gen. 34. 1. did *Dinah*, when she made a *needless* Vagary to see the Daughters of the Land; where she met with her Sin and Shame. Neither do they otherwise, who dare adventure themselves *in Families* (whilst yet they are free and may otherwise dispose of themselves) where they *see* Snares and Temptations will be *laid* before them. The Case indeed is otherwise to those that are under the *necessary* engagement of *relation*, *natural*, or voluntary, (if it be antecedent

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to the hazard) to live in ſuch places or callings, they have a greater promiſe of preſervation than others can lay claim to. Pſal. 91. 11. Prov. 10. 29.

Fourthly, Thoſe run upon Temptation, that adventure *apparently* beyond their *ſtrength*, and put themſelves upon actions good or harmleſs, diſproportionably to their abilities. The Apoſtle gives the inſtance in *Marriage-Abſtinence*, 1 *Cor.* 7. 5. which he cautions may not be undertaken at a *careleſs adventure*, for fear of a Temptation: and by this may we judg other things of like nature.

Fifthly, They are alſo guilty, that deſign an *adventure* unto the *utmoſt bounds* of lawful *Liberty*. Thoſe that have a mind to try concluſions, how near they may make their approaches to Sin, and yet keep off from the defilement; ſuch as would divide a *hair* betwixt good and evil, have at beſt but a *hair's breadth* betwixt them and Sin; But how eaſily are they brought over that. Like a man that walks upon the utmoſt *Verge* of a River's brink, oft-times meets with *hollow ground*, and a dangerous *ſlip* before he is aware.

Sixthly, Thoſe alſo may be reckoned in the number of ſuch as ruſh upon their danger, who go abroad without their *weapons*, and forget in the midſt of *dayly* dangers, the *means* of preſervation. *Thomas* by his neglect ſlid into a greater unbelief than the reſt of the *Apoſtles*. *David's* unwatchful heart was eaſily ſmitten by the Intelligence which his Eyes brought him. They that would plead their Innocency againſt Temptation, had need to carry their arms, and preſervatives ſtill with them.

This truth is a ſufficient caution againſt the raſh *adventurouſneſs* of thoſe who forwardly engage themſelves in matters of Temptation. As the former obſervation told us, Temptations are not to be *feared*; So this alſo tells, they are not to be *ſlighted*. The carriage of the *Philiſtines* when the *Ark* came among them, is matter of *Imitation* to us. We may *tremble* juſtly when we hear of their approach; but our Hazard ſhould be the *Whet-Stone* of our Courage; and our danger ſhould bring us to reſolves of a more *ſtout* reſiſtance, that we may *quit our ſelves like men*. *Applic.*

The Apoſtle, *Gal.* 6. 1. ſeems to imply (when he tells thoſe that were more ſevere and careleſs of others, that *they may alſo be tempted*) that the beſt of men do little know what a *change* a Temptation may make upon them; a *ſmall* Temptation may be too *ſtrong* for them, and may carry them to what they never *thought* of;

of; nay, may break down the *strength* of their resolves, and snap their purposes as a Thread in a flame. It did so with *Peter*, who was quickly *overcome* by that which he had with so much confidence *undervalued*.

CHAP. III.

The Third Circumstance, the place of the Combat. The advantage given to Temptations by Solitude.

THe Third Circumstance (next to be considered) is the *place* of this Combat, *the Wilderness*. To enquire what or where this Wilderness was, is not only impertinent and useless, (as to any thing we can observe from it in reference to Temptation) but also a matter of meer uncertain conjecture; Only they that would understand it of a place more thinly peopled, are expresly contradicted by *Mark* 1. 13. where 'tis said, *he was with the Wild Beasts*; noting thereby a *desolate* and dangerous Solitude, far remote from humane Society and comfort.

'Tis much more our concern to seek after the reasons of his choice of that place, or rather among these many that are given to satisfy our selves with, what may have the greatest appearance of Truth. They that think Christ hereby designed to shew the uncertain *changes* and vicissitudes of outward things in this Life; or to point at the future *low Estate* of his Church in the World, that it should sojourn in a Wilderness; or to direct those that have dedicated themselves to God, to *withdraw* from the blandishments and allurements of the Earth; with a great many more hints of Instruction, and document of that kind: they I say, that offer no other, seem not to attend to the *true design* of the choice of this place; which notwithstanding is evidently discovered to have been done in *order* to the *Temptation*. *He was led into the Wilderness to be tempted.* The place then was subservient to the conflict, as the proper *Theater* on which so great a Contest was to be acted; And if we shall but mind what special consideration was to be had

Spanhem dub. Evan. in loc.

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of such a place (an howling desolate Wilderness) which may with ease pitch upon these following reasons.

First, It pleased God to have an Eye to the *glory* of Christ's Conquest, when in a *single* Combat he should so remarkably foil the Devil without any the least advantage on his part; there being none that might be the least Support or Encouragement to him.

Secondly, The condition of the place, gave *rise* to the first Temptation. For in that he *hungred* in a *barren Wilderness*, it gave *occasion* to Satan to tempt him more strongly to *turn Stones into Bread*.

Thirdly, In the choice of such a place, God seems to offer Satan a special *advantage* in tempting; which was the *Solitude* and danger of his present condition.

To omit the two former Considerations (as not altogether so useful, further than what I shall be engaged to speak to afterwards) this last affords this Observation:

That Solitude affords a great advantage to Satan in the matter of Temptation. This advantage ariseth from Solitude two ways: Obs. 4.

First, As it doth deprive us of *help*. So great and many are the blessed helps arising from the Society and Communion of such as fear the Lord, (as Counsel, Comfort, Encouragement from their Graces, Experiences, and Prayers, &c.) that the Woe pronounced to him *that is alone*, is not groundless. Christians in an holy Combination can do more *work*; and so have a good *reward* for their Labour. They can mutually *help* one another when they *fall*; they can mutually *heat* and *warm* one another; they can also *strengthen* one another's hands to prevail against an Adversary. He then that is alone, being deprived of these advantages, lyeth more open to the stroke of Temptation. Eccles. 4. 10.

Secondly, Solitude increaseth *Melancholy*, fills the Soul with *dismal* apprehensions; and withal doth so spoil and alter the *temper* of it, that it is not only ready to take any disadvantageous *Impression*, but it doth also dispose it to *heaven*, and sowre those very considerations that should *support*; and to put a bad construction on things that never were intended for its hurt.

This may warn us, to take heed of giving Satan so great an advantage against us, as an *unnecessary* Solitude may do. I know there are *times* and *occasions* that do justly require it, to seek a solitary place for the *privacy* of Duty, or for secret *Lamentations*, as *Jeremiah* Applic.

Jer. 9. 1, 2. *Jeremiah* desired; or to avoid the *trouble* and *snare* arising from our mixing with an Assembly of treacherous and wicked men; This is no more than care and watchfulness. But when these reasons urge not, or some of like nature, but either out of *pettish* discontent, or a *mopish* reservedness, we withdraw from those aids and comforts which are necessary for our support; we do strengthen Satan's hands against us, and weaken our own.

CHAP. IV.

The Fourth Circumstance, The end wherefore Christ was led to the Wilderness. Holiness, Employment, Priviledges, Exempt not from Temptation. Of Temptations that leave not Impressions of Sin behind them. How Satan's Temptations are distinguished from the Lusts of our own Heart.

THe Fourth Circumstance was the *End*. There was no other design in the main of Christs being led up, and into the Wilderness, but that he might be *tempted*. In this two things seem to be matter of equal wonder.

First, Why Christ would *submit* to be tempted. For this, many great and weighty reasons may be given: As

First, Thus was Christ *evidenced* to be the *second Adam*, and the Seed of the Woman. His being tempted, and in such a manner, doth clearly satisfy us that he was *true man*; and that in *that nature* he it was that was promised *to break the Serpents head*.

Secondly, This was a fair *preludium* and *earnest* of that *final conquest* over Satan, and the breaking down of his power.

Thirdly, There was a more peculiar aim in God by these means of Temptation to qualify him with *pity and power* to help; *For in that he suffered being tempted, he is able to succour them that are tempted. Heb.* 2. 18. And having Experience of Temptation himself, Heb. 4. 15. be became a merciful High-Priest, apt to be *touched with the feeling of our Infirmities*.

Fourthly

Fourthly, The *Conſequence* of this experimental compaſſion in Chriſt, was a further reaſon why he ſubmitted to be tempted, to wit, that we might have the greater *comfort and encouragement*, in the expectancy of *tender* dealing from him. Hence the Apoſtle, *Heb.* 4. 16. invites to *come boldly to the Throne of Grace* at any *time of need*.

Fifthly, A further end God ſeemed to have in this, *viz.* To give a ſignal and remarkable *Inſtance* to us of the *nature* of Temptations, of Satan's *Subtilty*, his *Impudency*, of the *uſual* Temptations which we may expect; as alſo to teach us what *Weapons* are neceſſary for reſiſtance; and in what *manner* we muſt manage them.

Secondly, It ſeems as ſtrange that Satan would *undertake* a thing ſo unfeaſible and hopeleſs, as the tempting of Chriſt. What expectation could he have to prevail againſt him, who was *Anointed with the Oyl of Gladneſs above his Fellows*? Some Anſwer,

Firſt, That Satan might poſſibly *doubt* whether Chriſt were the *Son of God* or no. But the Improbability of this I ſhall ſpeak of afterwards.

Secondly, Others attribute it to his *Malice*, which indeed is great, and might poſſibly blind him to a deſperate undertaking. But,

Thirdly, We may juſtly apprehend, the *power of Sin* over Satan to be ſo great that it might *enforce* him to the bold attempt of ſuch a wickedneſs. We ſee daily, that wicked men by the force of their own wicked Principles, are *reſtleſly hurried* upon Acts of Sin, though they *know* the Prohibition, and are not ignorant of the threatned Danger. Satan is as great a Slave to his own internal corrupt Principles as any. And whatſoever blind fury is ſtirred up in Man by the power of his luſt, we may very well ſuppoſe the like in Satan.

Fourthly, There is a *Superior hand* upon the Devil, that *Sways*, *Limits*, and *Orders* him in his Temptations. He cannot tempt *when* he would; neither always *what* he would; but in his own curſed inclinations and the acting of them, he is forced to be *ſubſervient* to God's Deſigns. And in this particular, (whatever might be Satan's proper End or Principle) it is evident that God carried on a Gracious Deſign for the *Inſtruction* and *Comfort* of his Children.

The End of Christ's going to the Wilderness, being that he might be tempted; if together with this, the *Holiness* and *Dignity* of Christ in respect of his *Person* and *Office*, be considered, we may note from it.

Obs. 5. *That neither height of Priviledg, nor Eminency of Employment, nor Holiness of Person, will discourage Satan from Tempting, or secure any from his Assaults.* The best of men in the highest attainments may expect Temptations. Grace it self doth not exempt them.

For first, None of these Priviledges *in us*, nor Eminencies of Grace want *matter* to fix a Temptation upon. The weaknesses of the best of Men are such, that a Temptation is not rendred improbable, as to the Success, by their Graces: Nay, there are special *Occasions*, and *Inclinations* in them, to encourage Temptations of Pride, and Neglect. He found indeed nothing in Christ that might offer the least probability of prevalency; but in the Best of Men, in their best Estate, he can find some encouragement for his attempts.

Secondly, None of us are beyond the *necessity* of such *Exercises*. It cannot be said that we need them not; or that there may not be holy ends wherefore God should not permit and order them for *our Good*. Temptations (as they are in God's disposal) are a necessary spiritual *Physick*; the design of them is to *humble* us, *to prove* us, *and to do us good in the latter End*. Nothing will work more of *Care*, Watchfulness, Diligence and Fear in a Gracious Heart, than a sence of Satan's designment against it. Nothing puts a man more to *Prayer*, breathing after God, desiring to be dissolved, and running to Christ, than the troublesome and afflictive pursuits of Satan; Nothing brings men more from the *love* of the World, and to a *delight* in the Ordinances of God, than the trouble which here abides them unavoidably from Satan. This discipline the best have need of; There are such *remainders* of Pride, and other Evils in them, that if God should not permit these *Pricks* and *Thornes* to humble them, and thereby also awaken them to laborious watchfulness; they would be careless, secure, and sadly declining. This made *Augustine* conclude that it was no way *expedient* that we should *want* Temptations; and that Christ taught us as much, when he directed us, not to pray that we should *not be tempted*, but that we might not be *led into the Power, and Prevalency of Temptation*.

Deut. 8. 16.

Non nobis expedit esse sine tentationibus; non rogamus ut non tentemur, sed ne inducat in tentationem. *Aug.* in Psal. 73.

Thirdly,

Thirdly, The *Priviledges* and Graces of the Children of God, do ſtir up Satan's *Pride*, Revenge, and Rage againſt them. And though he hath no encouragement to expect ſo *eaſy* a Conqueſt over theſe, as he hath over others, who are captivated by him at pleaſure; Yet hath he encouragements to attempt them, for the ſingular *Uſe and Advantage* he makes of any *ſucceſs* againſt them; the difficulty of the work being recompenced by the greatneſs of the booty. For the fall of a Child of God (eſpecially of ſuch as are noted above others) is as when *a Standard-bearer fainteth*; or as the fall of an Oak that bears down with it the lower Shrubs that ſtand near it. How the hearts of others *fail* for fear, leſt they ſhould alſo be overcome. How the Hearts of ſome grow thereby *bold* and venturesome; How a general *diſgrace* and diſcredit thereby doth accrue to Religion, and the ſincere Profeſſion of it; are things of uſual Obſervation. If ſuch Men had not in them ſomething of ſpecial *Prey* in caſe of Conqueſt, his Pride would not ſo readily carry him againſt the heads and chief of the People, while he ſeems to overlook the meaner, and weaker. Out-Houſes, though more *acceſſible*, are not the Objects of the Thief's Deſign; but the Dwelling-Houſe, though ſtronger Built, and *better Guarded* (becauſe it affords hopes of richer Spoil) is uſually aſſaulted. Neither do Pirates ſo much ſet themſelves to take *Empty Veſſels*, though weakly Manned; but *richly loaden* Ships (though better able to make reſiſtance) are the Ships of their deſire.

Firſt, This may be applyed for the *Encouraging* of thoſe that think it *ſtrange* that Temptations do ſo haunt them; Eſpecially, that they ſhould (in their apprehenſion) be *more troubled* by him, when they *fly furtheſt* from him. The conſideration of this, will much allay theſe thoughts, by theſe Inferences which it affords: *Applic.* 1.

Firſt, There is nothing *unuſual* befalls theſe Complainants. Satan frequently doth ſo to others; they cannot juſtly ſay, their caſe is *Singular*, or that they are alone in ſuch diſturbances; It is but what is *Common to Man*. If they urge the *unceſſantneſs* of the Devil's Attempts; Chriſt and others have felt the like. If they object the peculiar *Strangeneſs* and *Horridneſs* of the Temptation: (as moſt unſuitable to the ſtate of an upright Soul) Chriſt met with the like. He was tempted to *Self-deſtruction*, to *Diſtruſt*, to *Blaſphemy* it ſelf in the higheſt degree.

Secondly, There is a good advantage to be made of them; they are *Preservations* from other Sins, that would otherwise grow upon us.

Thirdly, These Temptations to the upright do but argue Satan's *loss of Interest* in them, and their greater *Sensibility* of the danger. The captivated Sinners complain not so much; because they are so Inured to Temptation, that they mind not Satan's frequent accesses. *He that studies Humility, is more sensible of a Temptation to Pride, than he that is proud.*

Tentationem experiuntur ac sentiunt hi, qui ex animo Pietati Student. *Muscul.* in loc.

Secondly, This is also of use to those that are apt to be *confident* upon their Successes against Sin through Grace. Satan (they may see) will be upon them *again*; So that they must behave themselves as *Mariners*, who when they have got the Harbour, and are out of the Storm, *Mend* their Ship, and Tackling, and *prepare* again for the Sea.

Lastly, If we consider the unspotted Holiness of Christ, and his constant Integrity under these Temptations, that they left not the least of *Taint* or sinful *Impression* upon him; we may observe,

Obs. 6. *That there may be Temptations, without leaving a touch of Guilt or Impurity behind them upon the Tempted.*

'Tis true, this is rare with Men, the best do seldom go down to the *Battel*, but in their very Conquests they receive some *wound*. And in those Temptations that arise from our *own* hearts, we are *never* without fault; but in such as do solely arise from Satan, there is a possibility, that the upright may so keep himself, that the *wicked one may not so touch him*, as to leave the print of his Fingers behind him.

Quest. But the great difficulty is, how it may be known when Temptations are from *Satan*, and when from *our selves?*

Answ. To Answer this, I shall lay down these conclusions.

First, The same Sins which *our own natures* would suggest to us, may also be *injected* by *Satan*. Sometime *we begin* by the forward working of our own thoughts upon *occasions* and *objects* presented to us from *without*, or from the *power* of our own *Inclination*, without the offer of external Objects, and then Satan *strikes in* with it; sometimes *Satan begins* with us, and by his injected motions endeavours to *excite* our Inclinations; So that the *same* thing may be sometime from *our selves*, and sometimes *from Satan*.

Secondly,

Secondly, There is no Sin ſo *vile*, but our *own heart* might poſſibly *produce* it without Satan, evil thoughts of the very worſt kind, as of *Murthers*, *Adulteries*, *Theſts*, *Falſe Witneſs*, *and Blaſphemies*, may (as Chriſt ſpeaks) be produced *naturally* from our own hearts; for ſeminally all Sins, the very greateſt of all Impieties are there: So that from the *greatneſs* and *vileneſs* of the Temptation we cannot *abſolutely* conclude, that it is from Satan, no more than from the *commonneſs* of the Temptation, or its *ſuitableneſs* to our Inclination, we can conclude *infallibly* that its *firſt riſe* is from *our ſelves*. Mat. 15. 19.

Thirdly, There are many caſes wherein it is very *difficult*, if not altogether impoſſible to determine, whether our *own heart*, or *Satan* gives the *firſt* life or breathing to a Temptation. Who can determine in moſt *ordinary* caſes, when our thoughts are working upon Objects preſented to our Senſes, whether Satan or our own thoughts do run faſter? Yea when ſuch thoughts are not the *conſequent* of any *former* occaſion, it is a work too hard for moſt men to determine which of the Parents, Father, or Mother, our *own Heart*, or *Satan*, is *firſt* in the fault; they are both forward enough, and uſually *joyn* hand in hand with ſuch *readineſs*, that he muſt have a curious Eye that can diſcover certainly to whom the firſt beginning is to be aſcribed.

The difficulty is ſo great, that ſome have judged it altogether *Impoſſible* to give any *certain* marks by which it may be determined when they are ours, and when Satans. And indeed the diſcoveries laid down by ſome are not ſufficient for a certain determination, and ſo far I aſſent, that neither the *ſuddenneſs* of ſuch thoughts (for the motions of our own Luſts may be ſudden) nor the *horridneſs* of the matter of them, are *ſufficient* notes of diſtinction. That our own corrupt hearts may bring forth that which is unnatural and terrible, cannot be denyed. Many of the Sins of the Heathens mentioned in *Rom.* 1. were the violent productions of Luſt againſt natural Principles, and to aſcribe theſe to the Devil as to the firſt Inſtigator, is more than any man hath warrant to do; Yet though it be confeſſed that in *ſome* caſes it is impoſſible to diſtinguiſh, and that where a diſtinction may be made, theſe notes mentioned are not *fully* ſatisfactory, there may (I believe) be *ſome* caſes wherein there is a poſſibility to *diſcover* when the motions are from Satan, and that by the *addition* of ſome *remarkable* circumſtances to the forenamed marks of difference. *Capel.* Tempt. Part 1. c. 4. §. 1.

Fourthly,

Capel. Tempt. Part 1. c. 4.

Fourthly, Though it be true (which some say) that (in most cases) it is *needless* altogether to spend our time in disputing whether the motions of Sin in our minds are firstly from our selves or from Satan, our *greatest* business being rather to *resist* them, than to *difference* them; Yet there are *special* cases, wherein it is very *necessary* to find out the *true* Parent of a sinful Motion, and these are, when tender Consciences are wounded and oppressed with *violent* and *great* Temptations, as *Blasphemous Thoughts*, *Atheistical Objections*, &c. For here Satan in his furious molestations aims mainly at this, that such Afflicted and Tossed Souls should take all these Thoughts which are *obtruded* upon their Imaginations, to be the *Issue* of their *own* Heart. As *Josephs* Steward hid the Cup in *Benjamins* Sack, that it might be a ground of accusation against him: so doth the Devil first *oppress* them with such Thoughts, and then *accuseth* them of all that Villany and Wickedness, the Motions whereof he had with such Importunity forced upon them; and so apt are the afflicted to *comply* with Accusations against themselves, that they *believe* it is so, and from thence conclude that they are given up of God, hardned as *Pharaoh*, that they have sinned against the *Holy Ghost*, and finally that there is no hope of mercy for them. All this befalls them from their *Ignorance* of Satans dealings; and here is their great need to *distinguish* Satans Malice from their guilt.

Fifthly, Setting aside *ordinary* Temptations, wherein it is neither so *possible*, nor so *material* to busy our selves to find out whether they are Satan's or ours in *extraordinary* Temptations (such as have been now instanced); we may discover if they proceed from Satan (though not simply from the *matter* of them, not from the *suddenness* and *independency* of them, yet) from a due consideration of their *nature* and *manner* of proceeding, *compared* with the present temper and disposition of our heart As

First, When *unusual* Temptations *intrude* upon us with an *high Impetuosity* and Violence, while our *Thoughts* are *otherwise* concerned and taken up. Temptations more *agreeable* to our Inclination, though *suddenly* arising from Objects and occasions presented, and gradually proceeding, after the manner of the working of natural Passions, may *throng* in amidst other Thoughts, or

Illæ plerumque suggerunt, quæ naturæ gratiora, idque placidè & gradatim, ita ut mens sui compos maneat in ipso æstu, hæ autem impetu plusquam humano irruentes, fulguris instar, ocyus quam solent passiones dianoeticæ, &c. *Arrowsmith. Tract.* 1. *lib.* 2. *c.* 7. §. 6.

Actions

Actions that have no *tendency* that way, and yet we cannot ſo *clearly* accuſe Satan for them: but when things that have not the *encouragement* of our *Affections* are by a *ſudden* violence enforced upon us, while we are otherwiſe concerned, we may juſtly ſuſpect Satan's hand to be in them.

Secondly, While ſuch things are born in upon us, againſt the *actual loathing*, *ſtrenuous reluctancy*, and *high complainings* of the Soul, when the Mind is filled with *horrour* and the Body with *trembling* at the preſence of ſuch Thoughts. Sins that owe their firſt *original* to our ſelves, may indeed be *reſiſted* upon their *firſt* riſing up in our Mind; and though a Sanctified Heart doth truly *loath* them, yet are they not without ſome *lower degree* of tickling delight upon the Affections for the Fleſh (in thoſe caſes) preſently *riſeth* up with its *luſtings* for the ſinful Motion: but when ſuch unnatural Temptations are from Satan, their *firſt* appearance to the mind is an horror without any *ſenſible* working of *Inclination* towards them; and the greatneſs of the Soul's diſquiet doth ſhew, that it hath met with that which the Affections look not on with any amicable compliance.

Horrore ſui ſi implent animum, ut tantum nonpectus ipſum expectorare videantur, dum ea perpetim dictitari ſentit, & dolet, ad quoque præſentiam, natura vel depravatiſſima contremiſcet. idem. ibid.

Thirdly, Our Hearts may bring forth that which is *unnatural* in it ſelf, and may give riſe to a Temptation that would be horrid to the thoughts of other men, but that it ſhould of its own accord (without a Tempter) on a *ſudden* bring forth that which is *directly* contrary to its *preſent Light*, *Reaſon*, or *Inclination*; As for a man to be haunted with thoughts of Atheiſm, while he is under firm perſwaſions that there is a God; or of Blaſphemy, while he is under deſigns of honouring him, is as unimaginable, as that our thoughts ſhould of themſelves *contrive* our Death, while we are moſt *Solicitous* for our Life; or that our thoughts ſhould ſoberly tell us it is Night, when we ſee the Sun ſhine. *Temptations that are contrary to the preſent ſtate, poſture, light, and diſpoſition of the Soul, are Satans.* They are ſo unnatural, as to its preſent frame, that the production of them muſt be from ſome other agent.

Fourthly, Much more evident is it that ſuch proceed from Satan, when they are of *long continuance* and *conſtant Trouble*, when they ſo inceſſantly beat upon the Mind, that it hath no reſt from them, and yet is under greivous perplexities and anxieties of mind about them.

The

Applic. The Consideration of this is of great use to those that suffer under the violent hurries of strange Temptations.

Aliud est tentari, aliud tentationem recipere. Tentari & non in tentationem ferri non est malum. *Aug.* de bono persever. l. 2. c. 6.

First, In that sometime they can justly complain of the *Affliction* of such Temptation, when they have no reason to charge it upon themselves as their *Sin.* 'Tis one thing to be *tempted*, and another to *Consent* or *Comply*; *to be tempted, and not to be brought into Temptation, is not Evil.* Satan only Barks when he Suggests, but he then Bites and Wounds when he draws us to consent.

Mordet Satan cum ad consensum trahit, latrat solum cum suggerit. *Bernard.*

Secondly, That not only the *Sin*, but the *Degree* also (by just Consequence) is to be measured by the *Consent* of the Heart, if we consent not, the Sin is not ours, and the less degree of consent we give, the less is in the Sin.

CHAP.

MATTH. 4. 2.

And when he had Fasted forty days and forty nights, he was afterwards an hungred.

CHAP. V.

Of Christs Fast, with the Design thereof. Of Satans tempting in an Invisible way. Of his inecessant Importunities, and how he flyes when resisted. Of inward Temptations, with outward Afflictions. Several advantages Satan hath by tempting in Affliction.

I Am next to explain the *Fast* of Christ, the End and Design whereof (because 'tis not expresly mentioned) is variously conjectured; Not to insist in this Discourse, which is designed for Practice, on the Controversy about the Quadragesimal Fast, that which I shall first consider, is the Opinion of *Musculus*, who (upon this ground that his *Fast* was not the *Principal* thing, for which the Spirit *led* him into the Wilderness, for he was led not to *Fast*, but to be *tempted*, thereupon) concludes, that this was only a *consequent* of his Solitary condition in the Wilderness, and no other thing than what befel *Moses* and *Elias*, who being engaged by God to *attend* him in such a Service where the *ordinary* means of the Support of life were wanting, were therefore *kept* alive by him in an *Extraordinary* way without them: thus he thinks the Fasting was not (at least principally) designed, but that he being to undergo a Temptation in a desolate Wilderness where he had no Meat to Eat, there God restrained his hunger, so that he neither desired nor needed any. If we acquiesce in this, it will afford this Doctrine. *Musculus* in loc.

Doct. 1. *That when God leads forth his Children to such Services as shall unavoidably deprive them of the ordinary means of help or supply, There God is engaged to give extraordinary Support, and his People may expect it accordingly.*

This is a great Truth in it self, and a great and necessary Encouragement to all the Children of God that are called out to Straits; But I shall not insist on this as the Genuine product of this Fast.

If we look further amongst *Protestant Divines*; we shall observe it taken for granted, that Christ fasted upon Design, and this is generally reduced to those *two* heads.

First, either for *Instruction*; as to shew that he was *God*, by Fasting so *long*, and that under the *trouble* of molesting and disquieting Temptations; whereas the Fasts of like date in *Moses* or *Elias* were accompanied with the *quiet* repose of their thoughts: Or to shew that he was *Man*, in that he really felt the *natural* infirmities of the humane nature, in being *hungry*: Or to teach us the *usefulness* of Fasting in the general, when fit occasions invite us thereto. Or,

Secondly, For *Confirmation* of his Doctrine, to put an *Honour* and Dignity upon his *Employment*; as *Elias* Fasted at the *restoring* of Prophesy, and at the reformation; as *Moses* Fasted at the *Writing* of the Law: So Christ *began* the Gospel of the Kingdom with *fasting*. However that these things cannot be spoken against, being Conclusions warrantably deduceable from this Act of Christs; yet these seem not (in my apprehension) to come fully up to the proper end of this undertaking of his; which seems not obscurely to be laid before us, in that Passage of *Luke* 4. 2. *being forty days tempted of the Devil, and in those days he did eat nothing*: where we see that his being *tempted forty days* was the *principal* thing, and that his *Fasting* had a plain *reference* and respect to his Temptation, Thus far (I suppose) we may be secure, that we have the design in the general, that his Fasting was in *order* to his Temptation. But then whether this was designed as an *occasion* of the Temptations, or as a *remedy* against them, 'tis not so easy to determine. That one of those (at least) was intended, cannot be denyed by those that will grant that his Fast related to the Combat; and it seems not to labour of any *repugnancy* or absurdity, if we say that tis possible that *both* these ends might be aimed at, and accordingly

Vid. *Lightfoot Harm.* in loc.

ingly I ſhall proceed to obſerve upon them. There are only ſome other things to be firſt diſpatched out of the way: As

The *continuance* of the Faſt, why it was forty days, neither *more* nor *leſs*. Though ſome adventure to give reaſons for it, not only *Papiſts* (who according to their wont, are ridiculous and trifling in this matter) but alſo *Proteſtants*, ſuppoſing that ſome regard (was or ought to be) had to his *fulfilling* the times of the *Faſts* of *Moſes* and *Elias*; Yet I think 'tis neither pertinent nor ſafe to determine any thing about it, only it obſerves to us that the continuance of this was a conſiderable time. *Spanhem* dub. Evan. in loc.

We are more concerned to enquire whether Chriſt was under any *conflict* of Temptation *all that time*: which though ſome deny, leſt they ſhould favour a ſeeming contradiction among the *Evangeliſts*, yet the words of *Luke* are ſo expreſs, [*being forty days tempted of the Devil*] that no tollerable Evaſion can be found to caſt theſe Temptations to the end of the forty days; for he tells us, he was not only tempted *after* the *Expiration* of the forty days, but that he was tempted *during* the continuance of the forty days beſides; only there was a difference in the *Kinds* of theſe Temptations in regard of the *way* wherein Satan managed them, and this alſo is fully ſet down by *Matth.* [*And when the Tempter came to him,*] which with the other Expreſſion of *Luke* compared, ſhews us, that *during* the ſpace of the forty days Satan *tempted* Chriſt, and yet *came not to him* till *afterward*, that is, he managed thoſe Temptations in an Inviſible way. Hence we may note, *Spanhem* in loc. Luke 4. 2.

That Satan doth uſually tempt in an Inviſible way and manner. Doct. 2.

To Explain this a little, I ſhall Evidence it by a few Conſiderations. As,

Firſt, That he hath a hand in all Sins firſt or laſt, and then it muſt needs be in an *Inviſible* way, his work is to tempt, to go about, laying Snares to draw men to Sin. *Wicked Men are of their Father the Devil*, and do his Works. Carnal deſires are *his Luſts*; giving way to Anger, is *giving place to the Devil*, and reſiſting of Sin is called in the General, *a reſiſting of the Devil*, &c. In all this work of Satan, men do not *ſee* him; when he *puts* evil Motions into their Hearts they do not *perceive* him, and therefore doth he his work in an Inviſible way. Joh. 8. 44. Epheſ. 4. 26, 27. Jam. 4. 7.

Secondly, We have ſufficient diſcoveries of theſe *private* Paths of his: for (1.) Some time he tempts by *friends*, he tempted *Job* by his Wife, *Chriſt* by *Peter*. (2.) Sometime by *External Ob-*

jects, as he drew out *Achans* Covetousness, and *Davids* uncleanness by the Eye. (3.) Sometime by *Injecting* Thoughts and Motions to our Mind. (4.) Sometime by exercising an *Invisible Power* upon our Bodies, in stirring up the humors thereof, to provoke to Passion or Excessive Mirth. All these ways (of which I have discoursed before more largely) are Secret and Invisible, and by such as these he most usually tempts.

Thirdly, The Wiles, Depths, Secrets and Devices of Satan, which the Scripture tells us are his most familiar Ways and Courses, they in their own nature Imply a studyed or designed *secrecy* and *Imperceptibility*.

Fourthly, He hath peculiar *Reasons* of Policy for his Invisible way of dealing; for the *less visible* he is, the *less Suspicious* are his Designs, and consequently the *less frightful*, and more taking. By this way he insinuates himself so into our Bosoms, that he gets a *party in us* against our selves, *before* we are aware; whereas in vain (he knows) he should spread his *Net*, if his Designs and Enmity were *discovered* to us.

Applic. This must teach us to *suspect* Satan where we see him not, and so to converse with Objects and Occasions as still fearing that there may be *Anguis in herba*, a secret Snare laid for us to intrap us at unawares.

If we again cast our Eyes upon what hath been said, that Christ was tempted *all the Forty days*, It will then give us this Observation.

Obs. 3. *That Satan is sometime Incessant in Temptations, and sets upon us with continued Importunities.*

Here we may note a distinction of Temptations (besides that of Invisible and Visible, of which I have spoken) that some are *movable* and *short fits*, and as it were *skirmishes*, in which he stays not long, and others are more *fixed* and durable, we may call them *Solemn* Temptations, in which Satan doth as it were *pitch* down his Tents, and doth manage a long *Siege* against us. Of these last sort is this Observation.

Thus he tempted *Paul*, continuing his Assault for some time
2 Cor. 12. 8. before he departed. Thus also he dealt with *Joseph* who was solli-
Gen. 39. 10. cited day by day for a long time together. Of these I shall note a few things. As,

First, Such Temptations are not without a *special Commission*. He cannot indeed tempt at all without leave, but in the ordinary course

courſe of his Temptations he hath a *general* Commiſſion under ſuch *reſtraints* and limitations as pleaſeth the moſt High to put upon him, but in theſe he muſt have a *Special* Order, as we ſee in *Job's* Caſe.

Secondly, Such Temptations have alſo a *Special Ground*. Either the preſent *State* and Poſture of our Condition is ſuch as Satan apprehends highly *advantagious* for his deſign, and therefore he deſires to have the *winnowing* of us at *ſuch* a Seaſon; or there are more than *ordinary Diſpoſitions* and Inclinations in our heart to what we are directly tempted to, or to *ſome other* conſequent deſign: theſe animate and encourage him to high reſolves of proſecuting us more cloſely, upon an expectation that a continued Sollicitation is moſt likely to prevail at the long run.

Thirdly, It is poſſible that ſuch Temptations may *ſtand* out againſt the Endeavours of *many* Prayers, and that we ſhall find they are not ſo eaſily ſhaken off as the *Viper* that was upon *Pauls* hand. *Paul* (2 *Cor.* 12. 8.) prayed *thrice* againſt the Meſſenger of Satan, that is, (as *Eſtius* and others interpret) he Prayed *often* and fervently, and yet it departed not.

Fourthly, Such Temptations give *no reſt* nor intermiſſion, men are haunted and dogged by them, what way ſoever they go, they ſtill hear the ſame things, and cannot command their thoughts to give an excluſion to his Motions, but ſtill by *renewed* diſputes and arguings, or by *clamorous* Importunities, they are vexed and tormented: which ſurely ſhews an high degree of earneſtneſs and Impudency in Satan.

Fifthly, Theſe are conſequently very *burdenſome*, exceeding Irkſome and Tireſome to us. *Paul* calls them *Buffetings*, for their trouble and moleſtation. Satan ſo moleſted *Job* in his Affliction by inward accuſations and troubles of terror, that as an *overwearied* man he cries out he had no quiet, and that he was diſappointed of his hope of eaſe, in ſleep, becauſe he was then *ſcared with dreams and terrified with Viſions*.

Sixthly, Theſe are alſo upon a ſpecial deſign *on God's part*, either to *find us work*, and to keep us doing, or to *prevent* Sin and Miſcarriage; to *keep* down our pride, leſt we ſhould be *exalted above meaſure*; to *awaken* us from Slothfulneſs and Security, leſt we ſhould *ſettle upon our Lees*; or to be an *occaſion* of his *Grace*, and an *Evidence* of his *Power* in our preſervation, ſatisfying us and others, that in the greateſt Shocks of our Spiritual Battel, his *Grace*

is

is sufficient for us. Upon these, and such like designs as these, doth the most wise God permit it.

Seventhly, Satan doth not attempt Temptations of this kind but upon a *special design*, and that either because he hopes by a violent and *pertinacious Impetuosity* at length to prevail, or that he would *please* himself to molest us; for surely the crys and complainings of Gods Children are Musick in his Ears; or at least, upon a design to *discourage* us in our Services, and to make way for *other* Temptations of *Murmuring*, *Blasphemy*, *Despair*, &c. Which are as a Reserve or Ambushment laid in wait for us. The Inferences from hence are these two.

Applic. 1. That the Children of God under such Temptations may be encouraged under a *patient expectation*, by considering that Christ did undergo the *like Assaults* from Satan: 'tis in it self tedious and disheartning, but they may see,

First, That this way of trouble is *usual*, and that to the *best*, and therefore they should not faint under it.

Secondly, That Grace is *sufficient* to preserve from the *prevalency* of the most earnest Temptations, even there, where our Heavenly Father thinks it not fit to *preserve* us from the *trouble* of them. When *Paul* gives the highest Security that the Faithfulness of God
1 Cor. 10. 13. can afford, that Temptations shall not be above *Strength*, or the Ability that shall be given them; he tells them they are not to expect always such aids as shall presently *drive away* the Temptation that it must immediately *Vanish*; or that their Temptations shall become *light and contemptible*, but that Gods Faithfulness will be no further engaged in the General, than (1.) to make their Temptations tolerable, that *they may be able to bear them* though not without much to do. (2.) That the *way of Escape* shall be *concurrent* with the *continuance* of the Temptation, that though the Temptation abide, yet we shall be aided under it. (3.) That yet he is as careful of our help in Temptations, as he is ready to commissionate them, when need requires, his resolves that we should be tempted, and his resolves that we should be succoured, they bear the same date. *With the Temptation he will make a way to escape.*

Thirdly, That such Temptations do not argue (1.) Either a *likelyhood* much less a *necessity* that they should prevail; nor (2.) any *want* of care and love in God; nor (3.) do they *always* evidence a *more than ordinary* proneness and Inclination in us; for Christ (who was most averse to the least of Sin, who was highest in God's love,

against

against whom there was no possibility he should prevail, yet) was thus tempted.

Secondly, In such continued Violences, it will concern us to make *Stout* Resistances, acording to the Counsel of *Jam.* 4. 7. *Resist the Devil, and he will fly.* *Applic.* 2.

Object. But I have done so, and yet the Temptation is the same, and still continues? Object.

Answ. First, 'Tis not enough to *resist*, but we must *continue* to do so. Some make *limited* resistances, as besieged Persons, that set a time for their holding out, and then if they be not relieved at that time, they yield; but we must resolve a *perpetual resistance*, as long as the Temptation *lasts*; when one hand is beaten off, we must hold by another; when both are beaten of, we must (as it were) hold by our Teeth. *Answ.* 1.

Secondly, In a faithful resistance, we may *cast* the whole matter *upon God*, and engage him in the Quarrel, as *David*; *I will say unto God, why hast thou forsaken me?* &c.

Object. But how is it consistent with Truth that the Temptation should continue, when *James* tells us, that Satan *will fly* upon *Resistance?* Object.

Answ. 1. It may be, the Resistance is not as it ought, and so the blame is ours; If we be not *serious*, (as some who defie the Devil in words, and resist him by crossing themselves, things which doubtless the Devil laughs at) or if in the *Confidence* of a presumptuous *Bravado*, or if not with that *Humility* and Care that is requisite, It will be no wonder if he depart not. *Answ.* 1.

Secondly, He doth *fly* at every resistance *more or less*, he doth give back, and is discouraged, and is a loser by every Opposition.

Thirdly, Though the Scripture say that he shall flie, (that is, sooner or later) yet it doth not say, that he shall do so *Immediately* (though most usually he doth so, where he is peremptorily rejected) but in some Cases time must be allowed, for the Devil (as it is in *Chrysostom's* Comparison) stands like a *Fawning Dog* scratching and waving his Tail, and if any thing be given him, it makes him importunate for more; yet though we give him nothing, we cannot expect that the first or second denial should make him cease his trouble; as he hath been encouraged by *former Compliances*, so will he not be discouraged, but with *many* and *continued* denials.

If

If we consider the *Fast* of Christ, as an *occasion* designed by God for an *advantage* to the Temptation, and then look upon his condition in the Wilderness being under *hazards* from wild Beasts, in *want* of necessaries, and without a *possibility* of supplies in an usual way, and also under the *discomforts* of Cold and long Nights (for according to the conjectures of some this was about our *October* and *November*) Then we may observe,

Lightfoot Harm. in loc. *Obs.* 4.

That 'tis Satans way, to second outward Distresses and Afflictions with inward Temptations. We see the like carriage of Satan, toward *Job*. His Affliction was followed with many Temptations, all his Friends, in urging him with Hypocrisy, were no other than parties to Satans Design, though they knew it not apparently; his Wife is set on by the Tempter, (as the Serpent against Eve) to provoke him to *curse God and die*. Besides all this, whosoever shall consider, what *inward workings* of Heart, *Spiritual* trouble and conflict, his words frequently express: they will quickly find, that when God put *Job* into Satans hand, under that only limitation of not touching *his Life*, he gave Satan a Liberty to pursue him with *inward* Temptations, as well as *outward* Vexations. When *Israel* was pinched with the straits of the Wilderness, Satan was most busy with them, to put them upon Distrust, Murmuring, Revolt, disobedient Oppositions, Idolatry, and what not? *David* gives in his experience to confirm this Truth, he never met with *outward* Troubles, but he had also *inward* Temptations with them, as *Fretting*, *Disquiet*, *sad Apprehensions of Gods Wrath*, *Haste*, *Distrust*, *Fear*, &c. As the relation of his several straits do testify. And besides these, the generality of God's Children find it so, outward Afflictions seldom pass alone; when they have *frightings without*, they have *fears within* usually; seldom have they a Sickness, or meet with a sad Providence, but they have Satan busy with their Souls, molesting their Peace, or endeavouring to ensnare them. Thus their Feet are never in the *Stocks*, but the *Iron* enters into their *Soul*. And for this reason is it, that outward Afflictions and Troubles are called *Temptations* in Scripture, because *Temptations* usually *accompany* them, and they are indeed the *Solemn Seasons*, that Satan desires to improve for that end; and for that is it that *Luke* expresseth that which we translate, *a time of Temptation*, by καιρὸς πειρασμοῦ, which signifies an occasion or opportunity of Temptation.

Luk. 8. 13. 1 Pet. 1. 6. 2 Pet. 2. 9.

The

The Temptations that Satan drives on, upon the advantage of an Afflicted Estate; are these.

First, To drive men upon *Impatient outbreakings* against God, as the *Israelites* in the Wilderness, turn upon *Moses* with this, *Hast thou brought us into the Wilderness to slay us?* To this tended *Job's* Temptation by his Wife, *Curse God and die*, as 'tis in our Translation, which cannot in any wise admit of the excuse, that *Beza* makes for her, as if she gave wholsome advice, *to die, blessing of God*; because he *reproves* her sharply, as having spoken *foolishly* and wickedly; but at best, 'tis an Ironical Scoff at *Jobs* Integrity, *Dost thou bless* God while thou art *killed* by his displeasure? if it be not a *direct* suggestion of revengeful despite. At such times Men are too apt to entertain cruel thoughts of God, and sadly reflective upon his Mercy or Justice.

Secondly, In this posture of Affliction he strives to put them upon *direful conclusions* against themselves, as if God *called solemnly* their *Sin* to remembrance, and that they are *forsaken* of God, and *marked* out for destruction; the pledg and earnest whereof, they take these troubles to be. We way observe that *David's* Afflictions awakened his Conscience, to object guilt and miscarriage, so that he is as earnest to deprecate the marking and remembrance of his Sin, as he is to pray against his troubles. For this see *Psal.* 25. 6, 7. Psal. 38. 1, 4.

Thirdly, He pusheth them usually upon *contempt of Religion*, and abandoning the ways of God: We are too apt to blame Religion for all our Troubles; and as we expect that our owning the ways of God should secure us from outward Affliction, so when we find it otherwise, we are too forward to say, *we have washed our hands in vain*, &c.

Fourthly, The Sin of *Distrust* is another evil that he drives at; he would have Men conclude that God *cannot*, or *will not* deliver. *Can God prepare a Table in the Wilderness?* said the *Israelites*, by the power of Temptation, when they were distressed.

Fifthly, Another Evil aimed at in such a case, is, to put us upon *indirect Courses* and ways to escape from our Troubles. *Saul* went to the Witch of *Endor*, when God answered him not. Distresses naturally prompt such things, and a little Temptation makes us comply, as is noted by the wise Mens desire, Give me not poverty, lest I put out my Hand and Steal; Distresses of Poverty put men upon Theft and unlawful ways. Flectere si nequeo Superos, &c.

The Reasons of Satans tempting the Afflicted are these.

First, That outward Afflictions are a *load* and burthen; this gives a probability, that his designs may the better take place. 'Tis easy to *overthrow* those that are *bowed down*, to *break* those that are *bruised*, to *master* those that are *weary* and *weak-handed*.

Secondly, An Afflicted Estate is a Temptation *of it self*, and naturally dictates evil things: It is half of his design brought to his hand, it affords variety of matter for a Temptation to work on.

Thirdly, Such a Condition strongly *backs* a Temptation, and furnisheth many Arguments for a prevalency; for Troubles are *serious* things, they speak to the Heart, and what they speak, they speak *fiercely*; they represent things *otherwise*, than *common* discovery can do, and for the most part, they shew an Ingenuity in *multiplying* Fears, and *aggravating* Hazard, and *ascertaining* suspected Events, so that Satan can scarce desire a fairer Hit, than what these offer him.

Fourthly, They also give him the advantage of *darkness*; for to such, their *way is hid*, and God hath hedged them in, they neither
Job 3. 23. know *where they are*; whether their trouble by a *chastisement* of Sin, or for *Tryal*, or for *prevention* of miscarriage, or to *make way* for more comfortable manifestations; and as little know they *how to behave themselves* in their Trouble; or *how* and *when* to get out of it. In such groping uncertainties, 'tis scarce possible, but they should be put wrong.

Fifthly, An Afflicted condition brings on *weakness* and *Indisposition* to duty, it makes the hands weak, and the Knees feeble;
Job 4. 5. This made *Job* to faint, this dryed up *Davids* Strength. The first Assault of an Affliction doth stound the Soul, and put it into such a confusion, that *hope* turns back, and *Faith* is to seek, and every *Grace* so out of order, that a man shall be unable to do any thing of duty, in a comfortable manner.

Sixthly, In this case Men are apt to conclude their *Prayers are not heard: I cry in the day time and thou hearest not*, says *David*. *Hath the Lord forgotten to be Gracious?* And with such seeming probability is this urged upon us by Affliction, that *Job* professeth, he could not believe his own Sence and Knowledg in such a case.
Job 9. 16. *If I had called, and he had answered me, yet would I not believe that he had hearkened unto my Voice.*

Seventhly,

Seventhly, Afflictions ſtrongly *fix* Guilt upon us, and repreſent God *Searching out our Iniquities, and Enquiring after our Sin.* Job 10. 6.

Eightly, They *Imbitter* the Spirit, and beget Impreſſions upon the mind, of very hard thoughts of God.

Ninthly, They violently puſh Men on to ſpeak *unadviſedly:* there is ſuch a ſwelling *Ferment* of the old *leaven* of Impatience and Diſtruſt in the Mind, that 'tis matter of pain and difficulty to be ſilent, *their belly is as Wine that hath no vent; It is ready to burſt like New Bottles;* and they are *weary with forbearing*, and *cannot ſtay*, and muſt ſpeak *let come on them what will.* Job 32. 19.

All theſe advantages doth an Afflicted Condition bring to Satan; and who can think that he who is ſo Studious of our ruine, will be willing to miſs ſo fair an opportunity?

Firſt, This muſt teach us to have a *watchful* Eye over *Affliction*, though at all times we muſt expect Satans Stratagems, yet in Troubles eſpecially prepare for them; according to the wiſe Mans advice, *in a day of adverſity, conſider.* *Applic.* 1.

Secondly, Seeing Satan takes advantage of the *ſharp humours* of Impatience and Diſtruſt, we muſt be particularly careful, not to touch too much upon the *harſhneſs* of our Troubles, becauſe this is that that ſets fretting and diſtracting thoughts on work. Afflictions (like the Pillar of the Cloud and Fire in the Wilderneſs) have a *Light* and *Darkneſs*, and accordingly theſe that converſe with the *dark ſide* of Troubles, *Invenome* their Imaginations, and *Poyſon* their Thoughts with *dark* and *hideous concluſions*, and in a word, draw forth nothing but the *Wormwood* and the *Gall*; whereas thoſe that Study and view the *light ſide* of them, are full of *praiſe* and *admiration*, for the gracious *mixtures*, comfortable *mitigations*, encouraging *Supports*, &c. which they obſerve. 'Tis Wiſdom then to keep upon the right ſide of them.

Though it be the deſign of God to turn the *dark ſide* of the Cloud to us; Yet may we have a *competent Light* to guide us, if we would *improve* it; when the *Sun* is ſet, the *Moon* may be up. Nay 'tis our duty to ſtrive to *recover* the right ſide of the Cloud; He *hides* that we may *ſeek.*

If this *Faſt* of Chriſts be conſider'd as a *remedy* againſt Temptations, then may we obſerve; *That Solemn Temptations are to be reſiſted with Faſtings and Prayer.* Of this I ſhall forbear to ſpeak, till I come to ſpeak of Chriſts anſwer, and the repulſe of Satan.

MATTH. 4. 3.

And when the Tempter came to him, he said, If thou be the Son of God, command that these Stones be made Bread.

CHAP. VI.

That Christs Temptations were real and not in Vision; that Temptation is Satans imployment, with the Evidences and Instances thereof. Of Satans tempting Visibly, with the Reasons thereof.

NExt follows a particular Account of those more *Eminent* Temptations wherewith Christ was Assaulted by Satan. before I speak of these, I must necessarily remove this Stumbling-Block out of the way, (*viz.*) whether Christ was *really* tempted, or only in a *Vision*. That this was but visionary, hath been supposed; not only by some, whose conceits in other things, might justly render their Supposals in this matter less worthy of a serious consideration. But also by very grave and serious men, whose reasons notwithstanding are not of that weight, as to sway us against the *Letter* and *History* of these Temptations: which give us a full account of these things as *really* transacted, without the least *hint* of understanding them as done only in a Vision. For,

Hobs Leviathan c. 45. p. 354.

Calvin. Sculterus.

First, 'Tis a dangerous thing to depart from the *literal Sense* of what is historically related; If we take such a Liberty, we may as well understand other *Historical* Passages after the *same rate*, and so bring the History not only of Christs Suffering to a *visionary* and *Phantastical* Cross, but also of all the new Testament to a very nothing.

Teuson. Hobs Creed. *Exam.* p. 65.

Secondly

Secondly, The *Circumſtances* of the Temptation are ſo *particularly* ſet down; as the Devils *coming* to him, *leaving* him, *taking* him to the Temple, &c. That if we may expect in any thing to ſecure our ſelves from a viſionary Suppoſition, we may do it in this Hiſtory. *Spanheim* dub. Evan. in loc.

Thirdly, This Imagination doth wholly *enervate* and make void the very end and *deſign* of Chriſts being *tempted:* for where were the Glory of this *Victory* over Satan, if it were only a viſionary Temptation, and a viſionary Conqueſt? or where were the *comfort* and encouragement which Believers (from the *Apoſtles* Authority, *Heb.* 2.18. & 4.16.) might reap from this, that Chriſt imagined himſelf to be tempted, when really he was not ſo? Nay how impoſſible is it, to make that expreſſion of the Apoſtle, [*he was tempted in all points like as we are,*] to agree to an imaginary Temptation? except we alſo ſay, that we are only tempted *viſionarily* and not *really*?

Fourthly, Neither is it a plea of any value againſt this Truth, that it ſeems to *derogate* too much from the *Honour* and Authority of our Saviour, that Satan ſhould ſo impudently *aſſault* him, with Temptations to *worſhip* him, and ſhould carry him at pleaſure from place to place; when we find that he *voluntarily* ſubmitted to *higher Indignities* from Satans Inſtruments, and *turned not away his Cheek* from thoſe that *ſmote* him, *ſpit* upon him, and contumeliouſly *mocked* him, and at laſt ſubmitted to *Death*, even the death of the *Croſs*. Non mirum eſt Chriſtum permiſiſſe ſe circumduci a Diabolo, qui permiſit ſe a Membris ſuis Crucifigi. *Gregorius.*

As for thoſe Objections from πτερύγιον ἱεροῦ, the *Pinacle of the Temple*, upon which *Scultetus* thinks it was impoſſible for Chriſt to ſtand; As alſo the Objection of the *impoſſibility* to ſhew the *Kingdoms* of the World from any *Mountain*: I ſhall anſwer them in their proper place, in the mean time I ſhall return to the Verſe in hand, in which I ſhall firſt pitch upon the general *proœmium*, or Introduction to theſe ſpecial Temptations, which is this, *The Tempter came to him.*

In this we are to take notice of the *Name* given to Satan, and alſo the *Way* and *Manner* of the *Aſſault*, in that Expreſſion, he *came to him.*

There are *three* diſtinct Names given to him in theſe Temptations. (1.) His Name *Satan*, ſhews his *Malice* and *Fury*, which is the Ground and Fountain whence all that Trouble proceeds, which we meet with from him. (2.) He is ſtiled the *Tempter*, and that

that ſignifies to us, how he *puts forth* this Malice, his Way and Exerciſe, in the exerting of it. (3.) He is called the *Devil* or Accuſer, expreſſing thereby the End and Iſſue of all. From this Name then here given, we may obſerve,

Obſ. 1. Firſt, *That it is Satans Work and Imployment to tempt Men.* We need not here Diſpute, whether it be *proper* to Satan to tempt, that is, *an ſoli, & ſemper competat*, whether it agree to him *only*, and *always*, which ſome indeed affirm in ſuch a Senſe as this, that *Men* do tempt *Men* as *Satans Inſtruments*, the *World* tempts as it is the *Object*, and *Matter* of Temptations, but *Satan* tempts as the proper *Author* and *Engineer* of Temptations. Others there are that think, that Men can, and do *properly* tempt *themſelves*, according to *Jam.* 1. *Every Man is tempted, when he is drawn away of his own Luſt*; But the Queſtion is altogether needleſs as to us, though we and others may be true and *proper* Tempters, yet this hindereth not but that it is moſt true, that Satan makes Temptation his very *Work* and *Buſineſs*. And therefore not only here, but in 1 *Theſ.* 3. 5. The Devil is deſcribed by his *Imployment*; *Leſt by any means the Tempter* (or he that tempteth) *hath tempted you*: which the ordinary *Gloſs* doth thus explain, *Diabolus, cuius eſt Officium tentare.* This Name then is put upon Satan κατ' ἐξοχὴν by way of *Eminency*. Implying (1.) That though there be never ſo many Tempters, yet Satan is the *chief*. (2.) That he makes Temptation his *proper* Imployment.

Aquinas Sum. Part 1. Q. 114. Art. 2. Homines inſtrumentaliter, Mundus materialiter, Satanas efficienter. *Sclater* on 1 Theſ. 3. 5.

That Satan doth ſo, I ſhall evidence by theſe few Notes.

Firſt, Temptation is in it ſelf a *Buſineſs* and *Work*. For if we conſider either the *Work* of any one Temptation (where Satan is oft put to it, after *Suggeſtion* to *perſwade*, and after *perſwaſion* to *inſtigate* and provoke;) or if we conſider what *Furniture*, Tools, Means, and Inſtruments are requiſite, and what it may *coſt* to bring all things together into *fit order* and *method*; or if we think of the *various* ways and manners of temptation; That ſome are *mediate*, ſome *immediate*, ſome *inward*, ſome *outward*, ſome *moveable*, ſome *fixed* and *ſolema*; ſome *inticements* to *Evil*, ſome *affrightments* from *Duty*, others *invaſions* of our peace and joy; or laſtly, if we call to mind, what *Study*, what *Art*, what *fetches* and *contrivances* the Devil is ſometimes put upon, we ſhall eaſily ſee, that it keeps him doing, and that *he eats not the bread of Idleneſs* that hath that Imployment to follow.

Secondly,

Secondly, Satan *gives up himſelf* unto it, is wholly in it, *he walks to and fro*, goes *about* ſeeking advantages of this nature, *compaſſeth Sea and Land to Proſelite men* to his Slavery, uſeth all *means*, upon all *men*, at all *times*, with all *diligence*; Hence was it, that *Latimer* (in his homely way of ſpeaking) called him, a *buſy Biſhop in his Dioceſs*, and excited the ſluggiſh to learn laborioufneſs of the Devil.

Thirdly, He takes a *delight* in it, not only from a *natural propenſity*, which his fall put upon him, whereby he cannot but tempt, as an evil Tree cannot but bring forth evil Fruits: But alſo from the power of an *habit acquired* by long exerciſe, which is accompanied with ſome kind of pleaſure; and further, whatever pleaſure may be ſuppoſed to ariſe from *revengeful* Pride or *companionſhip* in evil, he hath of that in full meaſure, preſſed down, and running over. Solamen miſeris, &c.

Fourthly, All other things in Satan, or in his indeavours, have either a *ſubſerviency*, or ſome way or other a *reference* and reſpect to Temptation. His *Power*, *Wiſdom*, *Malice*, and other infernal *Qualifications*, render him *able* to tempt; his *Labour* and Diligence in *other* things are but the work of one that *prepares* Materials and Occaſions; his other buſineſs of *accuſing*, *affrighting*, *deſtroying*, *tormenting*, are but the ends and improvements of tempting.

Fifthly, He cares not *how* it goes on, ſo that it *go on*, as a Man that deſigns to be rich, cares not how he gets it; which ſhews, that tempting in general is his deſign. Of this we have many Inſtances, as (1.) he ſtick not to *lie* and diſſemble, he will tell them of the *Kingdoms of the World, and the Glory of them*, and a thouſand fair promiſes which he never intends. (2.) He will tempt for a *ſmall matter*, if he can but gain a little, or but moleſt us, yet he will be doing. (3.) He will not give over for a *foil* or diſappointment. (4.) He is not aſhamed to tempt *contradictory* things, he tempted Chriſt *againſt* the work of Redemption, *Maſter ſpare thy ſelf*. He tempted *Judas* to *further* it in betraying him. (5.) Any Temptation that he ſees will *hold*, he takes up with; hence is it that he tempts not the *Jews now* to Idolatry, becauſe he hath them faſt in another *ſnare*, being ſtrongly led to an *oppoſition* and contempt of *Chriſt*. (6.) He will ſometime tempt where he hath not *probability* to prevail, even againſt hope. Thus he tempted *Chriſt* and *Paul*.

The

Applic. The use of the Observation is this: If it be his *business* to tempt, it must be our work to *resist*.

First, To resist is a *labour*, 'tis not an idle formality, consisting in words of defyance, or a few ridiculous *Crossings*, and sprinklings of *Holy Water*, or *spitting* at the name of him, as Ignorant People are wont to do.

Secondly, We must *give up* our selves to this work, always fighting and opposing.

Thirdly, It will be necessary to make use of all *helps*, as Prayer, Fasting, the Counsel and Support of Holy and Experienced Men.

Fourthly, We must also cast off all *hinderances*, whatsoever in us is apt to take fire, or give advantage, must be laid off; as *Pride* (which doth prognosticate a fall) and *Security*, which betrays the best; or *Presumption*, which provokes God to leave those of highest attainments. Neh 13. 16.

Secondly, In this general *Introduction*, we may cast our Eye, upon the *way* and *manner* of the Assault; when 'tis said, the *Tempter came unto him*, we are unavoidably forced to suppose, *another* manner of coming, than that whereby he tempted him for *forty days* together. And when we call to mind, that at his coming here mentioned, he *carried* Christ to the *Temple*, and from thence to a high *Mountain*, and there propounded himself an Object of *Worship*; we can imagine no less, than that Satan here came *visibly* to him; but in what shape or manner of Appearance, it is altogether uncertain, though 'tis most probable, it was not in the form of a *Brute*, but in some lustre of Majesty or Glory, as an *Angel*; because a *deformed*, or base appearance, had been *unsuitable* to the Boast of giving the *Kingdoms* of the World, or to his desire that Christ should *fall down and worship him*. Hence we may observe:

Obs. 2. *That Satan sometimes tempts in a visible Appearance, and by Voice.*

First, The possibility of this, is evident from the *Apparitions* of Angels. Satan is still an Angel, and there is nothing of a *natural Incapacity* in him as to an outward *Appearance* to our Eyes and Senses, more than in glorify'd Spirits. *Estius*, in loc.

Secondly, In the *first* Temptation he did no less, when he used the *Serpent*, as a Trunc to speak through, and an Instrument to act by; In *possessions* he speaks audibly, and evidenceth a real presence.

Thirdly,

Thirdly undoubted *Instances* may be given of Satans tempting and moleſting viſibly. I deny not but there are a great many *Idle-Stories* of this kind, and a number of ridiculous Figments, but it would be unreaſonable and highly prejudicial to the truth of *Hiſtory*, and the common *Faith* of mankind, to refuſe credit to the ſerious Accounts of *ſober* Men, becauſe of ſome fooliſh and unwarrantable Fables.

What is related of *Luther*, and his ſeveral Troubles from Satan this way, is evident in the Story of his Life. *Cyrillus* tells us of one *Euſebius* Diſciple of *Hieron*, who when he was dying, cryed out of the Devils appearing to him. The like is ſtoryed of *St. Martin* and others; and of theſe, you may read more collected by Mr. *Clark*.

O Fratres adjuvate me, nepeream, nonne videtis Dæmonum agmina, qui me debellare, & ad Tartara ducere feſtinant, quid hic aſtas cruenta beſtia? *Gl.* Senarclæus in Epiſt. ad M. Bucerum, *&c.*

Tells of a Country Man, at Tribury *in* Germany *to whom the Devil appeared in the ſhape of a Tall Man, claiming his Soul, and offering to ſet down his Sins in a Scroll.*

If we would enquire into the reaſons of Satans appearing thus, we cannot more nicly pitch upon any other than theſe.

Firſt, Either he thinks a great *affrightment* neceſſary in ſome caſes, and for that end appears: or,

Secondly, He ſees his appearance needful, to give a greater *Evidence* and certainty to the *reality* of the pleaſures of Sin which he promiſeth; that is the common ground of his appearing in the ways and deſigns of *Witchcraft*.

Thirdly, Or in the height of *rage*, when he perceives other ways not available, and when he hath to do with Perſons not ignorant of his devices: where he ſees he hath no need of a *Viſor*, or covert ways of dealing, then he ſticks not (if permitted) to tempt or moleſt openly.

This muſt teach us not to wonder at ſuch Temptations, much leſs to judg thoſe that may be ſo moleſted, as if Satan had a greater ſhare in them, ſeeing Chriſt was thus tempted.

CHAP.

CHAP. VII.

The general view of these Temptations. Of Satans Gradual proceeding in Temptations. Of reserving a great Temptation last. What a great Temptation is, in what cases to be expected. Of Satans using a common Road, in comparing these Temptations, with the ordinary Temptations of Men. Of the advantage Satan takes of natural Appetite, Sense, and Affections.

I Have done with the *proemium* to the Temptations. Yet before I open them particularly, I shall take a *general view* of them. First, By comparing these with the other Temptations of Christ during the forty days. Secondly, By comparing these with the Temptations of Men.

1. *First*, Then, if we compare these with the former Temptations, and observe that we have no *account* given us of those Temptations, but only in the general, that he was *tempted*, whereas these are *particularly* set down and recorded, we cannot apprehend less than this, *that these last Temptations were certainly greater and more remarkable Temptations*. Hence note,

Obs. 3. *That 'tis Satans method to be Gradual in his Temptations, and that he keeps his greatest Temptations to the latter end.*

That Satan is *Gradual* in his Temptations, this is true of him, if we regard,

First, the *manner* of his proceeding, That he drives *slowly*, entreats *gently*, and is very careful that he do not *overdrive* Men, but after they are *accustomed* to his way, he puts on *Imperiousness* and commands them.

Secondly, If the *matter* of Temptation be regarded, he is Gradual there also. He tempts to *little* Sins first, then to *greater*.

I shall Illustrate both these particulars by the example of *Thomas Savage*, Apprentice to Mr. *Collins Vintener* at the *Ship-Tavern* in *Ratcliff*, who suffered in *Anno* 1668, for murthering his Fellow-Servant,

Servant: He confesseth that the Devil took this course with him; he first tempted him to *neglect* of Duty, then to *contempt* of Ordinances, and *Prophanation* of the Sabbath, then to *Drinking*, then to *Fornication*, then to *Rob* and *Steal* from his Master, and last of all to *Murther*; and takes particular notice that in this last Temptation, to kill his Fellow-Servant, there was a *violent* and more than ordinary *Power* of Satan upon him, to instigate him to that Wickedness. All this you may read at large in the Printed Narration of his Life.

The reasons of his Gradual proceedings are,

First, He would discover *no more* of himself in any Temptation, than he is *necessitated* unto; for the gaining his end, lest he cross his own design, and instead of drawing Men to Wickedness, scare or affright them from it.

Secondly, Sins are *mutually preparatory* to each other, smaller Proffers and Temptations do insensibly prepare, and incline the Heart to greater.

Secondly, That he keeps his *greatest* Temptations last, is a consequence of the former, for which (besides what is now spoken) these reasons may be given: 2.

First, There is *provocation* given him, in refusing his *lesser Assaults*. His *Head* is *bruised* by every refusal, he is set at defiance, which calls him out to *stronger* opposition. He perceives by often repulses that those with whom he hath to do are not Subjects of his Kingdom, and that his *time is short*, and therefore no wonder is it, if he Assault most furiously, and with all his strength.

Secondly, There is also *Policy* in it, when he hath brought down our strength and weakned our courage, then a violent onset is fair to procure him a Victory.

But because I mention a *great* Temptation, it may not be amiss both for the further explaining of the Text, and Illustration of the matter, to shew what is a great Temptation. These were great Temptations to Christ, and there are several things remarkable in them, which where-ever they appear, they will denominate the Temptation great, and the *more* of them are conjoyned together, and in higher *degree*, it may justly be called still the greater. As,

First, In these Temptations, we may note there were *external Objects*, as well as insinuated *suggestions*; Inward *motions* are *real* Temptations, but when they have the *Objects* and things presented

to the *Eye* or the *Senses*, then do they strongly urge. At this advantage the Devil tempted *Eve*, he urged her when the Fruit was within the view; Thus he tempted *Achan*, when the Gold and Garment were in his Eye.

Secondly, These Temptations were *complex*, consisting of many various designs, like a snare of many cords or nooses. When he tempted to turn Stones to Bread, it was not one *single* design, but many that Satan had in prosecution. As *Distrust* on one hand, *Pride* on another, and so in the rest. The more complicated a Temptation is, 'tis the greater.

Thirdly, These were also *perplexing*, entangling Temptations; They were *dilemmatical*, such as might ensnare, either in the doing, or refusal. If he had turned Stones into Bread, he had too much *honoured* Satan by doing it at his *Motion*. If he did not, he seemed to *neglect* his own *Body*, in not making necessary provisions for himself being now hungry.

Fourthly, These Temptations proceeded upon considerable *advantages*, his *Hunger* urged a necessity of turning Stones into Bread. His present *straits*, and the lowness of his condition seemed to speak much for the reasonableness of giving proof of his *Divine Nature*, by casting himself down from the Temple, and of doing any thing, that might tend to a more *plentiful* Being and support in the World. Advantages strengthen Temptations.

Fifthly, These Temptations were accompanied with a greater *Presence* and Power of Satan, he appeared *visibly* in them, and was permitted to touch and hurry the Body of Christ, and to depaint and set forth the Glory of the World (doubtless in the most taking way) to the Eye of Christ.

Sixthly, The matter of these Temptations, or the things he tempted Christ to, were great and *heinous* Abominations, (a distrust of Providence, a presumption of Protection, and a final renunciation of the Worship due to him, and transferring it to the most unworthy Object, Gods professed Enemy) and yet were they seconded by the *strongest*, most *powerful*, and most *prevailing* means, as his present *Straits*, his infallible Assurance of *Sonship*, *Pleasure*, and Glory. Where the *matter* is weighty, and the *medium* strong and pressing, there is the Temptation great.

Seventhly, All these Temptations pretended strongly to the advantage and *benefit* of Christ, and some of them might seem to be done without any *blame*, as to turn Stones to Bread, to

fly

fly in the Air. The more *kind* and *civil* a Temptation pretends to us, it is the stronger.

Eighthly, Satan urged some of them in a daring provoking way, *If thou be the Son of God* ? as if he had said, I dare thee to shew thy self what thou pretendest to be. These kind of provocations are very troublesom to the most modest and self-denying, who can scarce forbear to do what they are urged unto at such times.

Ninthly, These Temptations seemed to be designed for the *engagement* of all the *Natural* Powers of Christ, his natural *Appetite* in a design of Food; his *Senses*, in the most Beautiful Object, the World in its Glory; The *Affections*, in that which is most Swaying, Pride, and delight in extraordinary Testimonies; of Divine Power and Love, in supporting him in the Air, &c.

Tenthly, Some of these warranted as *Duty*, and to supply necessary hunger, others depending upon the security of a *promise*, *He shall give his Angels charge*, &c. The greater appearance of Duty, or warrantableness is put upon Sin, the greater is the Temptation.

By these ten Particulars may we (as by a Standard) judg, when any Temptation is great or less.

Let us then take heed of *small* Temptations, or the *smoother* proceedings of Satan, as we would avoid the *greater* attempts that are to follow. Where he is admitted to beat out our Lusts with a *Rod* or a *Staff*, he may be suspected to bring the *Wheel* over them at last. *Applic.* 1.

Let us also after our Assaults, *expect* more and greater, because the greatest are last to be looked for. This holds true in three cases. (1.) In *solemn* Temptations where Satan *fixeth* his Assaults, there the utmost rage is drawn out last. (2.) In the *Continuance* and Progress of Profession, the further we go from him, and the nearer to God, be sure of the highest measure of his spite. (3.) At the *end* of our race: for if he miss his *prey* then, it is escaped for ever, as a *Bird* unto its Hill.

But some may say, I am but a Messenger of sad tidings; and that by bringing such a report of *Gyants*, and *Walled Cities*, I may make the hearts of the People to *faint*. *Object.*

I answer; This is bad news only to the *sluggish*, such as would go to Heaven with ease, and in a fair and easy way; but to the *laborious* resolute Souldiers of Christ this is no great discouragement; for (1.) It doth but tell them of their *work*, which as they *Answ.*

are

are perſwaded of, ſo it is in ſome meaſure their *delight*, as well as their *expectation*. (2.) It doth but tell them, Satans *Malice* and Fury, which they are aſſured of, and are moſt afraid of it ſometimes, when it ſeems to lye Idle and as aſleep. (3.) It doth tell them that Satans thoughts concerning them are *deſparing*, he fears they are going, or gone from him. If they were his willing Servants, there would be no hoſtility of this nature againſt them.

I have thus compared theſe ſpecial Temptations with thoſe wherewith our Lord Chriſt was exerciſed during the forty days. I ſhall

Secondly, *Compare* theſe Temptations of Chriſt with thoſe that uſually befal his *Members*, in which there is ſo much ſuitableneſs and agreement, both in *matter* and *manner*, that it cannot be unuſeful to take notice of it, which will the better appear in Inſtances.

Firſt, Then let us conſider the firſt Temptation of *Eve*. *Gen.* 3. 6. *And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one wiſe*, &c. Here are all the Arguments and ways ſummed up, by which Satan prevailed upon her; It was *good for Food*, here he wrought upon the deſire of the *natural Appetite*; It was *pleaſant to the Eyes*, here he took the advantage of the *External Senſes*. It was *to be deſired to make one wiſe*, here he enflamed the *Affections*. Let us again call to mind the general Account of Temptations, in the 1 *Joh.* 2. 16. *All that is in the World, the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life*; where the Apoſtle deſignedly calls all off from a love of the World, becauſe of the hazard and danger that we lye open unto, from the things of the World, ſtriking upon and ſtirring up our *Luſts*; which he ranks into three *general heads*, according to the the *various* ways whereby theſe outward things do work upon us, in exciting our *natural* powers and apprehenſions to ſinful *luſtings*: And theſe are ſo fully agreeing with thoſe three in *Eves* Temptation, that I need not note the Parallel. Let us now caſt our Eyes upon theſe Temptations, and the ſuitableneſs of Satans ways and dealings will immediately appear. When he tempted Chriſt to turn *Stones into Bread*, there he endeavoured to take advantage of the *Luſt of the Fleſh* (which in the 1 *Joh.* 2. I underſtand in a more reſtrained Senſe, not for the luſtings of *corrupt* Nature, but for the luſtings of the *body* in its Natural *Appetite*, according to that expreſſion of Chriſt, *the Spirit is willing, but the Fleſh* or body *is weak*:

And

And if we ſhould not ſo reſtrain it in this place, the Luſt of the Fleſh would *include* the Luſt of the Eyes, and the Pride of Life, contrary to the clear ſcope of the Text, for theſe are alſo the luſtings of corrupt Nature.) When he further tempted him to *caſt himſelf down*, he puſhed him upon the *Pride of Life*; When he ſhewed him the *Kingdoms of the World and the glory of them*, he attempted to gain upon him by the *Luſt of the Eyes*. From this proportion and ſuitableneſs of Temptation to Chriſt and his Members, obſerve,

That Satan uſually treads in a beaten path, uſing known and experienced Methods of Temptation. 'Tis true, in regard of *Circumſtances*, he uſeth unſpeakable *varieties* in tempting, and hath many more Devices and Juggles than can be reckoned up, yet in the *General* he hath *digeſted* them into Method and Order, and the things upon which he works in us, are the ſame; thus he walks his round, and keeps much-what the ſame Track, not only in different Perſons, but alſo in the ſame Men, uſing the ſame Temptations over and over, and yet this argues no *barrenneſs* of Invention, or *ſluggiſhneſs* in Satan, but he hath theſe reaſons for it: Obſ. 4.

Firſt, Becauſe the ſame Temptations being ſuited to *humane Nature* in General, will with a ſmall Variation of *Circumſtance* ſuit all Men; their Inclinations generally anſwering to one another, as Face anſwers to Face in Water.

Secondly, Theſe *ſtanding* Methods are Famous with him, as *generally* powerful and taking, and it can be no wonder if Satan *practiſe* moſt with theſe things, that have the largeſt *Probatum eſt* of Experience to follow them.

Thirdly, The more *Experienced* he is in any Temptation, the more *dexterouſly* and ſucceſsfully ſtill he can manage it; ſo that we may expect him *more cunning* and able in what he *moſt practiſeth*.

This may be ſome ſatisfaction to thoſe that are apt to think of themſelves and their Temptations; as *Elias* did in his perſwaſion, I *alone am left*. Where Satan uſeth any thing of Vigour and Fierceneſs, we are apt to ſay, *none are tempted as we*, none in *like caſe*, we are *ſingular*, they are *peculiar* and *extraordinary* Temptations, &c. But 'tis a miſtake; even that of *Solomon* may be applyed to this, *there is nothing new*, nor any thing befaln us, which others have not undergon before us; and would but Chriſtians be ſo careful, to *obſerve* the way of the Serpent upon their hearts, and as they might, and ſo *communicative* of their Experiences as they Applic.

they ought, the weak and heavy Laden would not go so mourning under such apprehensions, as commonly affright them, that none were ever so tempted as they are; It would be some *support* at worst, when the most hellish Furies do oppress them, to know that others before them were in these *deeps*, and as *fearful* of being overwhelmed, as themselves, and yet were *delivered*; *The deliverances of those that have escaped the danger, is ground of hope to those that are at present under it.*

Obs. 5. *The usual advantages that Satan takes against us, is from our natural Appetite, our external Senses, or our Passions and Affections.* All these are usual ways by which Satan works against us, as appears from what hath been said, neither are any of them so mean and contemptible, but that we have cause to fear the Power and Influence of them. Hence the Scripture cautions descend to the Eyes, *Look not upon the Wine when 'tis Red in the Cup. Be Sober, be Vigilant*, &c. The *Appetite* is not so easily kept in, but that it may prevail to *Gluttony* and *Drunkenness*, and some are so powerfully carried by this, that they are said *to make their Bellies their God.* Of the power of Sense and Affection, elsewhere hath been spoken.

CHAP.

CHAP. VIII.

The riſe of Chriſts firſt Temptation. Of Satans ſuiting his Temptations to the conditions of Men. Of tempting Men upon the plea of Neceſſity. The reaſons and cheats of that plea. His pretences of friendſhip in tempting, with the danger thereof.

HAving thus conſidered theſe Temptations as they lye before us in their general Proſpect, I ſhall now ſpeak of this firſt ſpecial Temptation in particular, in which (1.) the Riſe, or Occaſion, (2.) the Temptation it ſelf, (3.) the Argument by which Satan would enforce it, are to be diſtinctly noted.

Firſt, As to the *Riſe* of it, It is queſtioned by ſome, why Satan begins with this First, the cauſe they aſſign, (in part at leaſt) is from his firſt ſucceſs againſt *Eve*, in a Temptation about *eating*, as if this were the chief and moſt hopeful Arrow in his Quiver. But we need not go ſo far, when the Evangeliſt is ſo punctual in ſetting it down, in the latter end of the former verſe, *he was an hungred*. This the Devil took notice of, and from hence took the riſe of his Temptation, that by *turning Stones to Bread* for the ſatisfaction of his preſent hunger, he might be induced to make way for the ſecret Stratagems which he had prepared againſt him on this occaſion. Here I note,

That where Satan hath a deſign againſt any, he doth take the advantage of their Condition, and ſuits his Temptation accordingly. Thus, if Men be in Poverty, or in the enjoyments of Plenty, in Sickneſs or Health, if in Afflictions, under Wrongs, in Diſcontents, or carried to Advancements and Honours, or whatever elſe may be conſiderable relating to them, he obſerves it, and orders his deſigns ſo, as to take in all the advantages that they will afford. That 'tis his concern and Intereſt ſo to do, we may Imagine, upon theſe grounds: *Obſ. 6.*

Firſt, Our *Conſent* muſt be gained; this he cannot properly and truly *force*, but muſt *entice* and deceive us to a complyance with him.

Secondly, If our *Condition* speak for him, and lye fair for the furtherance of any device of his, our consent is upon the matter *half gained*; 'tis much, if so powerful an Advocate, as is *our present State*, do not influence us to an Inclination.

Thirdly, This doth his work *easily* and effectually, he more generally prevails by this course, and with less Labour.

Applic. This Policy of Satan should advantage us, by suggesting fit *Memorials* to us, in our expectations of Temptation. Though we know not all Satans thoughts, yet may we know where and how he will usually make an onset, our *Condition* will tell us what to look for. The *Distressed* and Afflicted may expect a Temptation suited to their *Condition*, as of murmuring, repining, revenge, distrust, use of indirect means, dispairings, &c. They that have *Peace* and Plenty may be sure they shall be tempted *suitably*, to Pride, Boasting, Covetousness, Oppression, Contempt of others, Security, or whatever may be fit to be engrafted on that Stock; the like may be said of any other different condition. How fairly are we forewarned, (by an observation made upon Satans proceeding upon these advantages) where to expect him, and how to provide against him.

Let us proceed to a further enquiry, *How* the Devil managed this advantage of Christs hunger; he plainly urgeth him with a *necessity* of providing supplies for himself, spreading before him his desire to eat, and the impossibility of help, in a Barren and Desolate Wilderness, as if he had said, *The want of the Body is to be provided for, Nature and Religion consents to this; the Wilderness affords no help, ordinary means fail; there is therefore a necessity that some extraordinary course be taken, Therefore turn Stones to Bread; this is not unsuitable to the Condition and Power of him who is the Son of God.* At this rate he pleads.

Obs. 7. Observe then, *That Satan usually endeavours to run his Temptations upon the plea of necessity, and from thence to infer a duty.*

When he cannot pretend a *fair* and direct way to irregular Practices, he would *break* a Door and force a way by *Necessity*.

Under this Notion of *Necessity*, the Devil marshals all those pretences, that seem to be of more than ordinary force, in their usual prevalencies. Thus he teacheth Men to think they are *necessitated*, if they be carried by a strong *inclination* of their *own*, or if there be an *urgency* and provocation from *others*, or if they be *in straits* and dangers; and sometime he goes so high, as to teach Men that a necessity

neceſſity is included in the very Fabrick of their *natural priacicples*, by which they preſumptuouſly excuſe themſelves in being ſinful, becauſe by *Nature* they are ſo, and cannot be changed without *ſpecial* Graces; ſcarce ſhall we meet any Man with ſeaſonable reproof for his iniquity, but he will plead ſuch kind of neceſſities for himſelf, *I could not help it, I was ſtrongly carried, or, I was compelled; I muſt do ſo, or elſe I could not eſcape ſuch a danger*, &c.

The Reaſons of this Policy, are theſe.

Firſt, He knows that neceſſity hath a *compulſive* force, even to things of (otherwiſe) greateſt abhorrencies: A treaſury of Inſtances is to be had in Famines, and beſieged places, where 'tis uſual to eat unclean things, not only Creatures that are vile, but even Dung and Entrails; nay ſo *Tyrannical* is Neceſſity, that it makes inrodes into, and Conqueſts upon Nature it ſelf, cauſing *the tender and dilicate Woman, which would not adventure the Sole of her Foot upon the ground for delicateneſs and tenderneſs, to have an evil Eye towards the Huſband of her Boſom, towards her Son, and towards her Daughter.* A like *force* doth it exerciſe upon the Minds and *Conſciences* of Men, it makes them riſe up againſt their *Light*, it engageth Men to lay violent hands upon their own *Convictions*, to ſtifle and extinguiſh them. How many mournful examples have we of this kind? How many have *apoſtatiſed* from Truth (being terrifyed by the urging neceſſities of danger) contrary to the higheſt *Convictions* of Conſcience? Deut. 28. 56.

Secondly, Neceſſity can do much to the *darkning* of the Underſtanding, and *change* of the Judgment, by the ſtrong Influence it hath upon the *Affections*. Men are apt to form their apprehenſions, according to the dictates of Neceſſity; what they ſee to be *hazardous*, they are inclinable to judg to be *evil*; Men in ſtraits not only *violate* their Reaſon, but ſometime by inſenſible ſteps (unknown to themſelves) *ſlide* into a contrary Judgment of things, directly croſs to what they have *believed* and profeſſed. Which perſwaſion they owe not to any further *acceſſion* of Light, or new *diſcovery* of Argument, (for ofttimes, the *ſame* Arguments which in the abſence of trouble they have contemned as *weak*, by the Appearance of danger put on another *Face*, and ſeem *ſtrong*) but to the prevalency of their *fears*. And thus many in all Ages have altered their Judgments and thoughts, not becauſe they *knew more*, but becauſe they *feared more*.

The like Neceſſities do Men form to themſelves from exorbitant

and greedy *hopes* and expectations of a better condition, compared to that wherein they at present are, and the like Influence it hath in the alteration of their Judgments. Let the *Bishop* of *Spalato* be an example of this, who loathed the *Romish* Religion first, and in *England* (whither he came for refuge) writ against it; but saw a necessity (from the disappointment of expectation) to change his mind, returned to *Rome* again, and perswaded himself that that was *true* which he had formerly pronounced *false*; and so writ against the Church of *England*, as before he had done against the Church of *Rome*. To him we may add *Eccholius*, of whom *Socrates* reports, that (according to the various appearings of hazards) he changed his Religion several times: Under *Constantine*, he was a *Christian*; under *Julian*, a *Pagan*; and under *Jovinian*, a *Christian* again.

Eccles. Hist. lib. 3. cap. 11.

Thirdly, Necessity offers an *excuse*, if not a *Justification* of the greatest miscarriages. *Lot* offered to expose his Daughters to the raging Lust of the *Sodomites* for the preservation of his *Angel-Strangers*, which surely he would in no wise have done, but that he thought the present *necessity* might have *excused* him. *Esau* profanely sells his Birth-right, but excuseth the matter so, *Behold I am at the point to die, and what profit shall this Birth-right do to me?* *Aaron* produceth a necessity, from the violent resolves of the people, in Justification of himself in the matter of the Golden Calf, *Thou knowest that this people are set on mischief.*

Antiochus *put* Eleazer *and the* Macchabees *in mind of this excuse, If it be a Sin to do contrary to your Law, Compulsion doth excuse it.* Josephus *on the Lives of the* Macchabees. Gen. 25. 32.

Fourthly, Necessity is an *universal plea*, and fitted to the conditions of all Men, in all callings, and under all extravagancies; The *Tradesman* in his unlawful gains or overreaching, pleads a necessity for it, from the hardness of the Buyer in other things; the *poor Man* pleads a necessity for *Stealing*, and the *Rich* pleads the same necessity for *Revenge*, and thus it serves all with a Pretext.

These considerations discovering this course so hopeful, as to this design of the Devil, he will be sure to put us to this pinch where he can. But besides this, we may observe *three* Cheats in this plea of Necessity.

First, Sometimes he puts Men upon *feigning* a necessity, where there is none. *Saul* sacrificed upon a needless Supposal that *Samuel* not coming at the time appointed, there was a necessity for him to do it. He spared also the Cattel upon the like pretence, that it was a necessary provision for Sacrifice. And thus would the Devil have perswaded Christ, that there was an absolute neces-

sity

ſity to turn Stones to Bread, when in Truth there was no ſuch need.

Secondly, Sometimes he puts Men upon a neceſſity of their own *ſinful procurement*. *Herod* ſware to gratify the Daughter of *Herodias*, and this is preſently pleaded as a neceſſity for the cutting off *John Baptiſts* head. *Saul* forbad the taſting of Meat, and ſealed the penalty by an Oath and Curſe, and this is by and by made a neceſſity for the taking away of *Jonathans* Life, (who had taſted Honey not knowing his Fathers Curſe) had not the People reſcued him.

Thirdly, Sometime he *ſtretcheth* a neceſſity further than it ought; he knows that God hath ſuch a regard to *real* neceſſities, that upon that ground, he will *diſpence* with his Sabbath, and the preſent performance of Duty. Theſe inſtances he lays before men, and endeavours to perſwade them, that in like manner God will (upon a neceſſity) diſpence with *Sins*, as well as with the preſent Opportunity of *Service*. What a covering (in all Ages) Men have made of neceſſity, for their higheſt outrages and extravagancies, and with what confidence they have managed ſuch pleas, would be endleſs to relate.

This muſt warn us, not to ſuffer our ſelves to be *Impoſed* upon, by the higheſt pretences of Neceſſity. Whatever it may diſpenſe with (as in *ſome caſes* it will ſuſpend a preſent *Service*, and warrant the performance of a Duty, *beſides* the common rule and way wherein it ought ordinarily to be managed) it muſt never be pleaded to give warranty to any thing in its *own nature* ſinful. Neceſſity will not juſtify Lying, Stealing, Covetouſneſs, Adulteries, *&c.* *Applic.*

Ferenda magis omnis neceſſitas quam perpetranda aliqua iniquitas. *Aug.*

Beſides, we muſt be *wary* in judging what is a neceſſity. Men are apt to plead a neceſſity where there is none, and if we *give way* to a facile admittance of excuſes of this kind, we ſhall preſently *multiply* neceſſities, and have them to ſerve us at every turn. Some would warrant Sin by neceſſity, others would turn off Duty and rule by pretending a neceſſity where none is: both are to be avoided as Snares of Satan.

Once more (before we diſmiſs this riſe of the Temptation of Chriſt in hand) let us obſerve that in perſwading him to turn Stones to Bread, he ſeems to expreſs a great deal of *care* and tenderneſs to Chriſt, with an *invidious Reflection* upon the Love and Providence of God; as if he ſhould ſay, *I ſee thou art hungry, and this Wilder-*

Wilderneſs affords nothing to eat, and God hath not taken care to ſpread a Table for thee, I therefore pitying thy Condition, as a Friend, adviſe thee to turn Stones to Bread.

Obſ. 8. Note, *That Satan manageth his moſt cruel deſigns, under the higheſt pretences of Friendſhip.* He did ſo with *Eve*, *The Lord knoweth that ye ſhall be as Gods*; as if he had a greater regard to them, than God himſelf. He tempted Chriſt in the Mouth of *Peter* to *ſpare himſelf*, under the ſhew of great kindneſs; and no leſs are his common pretences to all Men. This is a deep Policy, for by this means the *miſchief* intended is the better *concealed*, and the leſs *care* and proviſion made againſt it; and beſides, the *Affections* and deſires are ſtirred up to an *haſty* imbracement of the Motion, and an eager ſwallowing of the Bait.

So great a Subtilty is in this manner of dealing, that thoſe who affect the name of great *Politicians* in the World, have learned from Satan to ſhew greateſt *reſpects*, and a moſt friendly countenance to thoſe whom they moſt *hate*, and intend to ruine. Thus our *Richard* the Third of *England* conſtantly dealt with thoſe for whoſe Blood he lay in wait: and the precepts of *Machiavil* are fitted to this, that tis Wiſdom *to hug thoſe whom we deſire to deſtroy*. *Ehud's* Preſent made way for his Dagger. *Joab's* Sword could not ſo well have diſpatched its errand upon *Abner*, if he had not uſhered it in with a Kiſs.

Applic. This ſhould make us moſt *ſuſpect* thoſe Temptations that offer us moſt *kindneſs* and advantage, and ſuch as are moſt gratifying to our Humours and Deſires. For can it be imagined in good earneſt that Satan intends us a real good? Can the Gifts of Enemies paſs for Courteſies and Favours with any, but ſuch as are bewitched into a blockiſh madneſs? Satan is more to be feared when he *flatters*, than when he *rageth*; and though ſuch offers may be looked upon by ſome as more benign, and leſs odious Temptations, (as ſome kind of *Familiar Spirits* are more kindly treated by ſome, under the notion of *white Devils*) yet may we ſay of them as *Cornelius Agrippa* ſpeaks of ſome unlawful Arts and ways of *Thurgia*, *eò ſunt pernitioſiora, qùo imperitis diviniora*; They have the greateſt danger that pretend the higheſt Friendſhip. Thus much for the Riſe of the Temptation.

Timeo *Danaos* & dona ferentes.

CHAP.

CHAP. IX.

A particular conſideration of the matter of the firſt Temptation, what Satan aimed at, in bidding him turn Stones into Bread. Of Satans moving us to things good or lawfull. The end of ſuch a Motion. How to know whether ſuch Motions are from Satan or the Spirit. What to do in caſe they be from Satan. Of his various aims in one Temptation. What they are, and of his Policy therein. Of his Artificial contrivement of Motions to make one thing infer another.

NExt follows the Temptation it ſelf. *Command that theſe Stones be made Bread.* There is no great difficulty in the words. The *Greek* indeed hath a remarkable ſuitableneſs to the Suppoſition, on which Satan inſiſts, taking Chriſt to be the *Son of God*, 'tis very pertinently ſpoken, *Say* or *Speak* that theſe Stones be made Bread; for if God *ſpeak*, it muſt be *done*. εἰπὲ.

Tis not worth the while to inſiſt upon ſo ſmall a variety of expreſſion, as is betwixt this *Evangeliſt*, who hath it [*theſe Stones*,] and *Luke*, who ſpeaks it in the ſingular Number [*this Stone:*] for beſides that (as ſome ſuppoſe) this Expreſſion of *Luke*, might (for any thing that appears to the contrary) be Satans *lowering* his requeſt to *one* Stone, when Chriſt had denyed to turn *many* into Bread, upon his firſt asking) this *one Stone* in *Luke*, taken collectively for the whole heap, will ſignify as much as theſe *Stones* in *Matthew*, or the phraſe (*theſe Stones*) in *Matthew* (by an imitation of a common *Hebraiſm*) may be no more but *one of theſe Stones*, or this *Stone*, as it is in *Luke*; as 'tis ſaid, *Jephtah* was buried in the *Cities* of *Gilead*, that is, in *one* of the *Cities*. *Spanhem.* dub. Evan. in loc. *Lightfoot Harm.* in loc.

The thing urged, was the turning or changing the *form* of a Creature, which is a work truely *miraculous* and wonderful, and ſuch as had neither bee *unſuited* to the power of Chriſt, nor *unlawful* in it ſelf. 'Tis from hence juſtly queſtioned, where the ſling of

of this ſuggeſtion lay, or in what point was the temptation couched. Firſt, It was not in the *unlawfulneſs* or ſinfulneſs of the thing mentioned. For Chriſt did as much as would amount to all this, when he turned *Water* into *Wine*, and when he fed Multitudes by a miraculous *multiplication* of a few Loaves and Fiſhes.

Secondly, It was not *unſuitable* to his condition, as *hungry*; for ſo it ſeemed a Duty to provide for himſelf, and which Satan took for granted.

Thirdly, Neither ſeemed it any *derogation* to his Power and Divine Nature, but rather an *advantage* and fit opportunity to give a full proof of it, to the *ſtopping* of Satans Mouth for ever.

Notwithſtanding theſe, there was *Poyſon* and Malignity enough in the *ſuggeſtion*, and under theſe Green *Leaves* of plauſible pretences, lay hid many *Snakes*. For (1.) By this was he ſecretly tempted to admit of a *doubting* of the truth of the divine *Teſtimony*, lately declaring him to be the *Son of God*. (2.) As alſo further to *queſtion* his Fathers Providence and Love; (3.) and unneceſſarily to run out of the *ordinary* way of ſupply, and to betake himſelf to *indirect* means or extraordinary courſes. (4.) And all this to the *abuſe* and undervaluing of his power, in *proſtituting* it to Satans *direction* or perſwaſion; and the Devil had gained a conſiderable advantage, if he could have prevailed with him to do ſuch a thing by his inſtigation. (5.) It may be, he further thought this might entice to an high *eſteem* of himſelf, and ſo make way for a vain *oſtentation* of his power, and Intereſt in God. All or moſt of theſe ſeem to be the deſign that the Devil was driving forward. Several things are hence obſervable.

Obſ. 9. *That where Satan doth not judge it his preſent Intereſt, to ſuggeſt to us things in their own nature ſinful, he will move us to things good in themſelves, in hopes thereby to lead us into evil.* This way of tempting is from a more refined Policy, than down-right motions to Sin; and doubtleſs 'tis leſs ſuſpected, and conſequently more taking. The Evils that Satan would introduce by this Method, are ſuch as theſe:

Firſt, Sometime when he tempts us to that which is Good, it is, that he might *affright* us from it; his approbation is enough to put a diſcredit, and diſgraceful ſuſpition upon any thing. Such a deſign had he, when he gave *teſtimony* for Chriſt, Mat. 8. 29. *That he was the Son of God*; or for the *Apoſtles*, that they were the Servants

Servants of the *most high God.* It was not his intention, to honour him or them, by bearing them witneſs, but to bring them under Suſpition, and Trouble. Act. 16. 17.

Secondly, There are a great *many ways* to miſcarry in a *lawful* Action, either by propounding *bad ends*, or by *failures* in the *manner* of performance, or by a *miſimprovement* of the whole. Theſe miſcarriages (and the poſſibility, and probability of them) Satan carries in his mind; yet doth he not at firſt *propound* them, but moving us unto the thing, he hath an *expectation* that we will *ſlide* into them of our ſelves, or be *inclined* by ſome ſutable touches of *ſuggeſtion* upon our minds; together with the *tendency*, or improveableneſs of the thing or Action, to ſuch evils as are properly conſequent to it. Satan did not here tempt Chriſt to theſe ſinful ends *directly*, but to an *Action* which he hoped might *inſenſibly* produce them.

Thirdly, Another Evil hereby aimed at, is the *hindrance* of a *greater* Good, not only as a *diverſion* to turn us off a better or more profitable occaſion, but alſo as an *unſeaſonable interruption* of ſomething at preſent more concerning us: Thus he makes the *ſuggeſtion* of Good things, the *hindrance* of Prayer, or Hearing.

Some will ſay, This is a *perplexing* caſe, that in things good or lawful in themſelves Men ſhould be in ſuch dangers, and will thereupon deſire to know, how they may *diſtinguiſh* Satans *Contrivances* and Motions, from thoſe that have *no dependance* upon him, or are from the Spirit of God? Queſt.

In anſwer to this. (1.) Let us (when we fear thus to be circumvented) look well to what *Impreſſions* are upon our Spirit, when we are moved to what may be *lawful.* For *together* with the motion (if it be Satans) we ſhall find either a corrupt *reaſon* and *end* privatly *riſing* up in our Mind; or we may obſerve that our hearts are *out of order*, and perverſly inclined; this is oft unſeen to our ſelves. When the Diſciples moved Chriſt to bring down *fire from Heaven*, if they had conſidered the preſent *revengful* ſelfiſh frame of their Spirits, (which our Lord tells them, they were *ignorant* of) they might eaſily have known that the motion had proceeded from Satan. Anſw.

Secondly, The *concurrent* Circumſtances of the thing or Action, are to be ſeriouſly weighed; for from thence we may take a right *meaſure* of the conveniency or inconveniency of the proceeding in it. What is from Satan, it will be either *unſeaſonable* as to

the Time, Place, and Person, or some *other* thing will appear that may give a *discovery*. As here Christ refuseth to turn Stones to Bread, because not only the *way* and manner of the Proposal doth sufficiently lay open the *Design*, but also the *Circumstances* of Christ's condition at that time, shewed the motion to be *unseasonable* and inconvenient: for if Satan had urged the *necessity* of it for the satisfaction of his *hunger*; Christ could have answered, that the *experience* that he had of Gods support for *forty days* together, was sufficient to engage him to *rely* yet further upon him. If he had urged farther, that by this means he might have had a full *proof* of Gods love and care, or of his *Sonship*: It was at hand to tell him, that it was needless to seek a further *evidence*, when God had given *one* so full a little before: If again he had pleaded it to have been an useful *occasion* to give a *testimony* of his Power to the satisfaction of others: He could have told him, that it had been *impertinent* to have done it then, when he was in the *Wilderness*, where none could have the benefit of it: So that nothing Satan could have propounded as a reason for that Miracle, but it might have been repelled from a consideration of his present condition.

Applic. The Instruction that may be gathered from this, is, That we must not entertain thoughts of doing *lawful things*, without a due *enquiry* into the *temper* of our own Hearts, and a full consideration of all *Circumstances* round about, with the probable tendencies, and consequences of it.

Quest. But (may some say) If I judge such a motion to be a thing *lawful*, which doth proceed from Satan, What am I to do?

Answ. I answer. (1.) Consider whether the Good be *necessary* or not: if it be necessary, 'tis a *duty* and not to be forborn, only the *abuses* are to be watched against, and avoided.

Secondly, If it be a *duty*, Consider whether it be *seasonable* or *unseasonable*, *necessary* or *not*, as to the present time; if it be *not*, it may be *suspended*, and a *fitter* opportunity waited for.

Thirdly, If it be only *lawful*, and not *necessary*, we ought to *abstain* from it *wholly*, after the example of *David*, Psal. 39. 2. who *abstained even from Good*, (that is, from *lawful* bemoanings of himself, or complainings against *Absalom*, that had rebelled against him) because it was not necessary, and (the circumstances of his condition considered) very dangerous, lest *vent* and way being given, he might have been easily *drawn* to speak passionately, or distrustfully against God, and foolishly against Providences.

That

That the thing unto which Satan moved Christ was lawful, hath been noted. Next let us consider what *Ends* Satan might propound to himself in this Motion, and we shall see (as hath been said) that he did not so narrow and contract his design, as that only *one* thing took up his Intentions, but *several*. Hence have we this Observation;

That in one single Temptation Satan may have various Aims and Designs. Obs. 10.

Temptation is a *complicated* thing, a *many-headed Monster*. Satan hath always many things in his Eye. First, In every Temptation there is a *direct* and *principal* design, a main thing that the Devil would have.

Secondly, There are several things *subservient* to the main design, as steps, degrees, or means leading to it; the lesser still making way for the greater. If Satan design *Murther*, he lays the Foundation of his work in inward *Grudgings* and *Hatreds*; next he gives *Provocations*, by reproachful Words, or disdainful Carriages and Behaviours, (as our Saviour notes in the expressions of *Racha*, and *Fool*) and so by degrees enticeth on to Murther. The like we may observe in the lusts of Uncleanness, and other things. Matth. 5. 22.

Thirdly, Besides these there are usually *Reserves*, something in *ambushment* to watch our *Retreats*; for Satan considers what to do in case we repel, and refuse his motion, that so he may not altogether labour in vain. A contrary *extreme* watcheth those that fly from a Temptation; *Pride*, *Security*, *Self-Confidence*, and *Boasting*, are ready to take them by the *Heel*: So truly may it be said of Satan, that *he knoweth the way that we take; if we go forward, he is there; if backward, we may also perceive him; on the left hand, he is at work; and on the right hand, he is not idle.* All these we may particularly see in this Temptation in Hand: He had a main design (of which more presently:) he prepares means and seconds, to help it forward; such were those pleas of *necessity*, and *conveniency* which the hunger and want of Christ did furnish him withall, and there wanted not the *reserves* of *Presumption* and *Self-neglect* in case he resisted the motion.

The Reasons of this Policy are these.

First, When Satan tempts, he is not *certain* of his prevalency, even when the probabilities are the greatest, and therefore doth he *provide* himself with several things at once; that if the tempted Party *nauseat* one thing, there may be another in readiness that

may please his *Palat.* God gives this advice to the Spiritual Seedsmen, *In the Morning sow thy Seed, and in the Evening withhold not thine Hand; for thou knowest not what shall prosper, whether this or that.* Satan, that Seedsman of the *Tares*, imitates this; and because he knows not what shall prosper, therefore doth he use variety.

Secondly, Where many things are at once designed, 'tis an hundred to one they will not *all* return *empty*; 'Tis much if many snares miss, he that hath broken one or two, may not only be inticed with a third Temptation, (as being either *wearied* out with the Assaults, or made *plyable* with the allurements of the former) but may also sit down *secure*, as having (in his supposal) passed all the danger, and so unawares fall into an unseen or unsuspected Trap.

Applic. This may (1.) by way of Caution assure us that we have no cause to think that *all fear* is over, when we have avoided the more *obvious* and *conspicuous* designments of a Temptation, but rather to *suspect* some further train than we yet have discovered. (2.) That there is a necessity for us to be *circumspect* every way, and *Janus-like* to have an Eye before and behind, that we may make timely discoveries of what Satan intends against us.

As we have taken a view of the *various* designments of Satan in *one* Temptation, so 'tis also remarkable, that these various ways of his in this Temptation, do give *strength one to another*, and have as close a connection, as Stones in an Arch. Christ was pleased to commend the *wisdom* of the unjust Steward, though he intended not the least approbation of his *dishonesty*: So may we turn aside and observe the *cunning Artifice* of the Devil, in the management of this Argument against Christ, which is to this purpose, as if he had thus proceeded; *If thou art the Son of God, (as the Voice from Heaven lately testifyed) it can be no inconvenience, but every way an advantage to give a further proof of It: Thy present condition of want and hunger, seem to contradict it: for how strange and unbeseeming is it, for the Son of God to be in such Straits? Yet if thou beest what thou sayest thou art, 'tis easy for thee to help thy self; God that made the World of nothing, by the power of his command, can much more change the forms of things that are made already; 'tis but speaking, and these Stones that are before thee will be turned into Bread; and besides that in so doing thou maist seasonably vindicate thy self from the Eclipse of thy present condition, Necessity and Duty (for 'tis Duty to supply the*

the want of the Body, which cannot be ſupported without its proper nouriſhment) compel thee unavoidably to it, except thou feareſt not to contract the Guilt of ſelf-deſtruction, eſpecially ſeeing I do not urge thee to provide Delicacies, but only Bread, and ſuch as is needful to keep in the Lives of the pooreſt Men, in the pooreſt manner.

Hence note, *Satan in driving on a Temptation, uſeth ſuch an Artificial Contrivement of Motives and things, that ſtill one doth infer another, one ſtrengthens another. Temptations are like a Screw, which if once admitted, will improve its firſt hold to draw in all the reſt.* By theſe Arts doth Satan, like a cunning Serpent, *wriggle* himſelf into the Affections of Men. Obſ. 11.

CHAP. X.

Of Satans chief end in this Temptation, his Skill in making the means to Sin plauſible. The Reaſons of that Policy, with his Art therein. Men's Ignorance his advantage. Of the differences of things propounded to our uſe.

THe various aims of Satan, and their *cloſe* dependance one upon another, having contributed to us their ſeveral Obſervations, it remains, that we ask after the *main* and chief thing that Satan *principally* intended. And to make way to this, it muſt be noted, that in *grand* Temptations *eſpecially*, the *main* deſign of Satan comprehends theſe *two*; The chief *End*, and the chief *Means* conducing to that End. About theſe ſome Authors conjecture variouſly, whoſe differences we have no great occaſion to mention, ſeeing the Text gives ſo great a ſatisfaction in this matter.

For Firſt, The main *End* of Satan, we have (not obſcurely) expreſſed to us in theſe words [*If thou be the Son of God:*] which if we compare with *Matth.* 3. 17. *This is my beloved Son, in whom I am well pleaſed*, we ſhall eaſily apprehend, that here Satan doth but *echo* to that Voice which came down from Heaven; As he did

did with *Eve*; *God had said, of the Tree in the midst of the Garden ye shall not eat*, Satan (having as it were the sound of this yet in his Ears) in a clear *reference* to it, saith, *Yea, hath God said, ye shall not eat?* So here is also an evident *respect* to God's *Testimony* concerning, Christ, as if he had said, *hath God said, thou art his Son? If thou beest indeed such as he testifyed, give some proof of it? &c.* By which it appears that his design was to *undermine* this Testimony, or some way or other to *defeat* it; neither need it pass for an objection against this, that Satan doth not *directly* mention his doubt or distrust, nor *positively* suggest to Christ, a *questioning* or misbelief of his *Son-ship*, for it was not suitable to his Policy, so to lay open his main End, that must have been expected afterward, as the *last* in execution (if it had taken effect) though it were *first* in intention.

Secondly, The *chief Means* by which he would have brought this End about, may be understood from Christ's *Answer* to the Temptation: for it cannot but be imagined, that Christ knew the *bottom* of Satans Policy, and that his *Answer* must fully *confront* the *Means* by which Satan indeavoured to *ensnare* him. His Answer was, *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God.* If we can then come to a certain understanding of this Scripture (which is not difficult) we shall evidently know the mind of the Temptation, to which this is a direct Answer.

Vid. *Lightfoot Harmon.* in *Matth.* 4. *Pool* Synopsis in *Deut.* 8.

These words are cited out of *Deut.* 8. 3. which some interpret to this Sense; as if Christ had said, Man hath not only a Life of the *Body* (which is mentioned by Bread) to look after, but another life of the *Soul*, which is of so great concernment; that the bodily life is to be neglected, rather than that of the Soul to be endangered. This is a truth in it self, but is apparently besides the meaning of *Deut.* 8. Neither doth it afford so full and particular an answer as (doubtless) Christ intended. But let us consider the Text, and we shall find more in it; for *Moses* first sets down Gods dealing with *Israel* in the Wilderness, in that he suffered them to hunger, and took from them the *ordinary* means of Life, which (as the latter part of the verse shews) is to be understood of ordinary Bread, and then to supply that want, he fed them by an *extraordinary* means, (such as they had never heard of before) this was by *Manna*. Next he makes an *Inference* from this way of God's proceeding, improving this *particular* to *a general rule*, *That*

be

he might make thee know, that Man lives not by Bread only, but by every Word that proceedeth out of the Mouth of the Lord doth Man live: which is clearly of this Import, that Man lives not by *ordinary* means only, but that God can provide for his Life in an *extraordinary* way, by appointing any thing to that end, through his mighty and powerful Word, and good Pleasure; So that things never so unusual, or unfit in themselves for nourishment, will become strengthning to us, if he shall give out his command. Christ then applying this, in this Sense, did (as it were) thus say to Satan; *Though I want ordinary means of Life, which is Bread, yet I know God can make any thing which he pleaseth, to nourish me instead of it. So that I will not cast off a dependance upon the Providence of God in this strait, and without warrant run to an extraordinary course for supply.* Hence it is evident that to bring about his *main* End (which was to *Distrust* of his Relation to God) he used this means, that by reason of his strait, in the failure of *ordinary* supply, he should *distrust* Providence, and without warrant provide for himself. Observe,

That where Satan carries on a main Design and End, he bestows most Obs. 12
of his pains and skill in rendring the Means to that End plausible and taking. The End is *least* in mention, and the Means in their fit contrivance, takes up *most* of his Art and Care. The Reasons whereof are these:

First, The End is apparently *bad*, so that it would be a contradiction to his design to mention it, 'tis the snare and trap it self, which his Wisdom and Policy directs him to cover; His *ultimate* End is the destruction of the Soul, this he dare not openly *avouch* to the vilest of Men; he doth not say to them *destroy your Souls, bring eternal miseries upon your selves*, but only tempts them to that which will bring this misery upon them; and as for those *intermediate* ends, which are the formal acts of Sin, he useth also a kind of *modesty* in their concealment; he doth not usually say, *go and Murther, or commit Adultery:* But rather puts them upon *ways* or means that will *bring* them up to those Iniquities, except that he sometime have to deal with those that are so hardned in Sin, that they *make a short to do wickedly*, and then he can more freely discover his Ends to such in the Temptation.

Secondly, The Means to such wicked Ends, have not only an *Innate*, and *Natural* tendency in themselves, which are apt to Sway and Byas Men that way, but are also capable of Artificial

Improve-

Improvement, to a *further* inticement to the evils secretly intended, and these require the Art and Skill for the exact suiting and fitting of them. The *End* cannot be reached without the *Means*, and *Means* so ordered (without the aid of Grace) will scarce *miss* of the End.

Thirdly, The Means are capable of a *Varnish* and Paint, he can make a shift to set them off, and Colour them over, that the proper drift of them cannot easily be discovered, whereas the Ends to which these lead cannot receive, (at least so easily with some) such *fair* shews. 'Tis far easier to set off Company-keeping, with the pleasurable pretences of Necessity or *refreshing divertisement*, than to propound *direct* Drunkenness, (the thing to which Company-keeping tends) under such a dress.

Quer. If it be *demanded*, How and by what *Arts* he renders the Means
Answ. so *plausible?* I shall endeavour a satisfaction to that *Quere*, by shewing the *way* that Satan took to render the Means he made use of in this Temptation, *plausible* to Christ, which were these;

First, He represents it, as a *harmless* or lawful thing in it self; Who can say it had been sinful for the Son of God to have turned Stones into Bread, more than to turn Water into Wine?

Secondly, He gives the Motion a further pretext of advantage or *goodness*, he insinuated that it might be an useful *discovery* of his Sonship, and a profitable *supply* against hunger.

Thirdly, He seems also to put a *Necessity* upon it, that other ways of help failing, he must be constrained so to do, or to suffer further want.

Fourthly, He forgets not to tell him, that to do this was but *suitable* to his *Condition*, and that it was a thing well becoming the *Son of God* to do a *Miracle*.

Fifthly, He doth urge it at the rate of a *Duty*, and that being in hunger and want, it would be a *sinful neglect* not to do what he *could* and *might* for his preservation.

The same way doth he take in *other* Temptations, in some cases pleading *all*, in some *most* of these things, by which the means conducing thereunto may seem plausible. If he presents to Men *occasions* of sinning, he will tell them ordinarily, that they may *lawfully* adventure upon them, that they are *harmless*, nay of *advantage*, as tending to the recreating of the Spirits, and health of the Body; yea, that 'tis *necessary* for them to take such a liberty, and that in doing so, they do but what *others* do that profess

Religion.

Religion. And often he hath ſuch advantage from the *Circumſtances* of the thing, and the *Inclination* of our heart, that he makes bold to tell us. 'Tis no leſs then *Duty*, ſuch did the outrage of *Demetrius* ſeem to him, when he conſidered, how much his livelyhood did depend upon the *Diana* of the *Epheſians*; *Paul's* Zeal made him confident that *perſecution* of Chriſtians was his *Duty*: neither is there any thing which can pretend to any *Zeal*, *Advantage* or colourable *Ground*, but preſently it takes the denomination of *Duty*.

If any wonder that ſuch *poor* and ſhallow pretences are not *ſeen* through by all Men, they may know that this happens from a *fourfold* Ignorance.

Firſt, from an Ignorance of the *thing it ſelf*: how eaſily may they be Impoſed upon, who know not the nature, or the uſual Iſſues of things? as Children are deluded to put a value upon an uſeleſs, or hurtful trifle; ſo are Men deceived and eaſily impoſed upon in what they do not underſtand. And for this cauſe, are Sinners compared to Birds, who are eaſily *inticed* with the Bait propoſed to their *view*, as profitable and good for them, becauſe they know not the *Snare* that lyes hid under it: this Ignorance cauſing the miſtake mentioned, is not only a *Simple* Ignorance, but alſo that Ignorance which owes its riſe to a *wilful* and perverſe diſpoſition, (for there are ſome that are *willingly Ignorant*) doth often lay thoſe open to a deluſion, who through *prepoſſeſſion* or *idleneſs*, will not be at *pains* to make full Inquiries.

Secondly, This alſo comes to paſs from an Ignorance of *our Spirits*: for while we either engage in the things propoſed by Satan upon the *general warranty* of a *good* Intention, or that we have no *evil* meaning in it, we are kept from a *diſcovery* of the intended deſign. Hence *Paul* ſaw nothing, in his perſecuting the *Church* of God, of what Satan aimed at; or while upon the *pretence* of a good *Intention*, our ſecret corrupt *Principles* do indeed move us *underhand* to any undertaking, we are as little apt to ſee the Ends of Satan in what he propounds to us. *Jehu*, and the *Diſciples* Luke 9. 55. pretending a *Zeal* for God, but really carried on by their own *furious tempers*, did as little, as others ſee what the Devil was doing with them.

Thirdly, The means of a Temptation are rendred leſs ſuſpitious, from an Ignorance of the *Circumſtances*, and Concomitants that do attend them.

Fourthly, As alſo from an Ignorance of our own *weakneſs*, and *Inclination*, while we are *confident* of greater *ſtrength* to reſiſt, than indeed we have, of a greater *averſneſs*, than is in us, to the evil ſuſpected; we *contemn* the danger of the means as below us, and ſo grow bold with the occaſions of iniquity, as pretending no hazard or danger to us.

Applic. This may teach us a piece of Wiſdom, in the Imitation of the Devil; we ſee his *malice* appears in the bloody and deſtructive *aims* or intendments, which he diſcovers againſt us, but his *skill* and cunning in a ſuitable *diſpoſal* and ordering of the *Means*. So ſhould we learn to imploy all our *care* and watchfulneſs about thoſe *plauſible* ways or *introductions* to Sin, that Satan puts in our hand; and as his eager deſire of gaining his end, makes him induſtrious about the offering of means fit to compaſs it, ſo our *fear* of his Deſign and *End* ſhould make us *jealous* of every *overture* propounded to us. They that from *wilfulneſs* or *neglect* ſhall admit the *means* of Evil, cannot expect to avoid the *Evil* to which they lead, or if they may (unexpectedly) be reſcued from the end, while they uſe the Means (by Grace interpoſing, as between the Cup and the Lip) 'tis no *thanks* to them, and often they come not off ſo clear, but that ſome *lameneſs* or other ſticks by them.

Queſt. I may ſuſpect this will be retorted back as an advice ſcarce *practicable*: for if all means leading to Sin are to be avoided, then can we uſe *nothing*, but rather (as the Apoſtle ſaith in another caſe) *we muſt go out of the World*, ſeeing every thing may lead to evil.

Anſw. I Anſwer, We are not by any *command* of God put into any ſuch *ſtrait*, things that are or may be *improvable* againſt us, may be uſed by us with due *Care* and Watchfulneſs; yet all things are not alike neither, for we muſt look upon things under a *threefold* Conſideration.

Firſt, If that which is propounded or laid before us, as a means to Sin, be *in it ſelf* ſinful, the *refuſal* of both is an undoubted *Duty*.

Secondly, We muſt look upon things under the conſideration of the *ſuſpiciouſneſs* which they carry with them of a further evil; ſome *Circumſtances*, or *poſtures* of an opportunity and occaſion offered, are of ſuch a *threatning Aſpect*, that they fairly warn us to hold off. To keep *company* with a Friend may be admitted, when yet

yet that Society in a *ſuſpitious place*, as *Tavern*, or *Whore-houſe*, is to be avoided.

Thirdly, We muſt further conſider things as we are *free*, or *engaged* to them, and accordingly where there is *appearance* of danger, or the *fear* of it, we muſt keep at a diſtance, if we are engaged to ſuch things either by the obligation of the *Law of Nature*, or *lawful Calling*, or *command of God*, or *unavoidable Providence*, or *Relation*, where theſe Ties are upon us, we cannot avoid the thing or action, but are the more concerned to take heed of being *overreached* or overtaken by them.

CHAP. XI.

Of the Temptation to diſtruſt upon the failure of Ordinary Means. Of the Power of that Temptation, and the Reaſons of its prevalency. Of unwarrantable Attempts for Relief, with the cauſes thereof. Of waiting on God, and keeping his way. In what Caſes a particular Mercy is to be expected.

I Have particularly inſiſted upon the *aims* of Satan in this Temptation, in their *variety*, and alſo the cunning *connexion* and coherences of them: I have alſo ſingled out his *chief* deſign. I am now in the laſt place to preſent you with the *ſuitableneſs* and reſpects that the *ſubordinate* means carry to the *Principal*, and that proportion which may be found in all theſe to the end deſigned by them.

The chief *means* (in reference to the end deſigned) was a *diſtruſt* of Providence; and the *ſubordinate* means to bring on that diſtruſt, was the *failure* of ordinary means of ſupply: for ſo he endeavoured to improve his hunger, and want in the Wilderneſs, as a manifeſt neglect of Providence towards him, for which (as he tacitly ſuggeſts) there was no ground to wait or rely upon it any further, but to betake himſelf to another courſe. Hence Note,

That the failure of ordinary means of help, is by Satan improved as his ſpecial Engine to bring Men to a diſtruſt of Providence, and from Obſ. 13.

thence to an unwarrantable attempt for their relief in an extraordinary way.

That the *failure* of *ordinary* and usual supplies hath by the Devils subtilty brought a *Distrust* of Providence, and run Men beyond all *hopes* of help, is a thing commonly and notoriously known. When Men are afflicted, and brought unto unusual straits, and the ordinary ways of relief are out of sight, they are soon tempted to distrust God and Man, and to conclude they are cut off, and that their *hope is perished*, and that *their Eye shall no more see Good*. *David* distressed, proclaims *all Men Lyers*: Concludes, that he should at last *be cut off*. *Jonah* in the Whales Belly, thought that all hope was gone, and that he *was cast out of* Gods Sight. The Church of *Israel* in Captivity, *forgat Prosperity* (notwithstanding the promise of deliverance after seventy years) and thought no less, than that *her hope and strength was perished*; *Lam.* 3. 18. And from the Scriptures mentioned, we may also see the strength and prevalency of the Temptation, especially when 'tis reduced to particulars. As,

Pſal. 116. 11. Pſal. 31. 22. Jon. 2. 4.

First, 'Tis not a thing altogether of no weight that such a Temptation should prevail against *such* Persons, as *David*, and *Jonah*, and the whole *Church* of *Israel*, that the manifold *Experiences* that some of them have had of Gods *faithfulness* in delivering, and the *seasonableness* of help at times of greatest hazard, the particular *promises* that all of them have had, (how dismal and black soever things have seemed) have given the fullest *Assurances* imaginable, that what he had spoken should certainly be performed; the gracious *Qualifications* of such Persons as eminently *Holy*, and *skilled* in the Duties of Trust, and in the *Ways* of Providence, and the special *Advantage* which some of them (as Prophets) have had above others, to enable them to improve that *Skill*, *Experience*, *Knowledg*, and *Grace*, to a firm *adherence* to such special *Promises*, that all these things should not be sufficient to keep them off distrust, (though at present the ways of deliverance were hid from them) seems strange.

Secondly, 'Tis also wonderful to what an *height* such a prevailing Temptation hath carryed some of them; *David* seems to be a little outragious, and did upon the matter *call God a Lyer*, when he said, *all Men are Lyers*, which (however that some interpret, as if it had been *Davids* Trust in God, and his confident *avouchment* of his Enemies *Prognostications* of his ruine, to be but

Pſal. 116. 11. *Pool.* Synopſis in loc.

Lyes,

Lyes, and that this he ſpake from his firm belief of the Promiſe, *I believed, therefore have I ſpoken*) yet the acknowledgment of his *haſte*, (which (compared with *Pſal.* 31. 22.) is declared as his *weakneſs*) will force us to conclude it an ingenuous *Confeſſion* of his *diſtruſt* at the *firſt*: when he was greatly afflicted, (though he recovered himſelf afterwards to a belief of the promiſe) and that in that Diſtemper he plainly *reflected* upon *Samuel*, and calls the Promiſes of God given by him, *a very Lye*.

Thirdly, 'Tis ſtrange alſo, that preſent *Inſtances* of God's Providences working out *unexpected Deliverances* ſhould not relieve the hearts of his Saints from the power of ſuch diſtruſt, that when they ſee God is not unmindful of them, but doth hear them in what they feared, they ſhould ſtill retain in their minds the impreſſion of an unbelieving apprehenſion; and not rather free themſelves from their expectations of future ruine, by concluding, that he that *hath*, and *doth* deliver, will alſo *yet* deliver. *David* had this thought in his heart, that he ſhould *one day periſh by the hand of Saul*, even then when God had ſo remarkably *reſcued* him from *Saul*, and forced *Saul* not only to acknowledg his Sin in proſecuting him, but alſo to declare his belief of the Promiſe concerning *David*. One would have expected, that this ſhould have been ſuch a *Demonſtration* of the Truth of what had been promiſed, that he ſhould have caſt out all *fear*; and yet contrariwiſe, this pledg of God's purpoſe to him, is received by a heart ſtrongly *prepoſſeſſed* with miſgiving thoughts, and he continues to think, that *for all this*, *Saul* would one day deſtroy him. 1 Sam. 27. 1. *See* Cap. 26.

Fourthly, The *pangs* of this Diſtruſt are alſo ſo *remarkable*, that after they have been delivered, and have found that the *Event* hath not anſwered their *fears*, they have in the review of their carriage under ſuch fears, recounted this their *weakneſs* among other remarkable things, thereby ſhewing the *unreaſonableneſs* of their unbelief, and their *wonder* that God ſhould paſs by ſo great a Provocation, and notwithſtanding ſo unexpectedly deliver them. *David* in the places before cited, was upon a thankful acknowledgment of God's Love and wonderful Kindneſs, which he thought he could not perform, without leaving a record of his ſtrange and unworthy diſtruſt; as if he had ſaid, *So greatly did I ſin, and ſo unſuitably did I behave my ſelf, that I then gave off, and concluded all was loſt*.

To

To open this a little further, I ſhall add the Reaſons why Satan ſtrikes in with ſuch an occaſion as the want of means, to tempt to diſtruſt, which are theſe:

Firſt, Such a condition doth uſually *tranſport* Men beſides themſelves, puts them as it were into an *Extacy*, and by a ſudden *rapture* of Aſtoniſhment and Fear, forceth them beyond their *ſettled* thoughts and purpoſes. This *David* notes as the ground of his inconſiderate raſh ſpeaking; *It was my haſte*, I was tranſported, &c. Now as Paſſion doth not only make Men *ſpeak* what otherwiſe they would not, but alſo to put bad *Interpretations* upon actions and things beyond what they will *bear*, and *haſten* Men to *Reſolves* exceedingly unreaſonable: So doth this ſtate of the Heart (under an amazement and ſurprize of Fear) give opportunity to Satan to put Men to *injurious* and unrighteous thoughts of the Providence of God, and by ſuch ways to alienate their Minds from the truſt which they owe him.

Secondly, *Senſe* is a great *help* to Faith. Faith then muſt needs be much hazarded, when Senſe is at a loſs, or contradicted, as uſually it is, in ſtraits.

That Faith doth receive an *advantage* by Senſe, cannot be denyed. To believe what we *ſee*, is *eaſier* than to believe what we *ſee not*; and that in our ſtate of Weakneſs and Infirmity, God doth ſo far *indulge* us, that by his allowance we may take the *help* of our Senſes, is evident by his appointment of the *two Sacraments*, where by *outward viſible Signs* our *Faith* may be quickned to apprehend the *Spiritual benefits* offered. *Thomas*, reſolving to ſuſpend his belief till he were ſatisfied that Chriſt was riſen, by the utmoſt tryal that Senſe could give, (determining not to credit the Teſtimony of the reſt of the Diſciples, till by putting his *Finger* into his Side he had made himſelf more *certain*) Chriſt not only *condeſcended* to him, but alſo pronounceth his *approbation* of his belief, *accepting* it, that he had *believed* becauſe he had *ſeen*. But when outward uſual helps fail us, our *Senſe* (being not able to ſee afar off) is wholly *puzled* and overthrown, the very *diſappearing* of probabilities gives ſo great a *ſhake* to our Faith, that it commonly ſtaggers at it; and therefore was it given as the great commendation of *Abrahams* Faith, that he (notwithſtanding the unlikelyhood of the thing) *ſtaggered not at the Promiſe*, noting thereby how *extraordinary* it was in him at that time, to keep up againſt the *contradiction* of *Senſe*, and how uſual it is with others to be beaten

off

off all Truſt by it. 'Tis no wonder to ſee that *Faith* (which uſually called Senſe for a *Supporter*) to *fail* when tis deprived of its *Crutch*. And he that would a little underſtand what *diſadvantage* this might prove to a good Man, when Senſe *altogether fails* his expectation, he may conſider with himſelf in what a caſe *Thomas* might have been, if Chriſt had *refuſed* to let him *ſee* his Side, and to *thruſt* his Finger into the print of the Nails, in all *appearance* had it been ſo, he had gone away *confirmed* in his *unbelief*.

Thirdly, Though Faith can act *above* Senſe, and is imployed about things *not ſeen*, yet *every* Saint at *all* times doth not act his Faith ſo *high*. Chriſt tells us, that to believe where a Man hath not had the help of *Sight* and *Senſe*, is *Noble* and *Bleſſed*. *Joh.* 20. 29. yet withal, he hints it to be rare and difficult; *be that hath not ſeen, and yet hath believed*, implyes, that 'tis but *one* amongſt many that doth ſo, and that 'tis the *Conqueſt* of a more than ordinary *difficulty*. Hence it is, that to *love* God when he *kills*, to *believe* when means *fail*, are reckoned among the *high* actings of Chriſtianity.

Fourthly, When Senſe is *non-pluſt*, and Faith fails, the Soul of Man is at a great *loſs*: having nothing to *bear* it up, it muſt needs *ſink*; but having ſomething to throw it *down*, beſides its own *propenſity* downward to diſtruſt, it hath the force of ſo great a *diſappointment* to puſh it forward; and ſuch *bitterneſs* of Spirit heightned by the *malignant* Influence of Satan, that with a violence (like the *Angels* throwing a *Milſtone* into the Sea) it is caſt into the bottom of ſuch *depths* of unbelief, that the *knowledg* of former Power and extraordinary Providences cannot keep it from an abſolute denyal of the like for the future. *Iſrael* in the Wilderneſs when they came to the want of Bread, though they acknowledged he *clave* the *Rock*, and gave them Water in the like ſtrait, yet ſo far did their Hearts *fail* of that due Truſt in the Power and Mercy of God, which might have been expected; that though they *confeſſed* the one, they as diſtruſtfully *queſtion*, and deny the other. *He clave the Rock, but can he provide Fleſh? can he give Bread?* Strange unbelief! that *ſees* and acknowledgeth Omnipotency in *one* thing, and yet *denies* it in *another*.

Fifthly, *Providence* hath been an old *Queſtion*; 'tis an *Atheiſm* that ſome have been guilty of, to deny that God *ordereth* all affairs relating to his Children here below, who yet have not ſo fully

extin-

extinguished their *natural Impressions*, as to dare to deny the *being* of God. *That God is*, they confess, but withal they think *that he walketh in the Circuit of Heaven*, and as to the *smaller* concerns of Men, neither doth *good nor evil*. This being an *old Error*, to which most are but too *inclinable*, (and the more, because such things are permitted (as the punishment of his Children, and their Tryals, (while others have all their heart can wish) as seem scarce consistent with that love and care, which Men look for from him to his Servants) they are apt enough to *renew* the thoughts of that perswasion upon their Minds (for which the failure of ordinary ways of help, seems to be an high probability) that he keeps himself *unconcerned*, and therefore there seems to be no such *cause* of *relyance* upon him. The Psalmist so expresseth that Truth, [*Men shall say, Verily there is a God that judgeth in the Earth,*] that it is discovered to be a special *retirement* of it, (by many and signal convincing Evidences) from that *distrust* of God, and his Providences that Men usually *slide* into upon their *Observation* of the many seeming *failures* of outward means of help.

Secondly, The other *Branch* of the Observation, *That from a distrust of Providence, he endeavours to draw them to an unwarrantable attempt for their relief*, is as clear as the former. *Sarai* being under a distrust of the promise for a Son, because of her Age, gave her Hand-maid to *Abraham*, that in that way (the Promise seeming to fail) she might obtain Children by her. *David* because of the many and violent pursuits of *Saul*, not only *distrusted* the Promise, thinking he might *one day perish* by him, but resolves to *provide* for his own safety, by a speedy *escape* into the Land of the *Philistines*; a *course* which (as appears by the Temptations and evils he met with there) was altogether *unwarrantable*. That from a distrust, Men are next put upon unwarrantable Attempts, is clear from the following Reasons:

Gen. 16. 2.

1 Sam. 27. 1.

First, The *affrightment* which is bred by such distrusts of Providences, will not suffer Men to be *idle*. Fear is *active*, and strongly *prompts* that something is to be *done*.

Secondly, Yet such is the *confusion* of Mens minds in such a case, that though many things are propounded, in that hurry of thoughts they are *deprived* usually of a true *Judgment* and deliberation, so that they are oppressed with a multitude of thoughts (as *David* on the like occasion takes notice, *in the Multitude of my thoughts within*

within me, &c.) and (as he expreſſeth the caſe of Sea-men in a Storm) they are at their wits end.

Thirdly, The *deſparing* grievance of Spirit, makes them take that which comes *next to hand*; as a *drowning* Man, that *graſps* a Twig or *Straw*, though to no purpoſe.

Fourthly, Being once turned off their *Rock*, and the true *ſtay* of the Promiſe of God for help, whatever other *courſe* they take muſt needs be *unwarrantable*; If they once be out of the *right* way, they muſt needs *wander*, and every *ſtep* they take, muſt of neceſſity be *wrong*.

Fifthly, Satan is ſo *Officious* in an evil thing, that ſeeing any in this condition, he will not fail to *proffer* his help, and in place of Gods Providence, to ſet ſome *unlawful Shift* before them.

Sixthly, And ſo much the rather do Men *cloſe* in with ſuch overtures, becauſe a ſudden fit of paſſionate fury doth *drive* them, and out of a bitter kind of *deſpite* and *croſſneſs*, (as if they meditated a revenge againſt God for their diſappointment) they take up an *haſty* wilful *reſolve* to go that way that ſeems moſt agreeable to their *paſſion*, ſaying with King *Joram*, *What wait we upon the Lord any longer for?* We will take ſuch a courſe, let come on us what will.

The Service which the Obſervation (well digeſted) may perform for us, is very fully contained in an advice which *David* gives on the like occaſion, *Pſal.* 37.34. which is this, *Wait on the Lord, and keep his way.* Failures of ordinary means ſhould not fill us with diſtruſt, neither then ſhould we run out of God's way for help. He that would practiſe this, muſt have theſe *three* things which are comprehended in it. *Applic.*

Firſt, He muſt have *full perſwaſions* of the Power and Promiſe of God. I do not mean, the bare *hear-ſay*, that God hath *promiſed* to help, and that he is *able* to deliver, but theſe Truths muſt be *wrought* upon the heart to a *full Aſſurance* of them, and then we muſt *keep our Eye* upon them: for if ever we loſe the *Sight* of this, when troubles beſet us, our Heart will *fail* us, and we ſhall do no otherwiſe than *Hagar*, who, when her Bottle of Water was ſpent, and ſhe ſaw no way of ſupply, ſate down, gave up her Son, and ſelf for loſt, and ſo falls a weeping over her helpleſs condition. This was that *Sight* of God (in regard of his Power, Goodneſs, Faithfulneſs, and Truth, which are things *Inviſible*,) which kept Heb. 11. 27.

up the Heart of *Moſes*, that it ſunk not under the preſſure of his fears, when all things threatned his ruine.

Secondly, He that would thus wait upon God, had need to have an *equal Ballance* of Spirit, in reference to *ſecond cauſes*; *Deſpiſe* or Neglect them he may not, when he *may have* them, for that were intollerable *preſumption*, and ſo to *center* our Hopes and Expectations upon them, as if our *welfare* did certainly *depend* upon them, is an high *affront* to Gods *Omnipotency*, and no leſs than a ſinful *idolizing* of the Creature; but the engagements of our *Duty* muſt keep carefully to the *firſt*, and the conſideration of an *Independency* of an *Almighty* Power, as to any *ſubordinate* means or cauſes, muſt help us againſt the *other* miſcarriage. When all means *viſible* fail us, we muſt look to live upon Omnipotent *Faithfulneſs* and Goodneſs, which is not tyed to any thing, but that *without* all means, and *contrary* to the Powers of *ſecond Cauſes*, can do what he hath promiſed, or ſees fit.

Thirdly, There is no waiting upon God and keeping his way, without a *particular truſt* in God, to this we are not only *warranted* by frequent *Commands*, *Truſt in the Lord*, I ſay, *Truſt in the Lord*; but highly *encouraged* to it, under the greateſt Aſſurances of help. *Pſal.* 37. 5. *Truſt in him, and he ſhall bring it to paſs. Truſt in the Lord and do Good, and verily thou ſhalt be fed. ver.* 3. The Lord ſhall help and deliver them, becauſe they *truſt* in him. And this we are to do at *all times*, and in the *greateſt Hazards*, and with the *higheſt Security*. *I laid me down and ſlept, I will not be affraid of ten thouſands of People, that have ſet themſelves againſt me round about.*

Pſal. 3. 5, 6.

Queſt. But ſome (poſſibly) may ſay, Is it our Duty to *ſit ſtill* in ſuch a caſe? when all the uſual ways of ſupply fail us, muſt nothing be attempted?

Anſw. 1. I Anſwer, Firſt, At ſuch times greater *Care* and Diligence is neceſſary in *outward* things; that what *one* lawful courſe *cannot* help, *another* lawful *courſe* may; and as to *ſpiritual Diligence*, it ſhould be *extraordinary*, we ſhould be more earneſt and frequent in Prayer, Faſtings, Meditations, and the exerciſe of Graces.

Secondly, While we are in the purſuit of *Duty*, and where the *Subſtance* of it may be preſerved *entire*, if our *Straits* and Wants *unavoidably* put us *out of the way*, we may be ſatisfyed to *go on*, though ſome *Circumſtances* be neceſſarily *waved* and hindred. *Phineas* might kill *Zimri* and *Cosbi* upon the Command of *Moſes*. *Numb.*

Numb. 25. 5. And conſequently in Proſecution of Duty, though (other Circumſtances conſidered) it was in ſome reſpects extraordinary.

Thirdly, But let the *Strait* be what it will, we muſt not forſake Duty; for ſo we go *out* of Gods way, and do contradict that Truſt and Hope which we are to keep up to God-ward.

But (it may be further urged) muſt we when all Means fail, *poſitively* Truſt in God for thoſe *very* things which we might expect in an ordinary way? Queſt.

In ſome caſes, our Duty is *ſubmiſſion* to his Will, and the particular Mercy neither *poſitively* to be *expected*, nor yet *diſtruſted*. Thus did *David* behave himſelf, when he fled from *Jeruſalem* upon *Abſolom*'s Rebellion; *Let him do what ſeemeth him good.* Anſw. 1.

But there are other Caſes wherein 'tis our Duty to *fix* our Truſt upon the *particular* Mercy or help. I ſhall name *four*, and poſſibly a great many more may be added. As,

Firſt, When Mercies are *expreſly* and particularly *promiſed*; as when the Kingdom was promiſed to *David*. When a Son was promiſed to *Abraham*. Whatever had been the *Improbabilities* of their obtaining the thing promiſed, it was their duty *poſitively* to believe. This is indeed not a general Caſe.

Secondly, When God leads us into ſtraits by *engaging* us in his *Service*, as when *Iſrael* followed the Lord into the Wilderneſs, in order to an enjoyment of a further Mercy, which was the Poſſeſſion of the Land of *Canaan*; when they had no Water to drink, nor Food to eat, and ſaw no *natural* poſſibility of ſupply in that Wilderneſs, they ought poſitively to have expected ſupplies from God in an *Extraordinary* Way, and it is reckoned up againſt them as their Sin that they did not believe. This was the very caſe of Chriſt under this Temptation, the Spirit led him into the Wilderneſs upon the proſecution of a further deſign; when there was no Bread there to ſatisfy his Hunger, he *refuſeth* to work a Miracle for his ſupply, but leans upon an *Extraordinary* Providence.

Thirdly, When the things we want are *common univerſal Bleſſings*, and ſuch as we cannot *ſubſiſt* without: if we have *nothing* to *eat*, and *nothing* to *put on*, yet ſeeing the *Body* cannot *live* without both, we muſt *poſitively* expect ſuch ſupplies from Providence, though we ſee not the Way whence they ſhould ariſe to us. This kind of Diſtruſt (which reflects upon the general neceſſary Provi-

dence of God, by which he is engaged to preserve his Creatures in their Stations, *To cloath the Grass of the Field, to feed the Birds of the Air*, &c.) Christ doth severely challenge, *Shall he not much more cloath you, O ye of little Faith?* He hath little or no Faith, (and in that regard a very *Prodigy* of Distrust) that will not believe for Necessaries. Hence *Heb.* 3. 17. the Prophet resolves upon a rejoycing Confidence in God, when neither *Tree*, nor *Field*, nor *Flock* would yeild any *hope* in an ordinary way.

Mat. 6. 30.

Fourthly, When God is *eminently engaged* for our help, and his Honour lies at Stake in that very matter; so that whether God *will* help or no, or whether he is *able*, is become the *Controversy*, upon which *Religion* in its Truth, or the *Honour* of God is to be tryed; then are we engaged to a *certain* belief of help. The three *Children* upon this ground did not only assert, that *God was able to deliver them*, or that their Death and Martyrdome they could *bear* (which is all that most Martyrs are able to arise up to) but they asserted positively, that *God would deliver them*, and that the Fire should not burn them: they saw evidently that the Contest, whether the *Lord* was *God*, was managed at so high a rate, that God was more concerned to *Vindicate* his *Honour* by their preservation, than to *Vindicate* their *Grace* and Patience by their Constancy in *Suffering*. Another Instance we have in *Matth.* 8. 26. where Christ rebukes his Disciples for unbelief, in their fears of Shipwrack in a great Storm (not that every Sea-man *ordinarily* lies under that charge, that gives himself up to the apprehensions of Danger:) the ground of which charge was this, that *Christ* was *with* them, and consequently it had unavoidably *contradicted* his Design, and *reflected* upon his Honour, if he had suffered his Disciples at *that time* to be drowned: their not minding how far Christ was engaged with them, and not supporting themselves against their Fears by that Consideration, made Christ tax them for their *little Faith*.

CHAP.

CHAP. XII.

Of Satans proceeding to infer Diſtruſt of Sonſhip from Diſtruſt of Providences. Inſtances of the probability of ſuch a Deſign. The Reaſons of this undertaking. Of Satan's endeavour to weaken the Aſſurance and Hopes of God's Children. His general Method to that purpoſe.

LAſtly we are to conſider the *ſuitableneſs* of the *Means* to the *End*; he had (as we have ſeen) fitly proportioned the *ſubordinate* Means to the *chief* and principal. The failure of ordinary Means of help, was ſhrewdly proper to infer a Diſtruſt of Providence. Now let it be noted how fitly he improves this *Diſtruſt* of *Providence*, to bring about the End he aimed at, which was a *Diſtruſt* of his *Filial* Intereſt in God, as if he ſhould have thus reaſoned; *He that in ſtraits is forſaken, as to all the uſual ſupplies that may be expected in an ordinary way, hath no reaſon to rely on Providence; and he that hath no reaſon to rely on Providence for the Body, hath leſs cauſe to expect Spiritual Bleſſings and Favours for the Soul.* Hence note,

That 'tis Satan's endeavour, to make Men proceed from a Diſtruſt of Providence, to a Diſtruſt of their Spiritual Sonſhip, or Filial Intereſt in God. Obſ. 14.

Firſt, I ſhall evidence that this is Satan's Deſign, and next, I ſhall give the Reaſons of it. The former I ſhall make good by theſe ſeveral Conſiderations.

Firſt, We ſee it is an *uſual* Inference that others make of Men whoſe Heart fails them, under an abſence or diſappearance of all means of help in their Diſtreſſes. If Providence doth not *appear* for them, they conclude God hath *forſaken* them. *Bildad* thus concludes againſt *Job chap. 4.6. Is not this thy fear, thy Confidence, thy Hope, and the uprightneſs of thy ways?* Which muſt not only be underſtood as an *Ironical* Scoff at the *weakneſs* of his Confidence and Hope, as not being able to ſupport him againſt fainting in his trouble,

trouble, but as a direct *accuſation* of the *falſeneſs* and Hypocriſy of his ſuppoſed Integrity, and all the Hopes and Confidence which was built upon it; and *ver.* 7. doth evidence, where he plainly declares himſelf to mean, that *Job* could not be Innocent or Righteous, it being (in his apprehenſion) a thing never heard of, that ſo great Calamities ſhould overtake an upright Man; *Whoever periſhed being Innocent?* The ground of which aſſertion was from *ver.* 5. *It is now come upon thee, and thou fainteſt.* That is, Diſtreſſes are upon thee, and thou haſt no viſible means of help, but deſpaireſt ever to ſee a Providence that will bring thee out; therefore ſurely thou haſt had no real Intereſt in God, as his Child. *Eliphaz* alſo ſeconds his Friend in this uncharitable Cenſure; *If thou wert pure and upright, he would awake for thee;* that is, becauſe he doth thus overlook thee, therefore thou art not pure and upright.

Job 8. 6.

If *Men* do thus aſſault the Comforts of God's Children, we have reaſon enough to think that *Satan* will; for beſides that we may conclude they are ſet on work by the Devil, (and what he ſpeaks by them, he will alſo by other ways promote, as being a deſign that is upon his Heart;) we may be confident, that this being a *Surmiſe* ſo *Natural* to the Heart of Man, he will not let ſlip ſo fair an advantage, for the forming of it in our own Hearts againſt our ſelves.

Secondly, The beſt of Gods Children, in ſuch caſes, eſcape it very *hardly* (if at all;) which declares, not only the depth and Power of that Policy, but alſo how uſual it is with Satan to urge the Servants of God with it. *Job, chap.* 19. 25. recovered himſelf to a firm perſwaſion of Sonſhip, *I know that my Redeemer liveth*, &c. but by the way his *Foot had well-nigh ſlipt*, when *ver.* 10, 11. he cryes out, *He hath deſtroyed me on every ſide, and I am gone; he hath alſo kindled his Wrath againſt me, and he counteth me unto him as one of his Enemies.* His *earneſt reſolve*, not to give up his Truſt in God, and the *Confidence* of his Integrity, is ſufficient to diſcover Satans eager *Indeavours* to have him bereaved of it.

Thirdly, Satans *Succeſs* in this Temptation over the Saints of God, (who ſometime have actually failed;) ſhews how much it is his work to caſt down their hopes of Intereſt in God, by overthrowing their Truſt in his Providences. If he attempts this, (and that ſucceſsfully;) on *ſuch* whoſe frequent Experiences might *diſcourage* the Tempter, and in probability *fruſtrate* his under-

undertaking; We have little cauſe to think, that he will be more *ſparing* and gentle in this Aſſault upon thoſe that are more *weak*, and leſs acquainted with thoſe *Clouds* and *Darkneſſes*, that overſhadow the ways of Providence. *David*, for all the Promiſes that he had received, and notwithſtanding the manifold tryals that he had of ſeaſonable and unexpected deliverances, yet when he was *diſtreſſed*, he once and again falls into a fear of his *Soul*, and a queſtioning of God's Favour. He complains as one utterly forſaken, *Why haſt thou forſaken me?* In *Pſal.* 69. He expreſſeth himſelf, *ver.* 1. *ſinking in the deep Mire*, as a Man that had no firm ground to ſtand upon, and that his troubles had brought him to fear the ſtate of his Soul, not only as *deprived* of God's Favour (and therefore *ver.* 17. begs that his *Face* may be no longer *hid*) but alſo as ſuſpecting the *loſs* of it, *ver.* 18. *draw nigh unto my Soul, and redeem it*, *Pſal.* 77. upon the occaſion of *outward* Troubles. *Aſaph* falls into ſuch a fit of fear, about his Spiritual Condition, that no conſideration of former Mercies could relieve him, *He remembred God. ver.* 3. but *was troubled*; he *conſidered the days of old, called to remembrance his Songs in the Night*. But none of theſe were effectual to keep him from that ſad outcry of Diſtruſt, *ver.* 7. *Will the Lord caſt off for ever? is his Mercy clean gone for ever? hath God forgotten to be Gracious?* &c. Which upon the review, in the compoſing of the Pſalm, he acknowledgeth an unbelieving miſcarriage; I ſaid, *this is mine infirmity*. Pſal. 22. 1.

Fourthly, 'Tis alſo a common and ordinary thing with moſt, to entertain *miſapprehenſions* of their Spiritual Condition, when they meet with *diſappointments* of Providence: Hence the Apoſtle, *Heb.* 12. 5, 6. when he would quiet the Hearts of Men under the Lords Chaſtening, doth of purpoſe make uſe of this encouragement, that God *ſpeaks* to them in the Rod, as to *Children*, and ſuch as are under his Care and Love; *My Son deſpiſe not the Chaſtening of the Lord: whom the Lord loveth, he chaſtneth*, &c. Which certainly tells us thus much, that 'tis ordinary for Men to doubt their *Son-ſhip* becauſe of their *Afflictions*. We may conjecture what the *Malady* is, when we know what is prepared as a *Medicine*: This would not have been a common Remedy, *(that we may be Children, though we be ſcourged)* if the diſbelief of this, had not been the uſual interpretation of Afflictions, and a common Diſtemper.

Fifthly,

Fifthly, We may further take notice, that those *disquiets* of Mind, that were only occasioned by *outward* things, and seem to have no *Affinity* (either in the nature of the occasion, or present Inclination of the Party) with a *Spiritual* Trouble; yet if they continue *long*, do wholly *change* their Nature; they that at first only troubled themselves, for losses or crosses, forget these Troubles, and take up fears for their Souls.

Sometime this ariseth from a natural *softness* and timerousness of Spirit, such are apt to misgive upon any occasion, and to say, Surely, *If I were his Child, he would not thus forsake me; his fatherly Compassions, would some way or other work towards me?*

Sometime this ariseth from *Melancholly contracted* or heightned by outward *Troubles*. These when they continue long, and peirce deep, put Men into a *Spirit of heavinesse*, which makes them refuse to be comforted. Here the Devil takes his advantage: *Unlawful Sorrows*, are as delightfully improved by him, as *unlawful pleasures*; they are *Diabuli Balneum*, his Bath in which he sports himself, as the *Leviathan* in the Waters. When for temporal Losses or Troubles Men fall into Melancholy, if they be not relieved soon, then their grief changeth its Object, and presently they disquiet themselves, as being out of God's Favour, as being estranged from God, as being of the number of the damned; such against whom the Door of Mercy is shut, and so cry out of themselves as hopeless and miserable. The Observations of *Physitians* afford store of instances of this kind. *Felix Platerus* gives one, of a Woman at *Basil*, who first grieved for the Death of her Son, and when by this means she grew Melancholly, that changed into an higher trouble; she mourns, that her Sins would not be pardoned, that God would not have Mercy for her Soul. Another, for some loss of Wheat, first vexeth himself for that, and then at last despairs of the Happiness of his Soul; with a great many more of that kind.

Alii damnatos se putant, & quod Deo curæ non sunt. *Platerus Tract. Melan.* cap. 33.

Sometimes a *desperate* Humor doth (from the same occasion) *Distracti* Men into a *Fury*; of which *Mercennus* gives one Instance from his own Knowledg, of a Person who upon the Distresses which he met with, fell into a rage against God, uttering speeches full of Horrour and Blasphemy, not fit to be related.

Quis est ille Deus, ut serviam illi? quid proderit si oraverim? si presens est cur non succurrit? cur non me carcere, inedia, squalore confectum liberat? &c. Absit a me hujusmodi Deus. *Mercennus* ad *Gen. c.* 11. *fol.* 230.

If there be ſuch an *Affinity* betwixt diſtruſt of Providence, and diſtruſt of Son-ſhip, that the one ſlides into the other naturally. If this be *common* to all Men under troubles, to ſuſpect their Souls; if the *beſt* do here actually miſcarry; if thoſe that do not yet *hardly* eſcape; and if *by-ſtanders* commonly give this Judgment of Men in ſtraits, that there is no help for them in their God; we cannot but *collect* from all this, that it is an advantage which Satan will not neglect, and that he doth very much imploy himſelf to bring it about:

The Reaſons of it are theſe.

Firſt, Diſtruſt of Providence hath in it the very *formal* nature of diſtruſt of Son-ſhip. If the Object of diſtruſt were but changed, it would without any further addition work that way. He that truſts Providence acknowledgeth that God *knoweth* his wants, that he is of a *merciful* inclination to give what he ſees he hath need of; that he hath manifeſted this by *Promiſe*, that he is ſo *faithful* that this Promiſe cannot be neglected, and that he hath *Power* to do what he hath promiſed. He that diſtruſts Providence *disbelieves* all theſe, *conſequentially* at leaſt; and he that will not believe that God takes any *care* of the *Body*, or that he is of a merciful diſpoſition toward him, or thinks either he hath made no ſuch Promiſe, or will not keep it, if any ſuch were made; cannot believe (if that doubt were but once ſtarted) that God is his *Father*, or that he hath intereſt in the Priviledg of a Son, *Seeing it is impoſſible to believe a Sonſhip, while his Care, Mercy, Promiſes, and Power are diſtruſted.* In this then Satans work is very eaſy, it is but his moving the Queſtion about the Lords Mercy to the Soul, and preſently (as when new Matter is miniſtred to a raging Flame;) it takes hold upon it, and with equal, (nay greater) force it carries the Soul to diſtruſt Spiritual Mercies, as before it disbelieved Temporal Kindneſſes. Dr. Reynolds *Serm. on* Hoſea 14. *Ser.* 4.

Secondly, The *ſame* Reaſons, which any Man doth gather from the ſeeming neglect or Oppoſition of Providence; upon which he grounds his diſtruſt of the Lords Kindneſs in reference to *outward* things, will alſo *ſerve* as Arguments for a diſtruſt of *Spiritual* Favours. The diſtreſſes of Men ſeem to argue, (1.) That there is *Sin* and Provocation on their part, (2.) And that there is a manifeſtation of *Anger* on Gods part, (3.) And from theſe apprehenſions ariſeth *Bitterneſs*, Anxiety, Fear, and Dejection of Spirit, which *intercepts* all the Help and Conſolation which might ariſe

from other *conſiderations* of the Lords *Promiſe*, or *Mercy*, for the quieting of the Heart, and fortifying it againſt ſuch apprehenſions; theſe ſame grounds, with the prevailing fears and perplexities, ariſing from them, are enough to make us ſuſpect, that we are not yet under any ſuch peculiar Favours, as may beſpeak us his Children by Adoption; ſo that from the ſame premiſes Satan will conclude, that as he hath no *care* for our *Bodies*, ſo no *love* to our Souls; that we neither love God nor are beloved of him, betwixt the one concluſion and the other there is but a *ſtep*, and with a ſmall labour he can cut the Channel, and let in that very Diſtruſt, to run with all its force againſt our Spiritual Intereſt in God.

Thirdly, To truſt God for the Soul is an *higher* act, than to truſt him for the Body, the Soul being of greater *excellency* than the Body; and the Mercy neceſſary for the happineſs of it, being more *precious*, and *leſs viſible*, it muſt require an *higher* Confidence in God, to aſſure of this, then ſatisfy us in the other; 'tis more eaſy to believe a *leſſer* kindneſs from a Friend, than a ſingular or *extraordinary* Favour; he then that cannot truſt God for *temporal* Mercies, ſhall be more unable to believe *Eternal* Bleſſings; If we run with *Foot-men*, and they have *wearied* us, ſhall we be able to contend with *Horſe-men?* If the *Shallow* Brooks be too ſtrong for us, what ſhall we do in the *ſwellings* of *Jordan?*

Fourthly, When Faith is weakned as to *one* Object, 'tis ſo *tainted* and diſcouraged, that it is generally weakned as to *all* other; if the hand be ſo weakned that it cannot hold a Ring, it will be leſs able to Graſp a Crown; when we are baffled in our truſt for temporal Mercies, if Satan then put us to it not to believe for ſpiritual Bleſſings, how can we expect but to be much more at a loſs in them? So that he is ſure of the Victory before he Fights, and he that is ſo ſedulous to take advantage againſt us, will not loſe ſo conſiderable a Conqueſt for want of purſuit. There is indeed one thing that may ſeem fit to be objected againſt this, which is, that Men may retain their *Faith* in one thing, when yet they *diſtruſt* in another, as the *Iſraelites* diſtruſted the Power and Goodneſs of God for *Bread*, and *Fleſh* in the Wilderneſs, when yet they believed that as he had given *Water* out of the Rock, ſo he could do it again if there were need. *Pſal.* 78. 20. *He ſmote the Rock, and the Waters guſhed out, but can he give Bread*: as if they had ſaid, we believe he can give Water, but 'tis impoſſible he ſhould provide Bread.

Bread. But they that would thus object, may conſider, that the reaſon of Mens Confidence in one thing, (while diſtruſt is in other things prevailing) is not from any real *ſtrength* of their Faith, but a preſent *want* of a Temptation; if ſuch a confidence were put to it, it would quickly be ſeen that it were truly nothing. As confident as the *Iſraelites* were, that they could believe for a ſupply of Water, we find, that neither that experience, nor the other of ſupplying them with *Manna* and *Quails* were ſufficient to keep up their truſt in God, but that at the next ſtrait all was to ſeek, *verſe* 32. *For all this they ſinned ſtill, and believed not for his wonderous works.*

Fifthly, Beſides all the forementioned Advantages that Satan hath in raiſing this Temptation, of diſtruſting Son-ſhip out of a diſtruſt of Providence, we may ſuppoſe him the more earneſt in this matter, becauſe 'tis ſo *provoking* to God to diſtruſt his Providence; that he often, (as a juſt chaſtiſement of that evil) puniſheth it; by giving them up to diſtruſt him for their Souls; the height of the provocation may be meaſured by this, that 'tis not only a *denyal* of God that is above, but uſually a *veſting* ſome mean and contemptible thing, with thoſe Attributes which only ſuit a God *Infinite* and *Eternal*. As *Iſrael* did not only forſake the Almighty by their diſtruſt, but place their hopes upon *Aſſur*, upon their own Horſes and Warlike Preparations, and at laſt, upon the works of their hands, which they called their Gods. How offenſive this is to the Lord, we may obſerve by that notable check which the Prophet gave *Ahaz*. *Eſay* 7. 8, 13. notwithſtanding his complement of refuſing a Sign, (which God offered him for the ſtrengthning of his hope) upon a pretence that he would truſt without it, (though indeed he abſolutely diſtruſted him, as appears by 2 *Chron.* 28. 20.) that it was a *weaning* and tyring out the Patience of a long-ſuffering God; *Is it a ſmall thing for you to weary Men, but will you weary my God alſo?* God is ſo active and jealous of all *incroachments* of this kind, that they may expect he will *give up* ſuch Offenders to be puniſhed by the terrors of an higher diſtruſt. He that is not owned as a God in his Providences, will not be owned as a Father for Spiritual Mercies; they that *will* not own him for the Body, *ſhall* not be able to lay hold upon him or his ſtrength, to be at peace with him for their Souls, and by this piece of juſt diſcipline he often cures the diſtruſt of Providence in his Children, who when they ſee themſelves plunged into terrors Hoſea 14. 2, 3.

and fears about their everlasting Welfare, do not only call God Just, and accept of the punishment of their Iniquity, in distrusting him for smaller matters, but now wish with all their hearts, that they might have no greater thing to trouble them than what relates to the Body, or this Life.

To Sum up all these reasons in one word; Satan hath from the forementioned considerations, a certain expectation of prevalency. For not only in this case doth God (as it were) fight for him, by *giving them up*, to distrust their *Filial* Interest, that have *provoked* him by a distrust of Providence; and our Faith is also so *weakned* by the former overthrow, that 'tis not able to maintain its ground in an higher matter, but also this distrust carries that in the *nature* and *grounds* of it; that will of it self work up to a disbelief of spiritual Mercies. He knows then that this piece of the Victory is an easy Consequence of the former, and we may say of it, as the Prophet *Nahum*, *chap.* 3. 12. of the Strong-holds of *Nineveh*, 'tis like *a Fig-tree with the first ripe Figs, if they be shaken, they shall even fall into the mouth of the eater.* This Temptation of distrusting our Son-ship falls into Satans Mouth with a little Labour, when once he hath prevailed so far, as to make us distrust the Providence of God in outward matters.

Applic. This must warn and caution us against any unbeseeming unbelieving entertainment of *jealousy* against the Lords Providences; we are but too apt in our straits to take a greater liberty to *question* his Mercy and Power, not foreseeing how closely this borders upon a greater evil; we may say of it, as the *Apostle* speaks of *babling in Controversies*, that they *lead to more ungodliness*, and that such words *eat as a Canker*, so doth this distrust usually carry us further, and when we fall out with God for small matters, he will be angry in earnest, and withdraw from us our Consolations in greater. In the depth of your distresses when your fears are round about you, and God seems to compass you about with his Net; when Lover and Friend forsakes, and when there is no appearance of help, endeavour (for the keeping hold of your Interest in God) to behave your selves according to the following directions.

First, Look upon the Providences of God to be as a great *deep*, the bottom of whose ways and designs you cannot reach; think of them as of a *Mystery*, which indeed you must *study*, but not *throw* away, because you cannot at first understand it. Providences are not to be dealt with as *Alexander* did by *Gordius* his knot, who

who when he could not looſe it, he cut it. If you ſee not the end of the Lord, or cannot meet with a door of hope in it, yet *lay your Hand upon your Mouth*, ſpeak not, think not evil of things you know not, but wait till the time of their *bringing forth*.

Secondly, You muſt keep up in your hearts *high* and honourable *thoughts* of God, yea, of his Mercy and Goodneſs, and where you cannot ſee your way, or God's way before you, yet (as it were by a kind of *implicit* Faith) muſt you believe that he is *Holy* and *Good* in all his ways.

Thirdly, Though you may read your *Sins*, or God's *diſpleaſure* in them, and accordingly endeavour to humble your ſelves, and call your ſelves vile, yet muſt it be always remembred, that *Eternal Love* or *Hatred* is not to be *meaſured* by them.

Fourthly, *Reſtrain complainings*. 'Tis indeed an eaſe to complain; *I will ſpeak* (ſaith *Job*) *that I may be refreſhed*, notwithſtanding a vent being given, 'tis difficult to keep within *bounds*. Our complainings *entice* us to diſtruſt, as may appear in *Job*, who took a boldneſs this way, more than was fit; as *Chap.* 10. 3. *Is it good unto thee that thou ſhouldeſt oppreſs? and that thou ſhouldeſt deſpiſe the work of thine hands?* Job 32. 20.

All this hath been ſaid in the opening of the Temptation it ſelf, now muſt I conſider the *motive* that Satan uſed to bring on the Temptation by; *If thou be the Son of God*, &c.

The *Queſtion* that is here moved by ſome, is, whether Satan really *knew*, or truly *doubted* Chriſt to be the Son of God. Several Learned Men think that he was in *doubt*, * and the reaſons are variouſly conjectured. *Cyprian* conceives that *the unity of the two Natures in one Perſon did blind him*, he knew it to be impoſſible that the Divine Nature ſhould hunger, and might think it ſtrange that the Humane Nature ſhould faſt ſo long. *Cornelius a Lapide* thinks that Satan *knew* that there ſhould be *two Natures* united in one Perſon, and that this occaſioned Satans Fall, while he proudly ſtomacked the exaltation of the Humane Nature, but he imagins Satan's doubt aroſe from a *doubtful Sence* of that phraſe, *This is my beloved Son*, as not knowing whether Chriſt were *the Natural*, or an *Adopted* Son of God.

* *Beza, Chemnitius, Serm.* de jejunio & tempt. Chriſti. Unitas naturarum excaecavit Satanam.

But notwithſtanding theſe apprehenſions, others conceive that Satan knew very well who Chriſt was, and that being privy to ſo many things relating to him, as the *Promiſes* which went before and directly pointed out the time, the *Angels Salutation* of *Mary* at

at his Conception, the *Star* that conducted the Wise Men to him, the *Testimony* from Heaven concerning him, with a great many things more, he could not possibly be ignorant that he was the *Messias*, and the Son of God by Nature; Neither doth that expression, *If thou be the Son of God*, imply any *doubting*, seeing that that is usually expressive of the greatest *certainty* and assurance, as in the speech of *Lamech*, *If Cain shall be avenged seven-fold*, that is, as certainly he shall be avenged; so Satan might use it to this Sense, *If*, or *seeing thou art the Son of God*. Now whereas it may seem strange, that he should set upon Christ, if he knew who he was, I have answered that before, and shall here only add, that though Satan did believe Christ to be the Son of God, yet so strongly did the power of *Malice* work in him, that he would have had him to have doubted that he was not so. From all this, we have this Observation,

Obs. 15. *That the great design of Satan is to weaken the Assurance and Hopes of the Children of God, in their Adoption.*

This is the Master-piece of his design, the very Center in which most of his Devices meet; we may say of him, as *Esau* said of *Jacob*, *is he not rightly called Jacob*, a supplanter; he first stole away our *Birth-right* at the *Creation*, and now he seeks to take away our *blessing* in Christ the *Redeemer*.

The reasons of this undertaking I shall not here insist on; 'tis sufficiently obvious, that the greatest perplexity and sorrow ariseth to the Children of God from hence, and that a troop of other Spiritual evils (as Impatience, Fury, Blasphemy, and many more) doth follow it at the Heels, besides all that inability for Service, and at last, plain neglect of all Duty. All I shall further do at this time, shall be to shew in a few particulars, (from Satans carriage to Christ in this Temptation) how and after what manner he doth manage that design, in which note.

First, That 'tis his design to *sever* us from the *Promise*, and to weaken our Faith in that; when *Eve* was tempted, this was that he aimed at, that she should *question* the *good earnest* of the prohibition, *Hath God said so? Was he real in that command, that you should not Eat at all*, &c. the like he doth to Christ, *Is it true? or can it be so as that Voice declared, that thou art the Son of God?*

Secondly, Though this be his design, yet his way to come to it, is not at *first to deny it*, but to *question and enquire*, yet after such a manner, as may *imply* and withal *suggest* a *doubting* or suspition that

that it is not ſo; he doth not come to Chriſt thus, *Thou art not the Son of God; or, that Voice that gave thee that Teſtimony, was but a lye or a deluſion:* but he rather proceeds by queſtioning, which might *ſeem* to *grant*, that he was ſo, yet withal might poſſibly beget a doubt in his mind.

Thirdly, Next he more *plainly* ſuggeſts ſomething that may ſeem to argue the *contrary*; for thus he aggravates Chriſt's preſent condition of want, *Can it be that God would leave thee to theſe oppreſſing ſtraits, if thou wert his Son?* At this rate he deals with us, improving the *failure* of outward means of help, the *permiſſion* of Temptation, the *want* of Comfort, the *continuance* of Affliction, notwithſtanding Prayers, &c. as *probabilities* that we belong not to God.

Fourthly, After this, he urgeth Chriſt to a ſinful miſcarriage, to *diſtruſt* Providence, and to rely no longer on the Care of his Father; if Chriſt had been prevailed with in this, he would have made uſe of it, as an Argument to prove that he was not the Son of God indeed. *'Tis uſual in his diſputings with us about adoption, to put us upon ſomething, which may be as an Argument out of our own Mouths againſt us.* Chriſt might have anſwered him in this, as the Man anſwered *Joab*, *If I ſhould do ſo, then thou thy ſelf wouldſt ſet thy ſelf againſt me.*

Fifthly, When at laſt, he hath *gradually* aſcended to that Confidence as to *deny* our Adoption, then (at a very great diſadvantage) he puts us upon the *proof*, in which he puts by the *ordinary* evidences, and inſiſts on *extraordinary* proofs as neceſſary. The Servants of the Lord that are under this exerciſe, do find that in this caſe, the ordinary evidences of Repentance, Mortification, Love to the Brethren, &c. do nothing for them: Satan puts their Spirit upon clamouring for higher evidences; nothing will ſerve except they may view the *Records of Eternity*, and read their Names enrolled in the *everlaſting Decrees*, or except God will *ſpeak from Heaven* in an extraordinary way, to teſtify of them, as *Thomas* reſolved, that no leſs ſhould ſatisfy his doubt than the feeling and ſeeing of the *print of the Nails*; To this purpoſe ſome ſtand upon no leſs than a Miracle for proof of Son-ſhip. Of which we have two Inſtances of later years, the one *Mrs. Honywood*, the other *Mrs. Sarah Wight*, who in their diſtreſſes for their Souls were tempted by Satan to make an haſty Experiment, the one by throwing a *Venice Glaſs*, the other by throwing a *Cup* againſt the Wall with this or the like expreſſion,

See their Relations in Print.

preſſion, *If I muſt be ſaved, then let not this Glaſs break*: a deſperate Temptation! their manner of deſiring ſatisfaction is ſo provoking, that it cannot be expected God will give an anſwer by it, but rather the contrary; and if he ſhould not condeſcend, as he is not bound, (though he ſtrangely preſerved the Cup and Glaſs forementioned from breaking) what a dangerous concluſion would Satan draw from it? Of this *nature* and deſign was that propoſal of Satans to Chriſt, *Command that theſe Stones be made Bread*, that is, do it as a proof of thy Son-ſhip.

Applic. By this we muſt learn this skill, not too *eaſily* to give up our hopes, or to be *Prodigal* of our Intereſt in Chriſt, ſo as to part with it *ſlenderly*. If Satan would *chiefly* rob us of this, we may learn thence, to put a *price* upon theſe *Jewels*, and to account that precious, and of ſingular concernment, which he uſeth ſo much cunning to bereave us of. Many of the Lords Servants may juſtly blame themſelves for their *laviſh unthriftineſs* in this matter, who (as if it were a neceſſary piece of *humility* or *modeſty*) will readily conclude againſt themſelves, that they are not God's Children, that they are not yet converted, &c. Thus at *unawares*, they give up to Satan without a *ſtroke* all that he ſeeks for.

Queſt. But you will ſay, Muſt all Men be confident of Adoption?

Anſw. No, I mean not ſo, yet all Men muſt be *wary* how they caſt away their hopes: particularly,

Firſt, Though it be a dangerous *arrogancy* for a *ſinful* wicked Creature to bear himſelf up in a *belief*, that he is *converted* and actually inſtated into the Adoption of Sons; yet 'tis as *dangerous* on the other hand, for that Man to caſt off *all hope*, and to ſay he is *reprobated*, and ſuch an one as cannot expect Pardon and Grace.

Secondly, Thoſe that are converted, though they may and ought to *humble* themſelves *deeply* for their ſinful *miſcarriage*, and ſincerely *acknowledg* that they *deſerve* not to be called his Children, yet muſt they be careful *not to renounce their Filial Intereſt*. They may ſay they are *Prodigal*, yet keep to this, that *they are Sons*; though they are *wandering* Sheep, yet muſt they ſtick here, that they are *Sheep* ſtill, and that God is ſtill a *Father* though a *provoked Father*, otherwiſe their *folly* will *give* more, then all his *fury* could *get*, at leaſt ſo quickly and eaſily.

CHAP.

MATTH. 4. 5.

Then the Devil taketh him up into the Holy City, and ſetteth him on the Pinacle of the Temple.

CHAP. XIII.

The preparation to the ſecond Temptation. Of his Nimbleneſs to catch Advantages from our Anſwers to Temptation. That Satan carried Chriſt in the Air. Of his Power to moleſt the Bodies of God's Children. How little the ſuppoſed Holineſs of places priviledgeth us from Satan. Of Satan's Policy in ſeeming to countenance imaginary Defences. Of his pretended Flight in ſuch caſes, with the reaſons of that Policy. Of his improving a Temptation to ſerve ſeveral ends.

I Omit Chriſt's Anſwer to the firſt Temptation at preſent (purpoſing to handle his Anſwers to all the Temptations together.) And now the ſecond Temptation is before us, in which, firſt, I ſhall obſerve a few things in Satan's preparation to the Temptation, which takes in (1.) the time, (2.) the manner of his carrying him, (3.) the Place where he acted it.

First, for the Time, That is noted in the word [*then*:] which (1.) points at the *immediate Succeſſion* of this to the former Aſſault. The *Evangeliſt Luke* puts this Temptation laſt, but he only had reſpect to the ſubſtance of the Temptation, in his Narration; not regarding the order of them, which *Matthew* hath punctually obſerved, as appears by his cloſe connecting of them, with the Particles, *Then* and *Again*, *ver.* 5, 8. Beſides, whoſoever ſhall conſider, that in the firſt, Satan tempted Chriſt to diſtruſt, (which he repelled,

pelled, by telling him that it was his duty (in the failure of outward means) to rely upon Divine Providence, seeing Man lives not by Bread alone, &c.) he will see so much of connection in the matter of the Temptations, that he will easily perswade himself that the second place belongs to this, for this is but (as it were) a fit and pertinent reply to Christ's refusal; as if Satan had said, *Since thou wilt rely upon the Help and Providence of God, in an extraordinary way of working, give an Experiment of that, by casting thy self down, which thou mayst with greater confidence do, because he hath promised an extraordinary help, and hath given his Angels charge concerning thee,* &c. Hence Observe,

Obs. 1. *That Satan is not discouraged easily, nor doth he always desist upon the first repulse, but frequently renews the Assault, when he is strongly and resolutely resisted.*

This word [*then*] doth also (2.) tell us of Satan's *Nimbleness*, in catching a present advantage for a new Temptation from Christ's Answer, he declared his trust in Providence, this he presently lays hold on, as a fit opportunity to tempt him to presumption. Here note,

Obs. 2. *That when Satan is upon any design, if an occasional advantage occur, from our way of refusal, he will not let it slip, but improves it to what it may lead to, though it be contrary to that which he was first labouring for.*

This was the Policy which *Benhadad's* Servants used in their address to *Ahab*, 1 *Kings* 20. 33. the Men did diligently observe whether any thing would come from him, and did hastily catch it: If any thing come from us, we are under his Temptation, he is diligent to observe it, and prosecutes it accordingly; which may serve to satisfy the wonder that some have, concetning the *contrariety* in the Temptations to which they are urged. They admire how it comes to pass that their Temptations should so suddenly alter, that when Satan seems to be so intent upon one design, he should so quickly change, and urge them presently to a different, or contrary thing; but they may know that the Devil watcheth the Wind, and spreads his Sayl according to the advantage which ariseth from our answer or repulse. So that if we would but plow with our own *Heifer*, and observe our frame of Spirit, we should easily find out this *Riddle*. For as it is in disputings and arguings of Men, *Replies* beget new matter for *Answer*, and so do they multiply one another; thus are Temptations altered and multiplyed,

tiplyed, and out of the *Ashes* of one assault repelled, another doth quickly *spring* up.

The second Circumstance of preparation is, *Satan's taking him up, and setting him on the Temple.* That this was not a visionary or an imaginary thing hath been proved before. Yet granting it to have been real, (as in truth it seems to have been) it is disputed what was the *Modus*, the way and manner of it. Some think this was no more than Christ's voluntary *following* of Satan, who guided and conducted the way; partly because the words, παραλαμβάνειν and ἄγειν, are in Scripture accomodated to a Mans taking of any as a Companion under his guide, and conduct of the way, and to a disposal of them in any kind of station. Thus, where 'tis said, Joseph *took* Mary, *and the young Child to go to* Egypt, the same word is used: and when Christ tells his Disciples, that they shall bring the Ass and the Colt which they should find tyed; the same word which expresseth Christ's being set on the Temple, is there used. Partly also, they think it below the Dignity of Christ to be thus violently hurried. *Spanhem.* dub. Evan. in loc. Mat. 2. 13. Mat. 21. 2.

Others think that Satan was permitted to take up the *Body* of Christ, and by his Power to have conveyed him in the *Air*. And indeed the whole series of the Narration, with all the Circumstances thereof are evident for it. The *distances* of places, the *quickness* and speediness of the removals, the more proper *applications* of the words, *taking* and *setting*, to Satan as the actor, and the *declaration* of his Power therein, as able to do great things; these make the matter so clear, that it seems to be an unnatural forcing of the Text, to give it any other Interpretation. Besides, the former opinion of Satans taking of Christ, as a *Manuductor* or Guide, seems every way unreasonable: for if Christ only followed Satan, then it must have been either by a *Land Journey* on foot, or in the *Air*. This latter it could not be; for if Christ had supported himself in the Air by his own Power, he had *anticipated* the Temptation, and it would have been folly and madness for Satan to have urged him to fly in the Air, after such an evidence of his Power; and who can imagine that Christ followed Satan on *Foot* from the Wilderness to the Temple, or that his *access* to the roof of the Temple was so easy, in such a way when the Temple was always so strictly Guarded? Note hence,

That Satan is sometime permitted to exercise his Power upon the Bodies of those that are dear to God. That he hath Power to carry Obs. 3.

the Bodies of Men in the Air, is sufficiently confirmed by what he doth frequently to Witches, who are usually carried (if we can give any credit to the Stories that are writ of them) in the Air, to places far remote from their dwellings. And that this Power is permitted him upon others, than such as are in compact with him, is as evident from what is testifyed of those, whose forward curiosity hath led to imitate Witches in their Anointings, who have thereupon been conveyed after them to their Assemblies, and when the Company hath been suddenly dismissed, they have been found many Miles distant from their dwellings; such instances we have in *Bodin*, and among other things, that of *Domina Rossa* mentioned by him, whom Satan would sometime bind to a Tree, sometime to a Table, or to a Beds-foot, or to a Manger; sometime one hand bound to another, the Devil thus molested her from eight years old, a long time. This Power of conveying Persons in the Air, is not usual, yet there are some in *this place*, that have known one frequently molested by Satan at this rate. However, if we take notice of his Power, to abuse the bodies of Holy Persons more generally, we shall find it frequent. *Mary Magdelen* was possessed, Christ mentions a Daughter of *Abraham* bowed down by him many years; *Job* was filled with Botches and Sores; and there are many Diseases wherein Satan hath a greater hand, than is commonly imagined. *Physitians* frequently conclude so much, while they observe some Distempers to elude such Remedies, as are usually successful upon other Persons under the same Diseases.

Equitatio cum *Diana* aut *Herodiade.*

Bodin. *p.* 147.

New-Castle.

Applic. From this we may infer (1.) the great *Power* of Satan; who can tell the extent of it? doubtless (if he were permitted) we should see sad instances hereof daily. (2.) This discovers the wonderful *Care* and Providence of God over us in our preservation from his fury. (3.) We may further note, that the abuse of the bodies of Men by Satan, will be no *evidence*, that therefore God doth *disregard* them, or that they are not precious to him. Christ did undergo this abuse, to give such as shall be so molested, some comfort in his example.

Luke 5. 6. The third Circumstance, which is that of *place*, is set down first in general, The *Holy City*, that is *Jerusalem*, for so *Luke* speaks expressly. *Jerusalem* was so called, because of God's *Worship* there established, and his *peculier* presence there; but that it should be called so, at this time may seem strange, seeing it might now be

be lamented as of old, *How is the Faithful City become an Harlot? Righteousness lodged in it, but now Murtherers.* In answer to this, we must know, that God having not yet given her a *Bill of Divorce*, He is pleased to continue her Title and Priviledg. This might be profitably improved; but I will not suffer my self to be diverted from the matter of Temptation, which is the only thing I propound to prosecute from hence. I shall here only Observe.

That the Holiness or Sanctity of a Place, will be no Priviledg against Temptations. Obs. 4. He is not so fearful (as many imagine) as that he dares not approach a *Church-yard* or a *Church*, neither *Place*, nor *Duty* can keep him off. I do not believe the Popish Fiction of their *St. Bennets* Vision, wherein they tell of his seeing but one Devil in a Market, and ten in a Monastery; yet I question not the truth of this, that the Devil is as busy at a *Sermon*, or *Prayer*, as at any other *Imployment*.

But to search a little further into this matter. It seems undeniable, that Satan had a design in reference to the place, (of which afterward;) and I see no reason to exclude our suspicion of a design from the *Name* and *Title* which the *Evangelist* here gives to *Jerusalem*. 'Tis an expression which (to my remembrance) we meet not with oft in the *New-Testament*. At the Suffering of Christ, when the bodies of the Saints arose out of their Graves, 'tis said, *they went into the Holy City*; but 'tis evident, that it is there so styled upon special design, as if the *Evangelist* would by that point at the *staining of their Glory*, and that in a little time their boast of the Temple and Holy City should cease, and that all should be polluted with the Carcasses of the Slain; and by the same reason may we suppose, that Satan (intending for Christ a Temptation of presumption, and backing it with the Promise of a Guard of Angels) had in his Eye the usual Confidence that the *Jews* had of that City, as a place where the presence of Angels might be more expected than elsewhere. So that it seems, Satan intended to *impose* upon Christ a *Confidence*, in order to presumption. From the priviledg of the *Place*, here observe, Mat. 27 53

That Satan is willing to gratify us with Nominal and Imaginary Privileges and Defences against himself; he will willingly allow us such *defences*, as are altogether *insignificant* and delusive, and his Policy here is centred upon these two things; Obs. 5.

First,

First, He doth industriously *prompt* us to *self-devised inventions*, such as were never appointed or blessed of God to any such use, but only found out by the bold superstitions of Men. Of this we have an instance in *Balack*, who carried *Balaam* from place to place in his prosecution of his design of cursing *Israel*; neither can we imagine that a commodious prospect of *Israel* was all he aimed at, seeing he discovers his mind in this variation of places, *Peradventure it will please God that thou maist curse them from thence*; clearly implying, that he had a confidence that the place might contribute something to his design, and that there was some inherent *vertue* in those *consecrated* places, and therefore did he begin with the high Places of *Baal*, and then to the Field of *Zophim*, and then to the top of *Peor*. Among the Papists we find too much of this, what Power they Attribute to *Holy-Water*, *Blessed-Salt*, *Sign of the Cross*, *Hallowed-Earth*, *Consecratrd Places*, *Reliques*, *Baptized-Bells*, *Exorcisms*, and abundance of such Stuff, may be seen in many of their Writings, too tedious to be related.

Numb. 23. 27.

Numb. 22. 41. c. 23. 14. 28.

Plurimum sunt præservativa locorum, hominum, & jumentorum, verba tituli triumphalis nostri Salvatoris, dum scilicet per quatuor partes loci, in modum crucis inscribuntur Jesus † Nazarenus † Rex † Judeorum †, Ritibus Ecclesiæ servatis & veneratis, ut aquæ benedictæ asperasionem per salis consecrati sumptionem & candelarum in die Purificarionis & frondium in die palmarum consecratorum usum licitum vires Dæmonis immuniunt, se muniunt. *Spreng.* Malleus Maleficarum *Part* 2. *Q.* 1. licitum est aqua benedicta, quæcunque honesta loca, hominum & jumentorum, in Salvationem hominum & jumentorum aspergere. *id. ibid.*

Secondly, He is also willing that Men use those *real defences* and helps which God hath commanded, so that they use them in a *formal manner*, which indeed deprives them of all the Life and Efficacy, that might be expected from an instituted means; thus he readily permits ignorant Persons without any disturbance or molestation, to use the repetition of the *Lords-Prayer*, *Ten-Commandments* and *Creed*, or any other Prayer, while they perswade themselves, that the very *saying* of the words, is a sufficient *defence* against the Devil all that day.

The reasons of Satan's Policy in such Gratifications are these:

First, While we are *kept doing* with these, we are *diverted* from that which might be really helpful; he puts a broken *Reed* into our hand, that we might be deprived of a *Staff*. Experience confirms this, those that with *greatest devotion* use these empty *Inventions*

ventions, are uſually careleſs in the uſe of *God's own Appointments*.

Secondly, Beſides that he thus betrays them by theſe *lying* helps, he doth by this means caſt them on a further iniquity, of *idolizing* theſe fooliſh *Calves* of their own *invention*. In this caſe Men have a preſumptuous expectation from ſuch uſages, of that which God never promiſed to do by them, neither ever entred into his heart ſo to do; ſeeing he anſwers them all with this, *Who hath required theſe things at your hands?* And accordingly their Conſciences are more concerned for the *Omiſſion* of one of theſe *Fooleries*, than for the *neglect* of the *greater* things of the Law; ſuch are more troubled for the neglect of the *Sign* of the *Croſs* or *Holy-Water*, than for their conſtant *careleſneſs*, and want of *Faith*, by which their Hearts ſhould be guarded againſt their Enemy.

Thirdly, In the mean time, he makes work for his own Triumph over them, that dote upon theſe ſottiſh Inventions. If we can ſuppoſe Satan to have Pleaſure or Mirth at any thing, we may be ſure he will laugh at ſuch preparations, for a Spiritual Welfare; it being as truly *ridiculous* for any Man to go out with theſe *Weapons* againſt Satan, as for a Combatant to aſſail a *Gyant*, with a *Paper-Helmet*, a *Wicker-Shield*, and a *Wooden-Daggar*. And indeed when Satan counterfeits a Flight, or fear of ſuch matters, (as for his advantage he ſometimes doth, it is but in deſign to *beget* or confirm in Men a confidence of a *Vertue* or ſtrength in theſe *uſages* againſt his Power; that ſo they may fix upon them to the neglect of God's own Inſtitutions, which he moſt dreads. Thus we read, that he cunningly ceaſed his *Oracle* at *Daphne*, upon a pretence of the ſilencing Power of the Bones of the Martyr *Babilas*, which were buried near the place; on purpoſe to lead unwary Chriſtians to the *adoration* of *Saints* and their *Reliques*. Many ſuch inſtances we have in *Sprenger* of the Devils feigned Flight at the *Sign* of the *Croſs*, the ſprinkling of *Holy-Water*, the Angelical *Salutation*, St. *Bernards Staff*, or certain *Words* and *Verſes* hung about the Neck, and a great deal of ſuch ſtuff we may meet with in moſt of their Writers; all which are but cunning contrivances of Satan, to advance a belief of the vertue of theſe things, and ſo to *ſtop* Men there, to the *neglect* of thoſe Spiritual *Weapons*, which the Scripture recommends.

Zozomen, Eccleſ. Hiſt. *l.* 5. *cap.* 18.

Mal. Malific. Part 11. Q. 11. cap. 1, 3.

Theſe

These we have observed from the place in general, the Holy City: Let us go on to the place in particular, where Satan *acted* all this; *the Pinacle of the Temple.* Various are the conjectures of Men about this, whether it were some *Fane*, or the top of some *Spire*, or the place whence the *Apostle James* was thrown down, or the top of the *Kings Porch*, which was erected to a great height, over a deep Valley, or some *Battlement*, &c. But we are not concerned in such inquiries, only here I shall take notice of *Scultetus*, who supposing the place to be the top of a Fane or Spire, and reading in *Josephus*, that the points of such Broaches were so *sharp*, that a Bird could not rest upon them, without piercing its Foot; was therefore willing to conclude, that these Temptations were not *really*, and *historically* acted, but in *Vision* only; all this ariseth from a wrong interpretation of πτερύγιον, which our *English* renders *Pinacle*, whereas it properly signifies any *Battlement*, or *Angular* prominency, jutting out over the rest like a Wing, which would afford a sufficient footing and support.

In *Delic. Evang.*

Spanhem. dub. Evan in loc.

'Tis more profitable to enquire after Satans *Reason* for the choice of *such* a place; no question but it was upon design; for else he might with *equal* convenience, have tempted Christ to cast himself down from some *Tree* or *Precipice* in the Wilderness; but then what that design was, is not so easy to determine, it seems plain, that he might suppose that Christ might be the rather *animated* to the undertaking of flying in the Air, by the hopes of *Glory*, which might be expected from such a performance, before so many *Spectators*. But some think that he had a design also upon the Men of *Jerusalem*, and intended some delusion to the *Jews*, which I am not unwilling to close with, partly because the Experiences that we have of his devices, assure us that in *one* Temptation, his *ends* are oft *manifold*, and I cannot but think that Satan would make all things *sure*, and provide (in his projecting Mind) against all events; for if Christ should have yeilded and evidenced so great a *Power* in the sight of all the People, it might have been a *conviction general*, that he was the *Messias*, about that time universally expected; and partly I am ready to think so, because (in case Christ had done so) it lay so fair, to *confirm* the *Jews* in a *misapprehension* of the personal coming of *Elias*, of whom they understood the Prophecy of *Mal.* 3. 1. *Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant.*

Lightfoot Harm. in loc.

Dr. Kimchi. in loc.

If

If the *Jews* expected *Elias* to come from Heaven to the Temple, how ſtrongly would they have been confirmed in this opinion, if they had ſeen a Man fly from the Temple in the Air, and by this means *John* the *Baptiſt* (who was the *Elias* that was to come) ſhould have been neglected, and *Chriſt* himſelf (though honoured as *Elias*) not owned for the *Meſſias*.

Obſerve then, *That Satan's deſigns are large, and that he projects the enſnaring or deluding of others, by ſuch Temptations, as ſeem only to concern thoſe that are under the immediate trouble of them.* He tempts Chriſt to caſt himſelf down, and alſo by it (at leaſt) intends a deluſion to the *Jews*, he tempts one Man upon the back of another, one is tempted to *Errour*, another by that Mans Temptation, is tempted to *Atheiſm*, and rejecting of all Religion. One Man is tempted to *Prophaneneſs*, another is tempted by that to an *uncharitable* diſreſpect of him; 'tis Eaſy to multiply Inſtances of this. Obſ. 6.

CHAP. XIV.

That preſumption was the chief deſign of this Temptation. Of tempting to extreams. What preſumption is. The ſeveral ways of preſuming. The frequency of this Temptation, in the generality of Profeſſors, in Hypocrites, deſparing Perſons, and in the Children of God. The reaſons of Satans Induſtry in this Deſign. His deceitful contrivance in bringing about this Sin. Preſervatives againſt it.

NExt to the *preparation* which Satan made for the ſecond conflict, (already explained) the *Temptation* intended offers it ſelf to our view, which is this: *Caſt thy ſelf down.* What Satan chiefly intended by it, we may collect from Chriſt's anſwer, as well as from the thing it ſelf, for he thus replys; *It is written, thou ſhalt not tempt the Lord thy God.* Chriſt doth not uſe this Scripture to any ſuch ſenſe as this, that he ſhould hereby prohibit *Satan* to

tempt *him*, because he was Satan's Lord and God, but he mentions this Scripture as a *rule* of Obedience, as if he should say, *I may not cast my self down, and so rely on extraordinary help, seeing I can go down another way*, for the *neglect* of ordinary means, when we have them, is a *tempting* of God, which may not be done. So that it appears by this, that Satan here tempted Christ to *presumption*. There is only this objection in our way; that *Deut.* 16. 16. (the place by Christ cited) refers to the Temptation of the *Israelites* in *Massah*, mentioned *Exod.* 17. 2. where they chide with *Moses* for Water; and there it would seem their tempting the Lord, was rather in *despairing* of his power and help, than *presuming* in the neglect of the ordinary means. I Answer, though the *occasion* and *matter* of that Temptation be *different* from this of Christ's, yet the *presumptuous Experiment* that they there made of God's Presence and Power was the *same* with this which Satan designed: for *ver.* 7. (where the account of that tempting is given) 'tis said, *because they tempted the Lord, saying, Is the Lord among us or not?* they put it to this issue, that the *Being* and Power of God should be *tryed* by the giving or not giving of Water. The manner then of that Temptation being so agreeable to this, Christ very pertinently applies that command to it, presumption being the thing which Christ was tempted to. It might occasion some wonder in us to see Satan take such strange steps: He was before tempting him to *despair*, now to *presumption*, but 'tis no Argument of his *lightness* or uncertain roving in his way of tempting, but rather of his *depth* and subtilty. Note then,

Obs. 7. *That 'tis Satans Policy in tempting, to run from one extream to another.* The *Corinthians* were first tempted to a sinful *complyance* with the adulterous Person, and were averse to his Excommunication; afterwards they were tempted to the contrary *severity*, and were as backward to receive him again. The same Men that have been overcome by Prodigality and Excess; when they begin to see the Evil of that, are oft tempted to Worldiness or Covetousness, the contrary disposition. Reasons of this Policy are,

First, The avoiding of one *Extream* gives the Soul such a *swing*, (if care be not used to prevent it) that they are cast more than half way upon the other. *Peter* in an Extream of Modesty, refused the *washing* of his Feet by Christ, but when he understood the danger, then he runs as far wrong another way, *Not my Feet only,* Joh. 13. 9. *but my Hands and my Head.* Thus some are so for *purity* of Churches

that

that they exclude the Weak; others ſo for *Unity*, that they admit the open Scandalous and Prophane.

Secondly, While Men avoid one Extream by running into another, they carry with them ſuch ſtrong *Impreſſions* of the Evil they would avoid, and ſuch *fierce* Prejudices, that 'tis not an ordinary conviction will bring them *right*, but they are apt to be confident of the Goodneſs of the way they take, and ſo are the more bold and fixed in their miſcarriage.

Preſumption being the great Deſign of Satan in this Temptation, we may further obſerve,

That as Diſtruſt on the one hand, ſo Preſumption on the other, is one of his grand Deſigns. Of theſe two, we may ſay as it was ſaid of the Sword of *Hazael* and *Jehu*, that of all thoſe that are ſlain by the Devil, whoſoever hath eſcaped the Sword of *Diſtruſt* and deſpair, the Sword of *Preſumption* hath ſlain. To explain this I ſhall, Obſ. 8.

Firſt, Shew what Preſumption is. 'Tis in the General, *a Confidence without a Ground.* Firſt 'tis made up of *Audacity*, (which is a bold and daring undertaking of a thing) and *Security.*

Secondly, The Ground of it is an *Error* of Judgment, (a blind or a miſled Judgment doth always nouriſh it;) and this is either a miſtake of the *Nature* of ſuch means on which we rely for Aſſiſtance, (as when a Man lays as much ſtreſs upon a Thred as upon a Cable, or expects as much Nouriſhment from a Stone as from Bread;) or a miſtake of the *Will* of others, from whom we expect aid and help, without a *warrant* for ſuch a Confidence. Reynolds *on Paſſions* c. 23. p. 238.

Thirdly, In its way of working, 'tis directly *oppoſite* to Diſtruſt, and is a kind of *exceſſive* (though irregular) Hope, not that in this caſe a Man believes or hopes over-much, (for there can be no exceſs properly in the exerciſe of Divine Graces) but that he hopes too *raſhly* or lightly, without a ſolid *Foundation* or Reaſon. Hope hath for its Object that which is *Good*, under the conſiderations of *futurity*, *poſſibility*, and *difficulty*; on the one ſide deſperation looks upon that good as *future*, but under ſo great a *difficulty*, that it forgets the *poſſibility* of it, and thereupon *ſurceaſeth* all indeavours: Preſumption on the other hand is ſo *keenly* apprehenſive of the *poſſibility*, that it never regards the *difficulty*, and ſo thruſts forward into *irregular* endeavours or expectations. The Nature of this Non ideo peccatur quia nimis ſperat in Deum — Sed quia nimis leviter ac temerè ſine ullo fundamento. *Ames. Medul.* l. 2. c. 6. §. 33.

will be better understood when the particular Instances of Presumption are before us.

First, Then 'tis Presumption, when from *External* or *Subordinate* Means, Men expect that for which they were never *designed* nor appointed of God. To expect *Grapes of Thorns, or Figs of Thistles*, would be a Presumption, because God never design'd them for such Fruits; and no less is it, when in any other case Men look for high and *extraordinary* things, from any *created* Good, *above* what God hath put into it, by the *Law* of *Creation*.

Secondly, When Men do expect those Fruits and *Effects* from any thing, unto which it is appointed, in *neglect* or *opposition* to the *Supreme* Cause, without whose concurrent Influence they cannot reach their proper ends. That is, our hopes are wholly centered upon means, when in the mean time our Eye is not upon God. Thus, *to make Gold our hope*, Job. 31. 24. *to make Flesh our Arm*, Jer. 17. 5. *to make* Ashur *a Saviour*, Hos. 14. 3. or to trust to any Creatures whatsoever, is in Scripture condemned as a presumptuous *relyance*, and (in regard of the necessary disappointment) a *trusting in a Lye*; in which Sence, 'tis said that *every Man is a Lyer*, Psal. 62. 9. The like Presumption it is, when we boast great things of our selves, and (as *Peter*) make confident engagements, (in our own strength) that we will avoid such a Sin, or perform such a Duty: for we are but frail, and all our sufficiency is from the Lord, so that it can be no less than intollerable arrogance, to promise any thing of our selves without him; neither can Men promise to themselves the *continuance* of that Good or Advantage, which they have already received from second Causes (if their confidence builds it self upon that sole consideration) without a just *blame*. *Job* had said he should *die in his Nest*, and *David* that *he should never be moved*, but both of them afterward noted these confidences to have been no other than deceitful Presumptions.

Sperare non Speranda.

Thirdly, 'Tis a Presumption to expect things above the *reach* of our present *state* and condition; as for a *mean* Man, to beg of God *Authority*, and Rule, or to expect to be set with *Princes*; or for *ordinary* Christians to look for *Miracles*, *Signs* from Heaven, *Visions*, *Revelations*, *extraordinary* Answers to Prayers, and the like, all which expectations are groundless, and the issue of a presumptuous Pride.

Fourthly,

Fourthly, When Men expect things *contrary* to the *Rules* that God hath ſet for his *diſpenſations* of Mercy, they boldly preſume upon his *Will*. God hath promiſed preſervation to his Children, while they are in *God's way*, but if any ſhall go out of that way, and *ſinfully* put himſelf into *dangers* and hazards, it would be Preſumption in him to expect a *Preſervation*. 'Tis the ſame in Spiritual things. God promiſeth Eternal Life, and the Bleſſings of his Covenant to ſuch as give up themſelves to him, and his Laws; will it not be intolerable Preſumption for Men *to bleſs themſelves in their heart* with expectations of reigning with him in Glory, while in the mean time they *contradict* his own Rule, and neglect his *Order*, walking in prophaneneſs, and living to themſelves? This is an high Preſumption of Mercy againſt his expreſs Will. Hence are ſuch courſes, called *preſumptuous Sins*, Pſal. 19. and ſuch Sinners tranſgreſs with an *high-hand*.

Fifthly, 'Tis alſo a Preſumption to expect any Mercy, though common and uſual, without the *ordinary means*, by which God in Providence hath *ſetled* the uſual *diſpenſations* of ſuch Favours; as when Men look for his aid and help, for ſupply of corporal wants, while they throw off all care, and refuſe their own endeavours, which are the ways of God's appointment, in the conſciencious uſe whereof ſuch Mercies are to be expected. The Heathen (upon the conſideration of the neceſſary connection of Means and the End) have uſually judged ſuch ſluggiſh expectations, to be no better than ſolemn mockings of a Diety. In Spiritual things 'tis no leſs preſumptuous, to expect *Converſion* and an Intereſt in Chriſt and Heaven, while they *refuſe* the careful uſe of his *Ordinances*, and therefore we are commanded to *pray* for ſuch Bleſſings, *to cry after Knowledg, and to lift up the Voice for underſtanding*, and to ſecond theſe Prayers with our own utmoſt endeavours; *to ſeek for it as for Silver, and to ſearch for it as for hid Treaſures*, and in ſo doing to expect the finding of the Knowledg of God.

Admotâ Manu invocanda eſt Minerva.

Prov. 2. 3,4,5.

Sixthly, When ordinary or *extraordinary* Mercies are expected for an *unlawful* End, as when the *Iſraelites* at *Maſſa* called for Water (which they ought to believe God would ſupply them withal, their condition conſidered) but for a *Teſt* and Proof of the *Being* of God, for they ſaid, *is God among us or not?* Exod. 17. 7. 'Tis by *James* made a peice of Spiritual unfaithfulneſs, and *Adultery*, to ask any thing of God with a deſign *to ſpend it upon a Luſt*. *Ahaz* his refuſing a Sign when God offered it, (however he

he made a ſhew of Modeſty and believing) argued no other thing, but that he was conſcious to himſelf, that (in caſe he had accepted it) he ſhould have abuſed that Favour to an unlawful end, and have tempted God by it, as putting it upon this Experiment whether there was a God or not. This is alſo another act of Preſumption; when a Man becomes guilty of any of theſe miſcarriages, he is preſumptuous.

Secondly, I further add to this diſcovery of the nature and kinds of Preſumption, that this is one of Satan's *grand* Engins: which I prove by two Demonſtrations.

Firſt, By Satans common *practice* in this kind upon *all* ſorts of Men, in *moſt* occaſions: That which is his frequent practice upon moſt Men, and on moſt occaſions, muſt of neceſſity be underſtood to be chiefly deſigned. Some Men may poſſibly be free from the trouble of ſome particular Temptations, (as *Hieronimus Wallerus* ſaith of *Luther* his Maſter, that he heard him often report of himſelf, that he had been aſſaulted and vexed with *all kind* of Temptations, ſaving only that of *Covetouſneſs*) but none can ſay they have not been aſſaulted with this. I ſhall make it out by an induction of particulars.

Firſt, The *generality* of Men that live in the *Profeſſion* of Religion, are *Preſumptious*; nay the *greateſt* part of the *blind* World are ſo; they preſume of Mercy and Salvation, the Devil preacheth nothing elſe, but all hope, no fear, and in theſe *Golden dreams* they ſlide down to Hell: If we look into their way of ſinning, and then into their hopes we can judg no leſs of them, they ſtick not at the moſt grevious abominations, the works of the Fleſh, and in theſe they continue; 'tis their *Trade*, their *Life*, they make *proviſions for them, they cannot ſleep except they do wickedly, he that reproveth is derided by them*; they make but a *mock* and ſport of thoſe things, which, as the ſhame and reproach of Mankind, ſhould rather *fly* the Light, and hide themſelves, as things of darkneſs; theſe things they practiſe without regret or ſorrow of Heart, without ſmiting upon the Thigh, and in all this they have the confidence to ſay, *is not the Lord among us?* They can call themſelves Chriſtians, and have as bold expectations of Eternal Happineſs, as if the committing of theſe evils were made by God the neceſſary qualifications to everlaſting Happineſs; what is more common? and yet what more preſumptuous? For (1.) Theſe Men audaciouſly hope and expect Mercy, expreſly contrary to the peremptory threat-

threatnings of God. God ſaith, *there is no peace to the wicked*, they ſay, *we ſhall have peace.* (2.) Theſe run upon the greateſt hazards of ruine and wo, with the leaſt fear, in the contempt of all danger, *as the Horſe rusheth into the Battel, who mocketh at fear, and is not affrighted, neither turneth his Back from the Sword.* (3.) They dare God to do his worſt, they provoke God to jealouſy, and that to his *Face*; hence was it that *Nimrod* was ſaid to be a mighty Hunter *before the Lord.* And *Er* the Son of *Judah*, that he was wicked *before the Lord:* Becauſe ſuch audacious Sinners will not (as we may ſay) go behind his Back to ſin. Job 39. 22. Gen. 38. 7.

Secondly, *Hypocrites* whoſe carriage is more ſmooth, they alſo are preſumptuous: for while they hide their Sin, they do againſt dictates of Conſcience preſume, *that he that made the Eye doth not ſee*; and that there is a poſſibility to cheat God as well as Men; beſides their boaſtings and hopes have a ſpecial mark ſet upon them in Scripture, as audaciouſly falſe, *the hope of the Hypocrite ſhall be cut off*, their confidence of the Temple of the Lord is *but a lie*, and ſo termed expreſly by the Prophet.

Thirdly, Even *deſpairing* Perſons are not always free of Preſumption. The act of Self-murther, is a terrible preſuming upon infinite Juſtice. *Spira's* deſire to know the worſt, was of the ſame kind. Theſe are indeed extraordinary, but there are ſome other kinds of deſpair that come nearer to Preſumption, as that *ſenſual* deſpair, which ariſeth out of an exceſſive love of carnal delights, and a ſecure contempt of Spiritual things: for when ſenſuality prompts them to *Eat and Drink* while they may, deſpairing and hopeleſs of a future Happineſs, *for to morrow they ſhall die*, and their pleaſure ceaſe, they highly preſume againſt the Patience and Goodneſs of God.

Fourthly, The *beſt* of Men are too frequently overcome by it; (1.) Not only while they are *overtaken* with Sins more *grievous*, and above the rate of Sins of Infirmity, to which how lyable the holieſt Saint may be, (upon Temptation) may be gathered from *David's* Prayer, *Keep thy Servant from preſumptuous Sins, that they have not dominion over me*; (2.) But by their earneſt *proſecutions* of their own *Wills*, when contradicted by Providence. 'Tis by the Prophet *Eſa. 9. 9.* called a *pride and ſtoutneſs of Heart*, to contend with Providence, to attempt to build with *hewen Stone, when the Bricks are faln*, or to ſtrive for *Cedars*, when Divine Wrath hath cut down the *Sycamores.* (3.) How frequently are they guilty of

of presuming upon their *Priviledges*, their *Strength*, their *Graces*, and upon that score *venture* themselves upon *occasions* of Sin, or *bear* high above others upon a conceit of their higher attainments, or when they *boldly* put themselves upon *Suffering*, or upon *doing* while they want that due *Humility* and care that should ballance them. (4.) There is also a Presumptuous Rashness, upon which the *Zeal* and good Intentions of holy Men may sometimes *precipitate* them. Such was *Uzzahs* putting forth his hand to hold the *Ark*, for which the Lord smote him. All these instances put together, will sufficiently demonstrate that Presumption is one of Satan's Master-Designs.

The Second Demonstration of this Truth is from the general *Subserviency* of other things to this. Most of Satans indeavours and Temptations aim at this point, and this is the result and consequence of most Sins; that must needs be *chief* to which so many things do but *serve* and minister. In this Center do most of the lines of his Policy meet, *Pride*, *Vain-Glory*, *Conceited-Priviledges*, *Supposed-Advantages*, and many things more were but *Under-Agents* to this Temptation, which the Devil attempted upon Christ, as hath in part, and presently shall be further evidenced.

Thirdly, Having thus proved that Presumption is one of the great things he aims at, I shall next discover the Reasons of his earnestness and industry in his Design, which are these.

First, 'Tis a Sin very *Natural*, in which he hath the advantage of our own *readiness* and inclination. However that some from a *melancholy* temper, are inclinable to *fears* and distrust at some time, when these *black* apprehensions are *exalted*, yet (these excepted) *hopes* are more predominant than Fears; and *Self-love*, which provides fewel to these hopes, is a Natural Principle in all; when so many things give him such Advantages, and promise him a success, we may well suppose he will not miss such an opportunity.

Secondly, As 'tis easy for Satan's attempt, so 'tis *remote* from *conviction*, and not rooted out without great difficulty: 'tis a Sin that is *covered* with a *pretext* of an higher degree of *hope*: Men in many ways of this iniquity are under *perswasions* of Duty, and by reason of that confidence, *Fear* (which is the Souls *Centinel*) is *asleep*, hence do they not lye so fairly open to Counsel or Reproof. The *Israelites*, *Deut.* 1. 27, 28. being under discouragement, refuse to go up to *Canaan*, when they were upon the border of the Land,

Land; but being convinced of their Sin, in diſtruſting the Arm of the Lord, by Gods declared Wrath and threatning againſt them, they fall upon the contrary extream of preſumption, and then *ver.* 41. *they would go up and Fight:* and the *conviction* of their *former* Sin, made them ſo confident that this was their preſent duty, (for thus they argue, *we have ſinned againſt the Lord, we will go up and fight, according to all that the Lord our God commanded us*;) that though they were expreſly *forbidden* from God, *ver.* 42. *Go not up, neither fight, for I am not among you*; yet were they ſo ſtrangely carried by their former perſwaſion, that they refuſed to be convinced, *and went preſumptuouſly into the Hill.* By which inſtance we ſee, what great *pretences* lead on Preſumption, and how *difficultly* they are removed: which two things do no leſs than tempt Satan to lay out himſelf to the uttermoſt in that deſign.

Thirdly, the *Greatneſs* of the Sin when 'tis committed, is another reaſon of his diligence in the purſuit of it; 'tis not only from a ſimple Error or Miſtake, but that *Error* ariſeth from *intollerable Pride*; they ſay and do ſuch things from the *Pride* and *Stoutneſs* of their Heart. He that is Preſumptuous, is Self-willed, 2 *Pet.* 2. 10. Hence theſe Sins, which we tranſlate Preſumptuous, are in the original, called *Prides* or *Arrogancies*. Beſides, they are *contradictions* to God's *Order*, *ſeparating* thoſe things that God hath *joyned* together, as the *Means* from the *End*, or the *End* from the *Means*, as if the *Earth ſhould be turned out of its place* for us. And in ſome caſes, 'tis no leſs than the open *affronting* of God, by abuſing his own Favours againſt himſelf; for thus they deal with him, who are *opinionated* in Sin becauſe of his *Mercy*, concluding, by an irrational Conſequence, that they *ought* to be wicked becauſe God is *Good*, or that they may *freely offend* becauſe he doth *not puniſh*.

Eſa. 9. 9.

Pſal. 19. 13. Deut. 17. 12.

Fourthly, The dangerous *Iſſues* and Conſequences of this way of ſinning, do not a little animate Satan to tempt to it. In ſome caſes it was to be puniſhed by Death, *Deut.* 17. 12. *The Man that doth preſumptuouſly, — Even that Man ſhall die:* and moſt uſually it is plagued with ſad diſappointments, by a ſevere engagement of God's diſpleaſure againſt it. *The Hypocrites hope ſhall periſh, it ſhall be as the giving up of the Ghoſt.* And generally, *He that* thus *bleſſeth himſelf in his Heart, when he heareth the Words of the Curſe,* Deut. 29. 19, 20. *the Lord will not ſpare him, but then the Anger of*

Job 8. 13. & 11. 20.

the Lord and his jealousy shall smoak against that Man, and all the Curses that are written in this Book shall lye upon him, and the Lord shall blot out his Name from under Heaven.

Fourthly, and lastly; I shall lay before you, the *deceitful contrivance* of Satan in bringing this Sin about, by shewing the particulars of his craft against Christ herein. As,

First, He takes *advantage* from his *Resolve* to rely upon Providence, contrary to the former Temptation of turning Stones to Bread; Christ had refused that, telling him it was duty to trust him, who not only by the ordinary means of Bread could feed him, but also by any other appointment. To this Satan rejoyns, by offering an *irregular opportunity of such a trust*, in casting himself from the Pinacle of the Temple; as if he should say, *If thou wilt thus rely upon Providence, do it in this.* Wherein we may note, *that from an obedientiall dependance, he would draw Christ to an irregular Presumption.* He retorts Christs Argument back again upon him thus, *If God is to be relyed upon by a certain trust for Food, by the like trust he is to be relyed upon for Preservation; if the belief of supply of Bread, can consist with a neglect or refusal of ordinary means for the procurement thereof, then may the belief of Preservation in casting thy self from the Pinacle of the Temple consist also with a neglect of the ordinary Means.* Thus like a cunning *Sophister* he endeavours to conclude *Sin* from *Duty*, from a seeming parity betwixt them, though indeed the cases were vastly different. For though it be duty to depend upon Providence, when *God* (in the *pursuit* of *Service* and Duty) brings us out of the *sight* and hopes of *outward means*, yet it can be no less than *sinful* Presumption, for us to make such *Experiments* of Providences, when we *need* not, and when *ordinary* means are at hand. After the same manner doth he endeavour to put Fallacies upon us, and to cheat us into Presumptuous undertakings, by arguing from a *necessary trust*, in some cases, a *necessity of presuming* in others, upon a seeming likeness and proportion.

Secondly, It was no small piece of Satan's craft to take this advantage, while the *Impression* of Trust, in the want of outward means was *warm* upon the Heart of Christ, he hoped thereby the more easily to draw him to an excess. For he knows that a *Zealous earnestness* to avoid a Sin, and to keep to a Duty, doth *often* too much *incline* us to an extream, and he well hoped, that when Christ had declared himself so *positively* to depend upon God, he might

might have prevailed to have *ſtretched* that dependance beyond its due bounds, taking the opportunity of his ſway that way, which (as a Ship before Wind and Tide) might ſoon be overdriven. And this was the deſign of his *Haſte* in this ſecond Temptation, becauſe he would ſtrike while the *Iron was hot*, and cloſely purſue his advantage, while the ſtrength and forwardneſs of theſe reſolves were upon him.

Thirdly, He endeavours to animate him to this Preſumption by *popular Applauſe*, and to tickle him into an humour of affecting the Glory and Admiration, which by ſuch a *ſtrange* undertaking might be raiſed in the minds of the *Spectators*, and therefore did he bring him to the moſt conſpicuous place of a great and populous City, not thinking the matter ſo feaſible if he had tempted him to it in a ſolitary Deſert.

Fourthly, He propounds to him a *plauſible End*, and a ſeeming advantage, *viz.* the clear and undoubted *diſcovery* of his *Divine Nature* and near Intereſt in God; urging this as a neceſſary Duty, for his own ſatisfaction, and the manifeſtation of his Son-ſhip to others.

Fifthly, To drive out of his Mind thoſe *fears of miſcarrying* in his attempt, which otherwiſe might have been a Block in his way: he is officious in ſtrengthning his confidence, by propounding *treacherous helps* and preſervatives, ſuggeſting a ſafety to him from the *Priviledg* of the *place* where this was to be acted, an *Holy City* and *Temple*, producing more of a Divine Preſence for his ſafety than other places.

Sixthly, To make all ſure, he backs all this with a *Promiſe of Preſervation*; that nothing might be wanting to his Security.

By this Method applyed to other things and Caſes, he endeavours to bring us to Preſumption.

The conſideration of this ſhould put us upon a ſpecial *care* and watchfulneſs againſt *Preſumption*; It is more deſigned, and hath a greater prevalency, than Men are aware off. *Two* things I ſhall only at preſent propound for our Preſervation, out of *Pſal.* 19. 12, 13. *Applic.*

Firſt, He that would be kept from *Preſumptuous* Sins, muſt make Conſcience of *Secret* Sins, to ſearch for them, to mortify them, to beg pardon for them. With what Face or Hope can we ex-

pect from God help against these, when we provoke him to leave us to our selves, by indulging our selves in the other?

Secondly, He that would avoid them, must be under the *awe* and fear of being *overcome* by them: he that *slights* and contemns such visible hazards, shall not long be *innocent*. *David* here, first shews his Conscience to be concerned with *Secret Sins*, and then begs to be kept from *Presumptuous Sins*, and by such earnest begging, he next shews how much he *dreaded* such miscarriages.

Dikson in loc.

CHAP. XV.

Self-Murther another of his Designs in this Temptation. How he tempts to Self-murther directly, and upon what advantage he urgeth it. How he tempts to it indirectly, and the ways thereof. Of necessary Preservatives against this Temptation.

WE have seen and considered the *main* End of Satan in this Temptation. Let us further consider whether this was the *sole* End that he propounded to himself: we have little reason to think that he would confine himself to one, when the thing it self doth so clearly suggest another, which might possibly have followed. In most cases, the Ends of the Devil are manyfold: we may therefore easily suppose (and several have noted it) that the Devil (that great Murtherer) had herein a secret design against the Life of Christ, and that he tempted him here (indirectly) to *Self-Murther*. And indeed (supposing that Christ had attempted to fly in the Air, and had failed in the Interprise,) what else could have followed but Death and Ruine? Hence let us Note,

Dikson in loc. *Capel* Tempt. Part 2. cap. 9.

Obs. 9. *That Satan seeks the ruine of our Bodies, as well as of our Souls, and tempts Men often to Self-Murther.* That the Devil goes about seeking how he may destroy Men, by putting them upon attempts against their own Lives, is evident, not only from the Experience and Confessions of such as have suffered under Satan's *suggestions*

to

to that End, (and it is a Temptation more common, than we think off, becauſe moſt Men are unwilling to lay open themſelves to others in this matter) but alſo from thoſe many *ſad Inſtances* of Men over whom Satan ſo far prevails, that they *execute* upon themſelves this deſign, by deſtroying themſelves. Yet by the way we may note, That ſuch thoughts are often in the minds of Men, where Satan is not *induſtriouſly* deſigning their deſtruction; for he often caſts in ſuch thoughts, not only to *try* how Men take with them, but to *affright* and diſquiet them, and 'tis uſually with Men of ſad and *Melancholly* tempers to *miſtake* their own *fears* of ſuch a Temptation, for Satan's *endeavours* againſt them, when indeed their fear and trouble *leſt* they ſhould be ſo tempted, makes them think they *are* tempted indeed.

Satan drives on the Deſign of Self-Murther, two ways.

Firſt, directly, when in *plain terms* he urgeth Men to deſtroy themſelves. This (becauſe 'tis directly repugnant to the Law of Nature, which vehemently urgeth them to Self-Preſervation) he cannot effect, but by the help of ſome *advantages*; yet ſome ways and methods, by experience, he hath found to be ſo available to ſuch an unnatural reſolve, that he frequently puts them in practice. As, firſt, He works upon the *Diſcontents* of Men, and improves the diſquiet of their Minds, (upon the occaſion of any loſs, vexation, diſappointment or diſgrace,) to as great an height as he can, and when their Lives are made *bitter* to them, and they are ſufficiently prepared by the *uneaſineſs* of their condition; then he propounds Death, as the only remedy to ſet them at quiet; wherein, beſides his officiouſneſs to provide them with *inſtruments* of cruelty and *opportunity* for their uſe, he follows them with *Arguments*, drawn from the ſence of their preſent Condition; the great intendment whereof is to *aggravate* their ſmart, and to make their burthen ſeem intollerable, and then Self-ruine is but a natural Conſequence. We may ſee enough of this in the diſcontents of good Men, and that they naturally work this way; *Job* ſpeaks the general apprehenſions of Men in trouble, *Job* 3.20,21. *The bitter in Soul value not Life, they long for Death, and dig for it more than for hid Treaſures; they rejoyce exceedingly, and are glad when they can find the Grave.* *Jonah* in his diſcontent prefers Death before Life, *It is better for me to die than to live*; *Elias* doth the like, and *Job* ſeems impatient for it. All this is from the power and working of this Temptation, though God held their hand that it did not fully

pre-

prevail. In *Ahithophel*, the ground of discontent was more a fancied than a real disgrace; his Counsel was rejected (which was in it self no great dishonour) and this works up such a perplexing *resentment* in his Mind, that Satan prevails with him to hang himself very *deliberately*.

Secondly, He most frequently draws on Men to destroy themselves by *terrors* and desparing troubles of *Conscience*; these as they afford *greater* disquiet and distress of mind than other kind of discontentments, so doth he *more* prevail by them; for a wounded Spirit is above ordinary strength, and hard to bear: only it may may seem strange, that those who so experimentally feel how *fearful a thing it is to fall into the hands of the living God*, should entertain such a Temptation, as (to their apprehensions and knowledg) will *certainly plung* them into the very *Ocean* of everlasting *Vengeance*. This no doubt Satan finds to be no small obstruction to his design, but here he useth his skill to *open* a way for them that would *out-run* their lives on the one hand, as he labours to *pursue* them with *fence* of Wrath and Indignation on the other hand. To this purpose, he tells them, (1.) that all the Hell they are to meet with is *in their Consciences*, and that Death will *free* them from all, or at least, that Death will give a present *ease*, and that till the *Resurrection* they shall be in quiet. Those that are willing to receive these apprehensions, may easily be prevailed with to hasten their own death, seeing they have already fixed this Conclusion with themselves, that there is *no hope* nor pardon for them; that they are *Reprobates* and cut off, for their thoughts can *meditate* nothing but the *terrors* of such Conclusions. (2.) He sometimes endeavours to perswade them, that by executing this revenge upon themselves, they may make some kind of *satisfaction* and amends for the sins they have commited: which though most false, yet 'tis a wonder how far such ungrounded Surmises may possess the Minds of the Desperate. That *Judas* might have some such thought when he destroyed himself, is conjectured by some: but that must be but a conjecture, seeing none can pretend to know his thoughts; but we may speak with greater freedom of those, who have declared the working of such apprehensions upon their Minds. (3.) A more plausible pretext he useth when he endeavours to perswade them, that they may *kill* themselves, and yet *go to Heaven* for all that; to this purpose the subtil Adversary is not backward to tell them, what have been the *Charitable Expressions*

Capel *Tempt.* Part 9. cap. 9. *citing* Aug. *ser* 11.

of

of ſome Men, who have ſuppoſed a poſſibility of Repentance, *inter pontem & fontem*, as we ſay, betwixt the Stroke or Halter, and the Death. *Capel* is ſo apprehenſive of the miſchevous improvement of this Charity, for an encouragement to Self-Murther, that he with great earneſtneſs *cautions* all Miniſters againſt ſuch *liberal* Expreſſions. I have known ſome, and heard of others that have been ſo poſſeſſed with this Imagination, of being ſaved, notwithſtanding that having purpoſed to deſtroy themſelves, (though God prevented them that they did it not) they have firſt by *Prayer* recommended themſelves to God, and ſo prepared themſelves to die. (4.) Sometime though ſuch afflicted ones, have no ſuch perſwaſion, but that from *Death* they go immediately to *Hell*: yet are they puſhed forward, by a certain fearful *curioſity* of knowing the *worſt*. At that rate did *Spira* expreſs himſelf, when he deſired to be freed of his Life that he might know the utmoſt of thoſe torments which he feared; as if the affrightments of his fearful expectations, were worſe than the real feeling of them. (5.) But moſt of all doth he prevail againſt that objection of *greater miſery* after Death, by running Men up to a *deſperate deſtruction* in their terrors; their preſent anguiſh is made inſupportable, ſo that they *haſten* out of Life, *without care* or conſideration of what ſhall follow.

Capel *Tempt.* ibid.

Thirdly, He tempts Men directly to deſtroy themſelves from a Principle of *Heroick boldneſs*, and ſeeming fortitude of Mind: a thing very common among the *Romans*; who impatient of injuries, and from pride of Heart, not willing to ſubject themſelves to affronts, chuſed rather to tear their own Bowels, than to live to ſee themſelves abuſed. *Lucretia* being forced by *Tarquinius*, and not willing to outlive her diſgrace, ſtabb'd her ſelf. *Cato* not being able to endure the Victory of *Ceſar*, puts an end to his days. Innumerable inſtances of this kind Hiſtories do every where afford. Theſe though they conſulted their own paſſions, and knew of nothing that prompted them, but their own *Generoſity* or Magnanimity, yet were they not without a Tempter to ſuch cruel actions. Satan (undoubtedly) pleaſed himſelf by exerciſing his cruelty upon them ſo eaſily, by the help of ſuch an *humour*, which paſſed (among theſe blind Heathens) for the higheſt proof of *Vertue* and Fortitude. To this height it came, inſomuch that we find *Seneca* highly applauding *Cato*, for procuring his liberty by his own death; and ſetting forth that Fact as the moſt delightful Spectacle

Sen. de Proviſen. *c.* 2. Liquet mihi cum magno ſpectaſſe gaudio Deos dum gladium ſacro pectore infigit. Non fuit diis immortalibus fatis ſpectare *Catonem* Semel ——

to

to the Gods. Though indeed (as *Augustine* notes) it is not *Fortitude*, but *weakness*, and a clear evidence of *impatience*, which cannot bear other Mens Insolencies, or their own hardships. And if we examine the matter to the bottom, though there be audacity in it, to undertake their own death, yet is this led on by no better Principles, than Pride, Impatience and Despair: which may the better be discovered, if we consider such kind of attempts, as they arise from more Ignoble and base occasions. *Paterculus* tells us of a *Tuscan* Southsayer who being carried to Prison with his Friend *Fulvius Flaccus*, and despairing of pardon, desperately runs his head against the Prison Door and dashed out his Brains; and yet this Man was moved to attempt his destruction, upon the same general Principles by which *Cato* destroyed himself.

Aug. de civit Dei, P. 1. c. 22. Major animus merito dicendus est, qui vitam rerum nostrarum magis potest ferre quam fugere. Et humanum judicium--præ Conscientiæ luce ac puritate contemnere.

Fourthly, 'Tis also sufficiently known that Satan by the force of *Custome* in several Countries, doth as it were *necessitate* Men to cut off their own Lives; in some barbarous Places, at the *death* of the Husband, the Wife in a brutal Affection of the praise of *Love* and Loyalty, casts her self to be devoured by the same *Flame*, in which the dead Body of her Husband is consumed. And there are found in other places customs of self-destruction for the avoiding the tedious inconveniencies of *old age*, where 'tis usual for old Persons, with Joy to prepare their own *Funeral Pile*, and to make a quick dispatch of their Lives, and rather to die at once, than by peece-meal, as *Seneca* expresseth it. *Calanus* an *Indian* Philosopher, being Dysenterical, obtained leave of *Alexander* to burn himself for more quick dispatch.

As in the Kingdoms of Biznagar. Purchas Pilgr. lib. 5. c. 11. *and in the* Philippian *Islands*. ibid. c. 16.

Perire membratim & toties per stillicidia amittere animam. *Sen. Epist.* 101. Q. Curtius.

Fifthly, There is yet another way by which Men are tempted sometime (though rarely) to hasten themselves out of the World, and that is by a pretence of an *earnest* and impatient desire of *Happiness* to come. That *longings* for such enjoyments, do become the best of *Saints*, and is indeed their *Excellency*, cannot be denyed; but to make such a *preposterous* haste, must be a *cheat* of Satan. That there is a possibility of this, may appear in the Story of *Cleombrotus* (mentioned also by *Augustine*) who reading *Plato's Phædo* of the Immortality of the Soul; that he might hasten thither, threw himself Head-long from a Wall, and dyed. Now though it be hard to find such an Instance among Christians, yet we have reason to believe, that where Satan perceives such a Temptation may take place, he will not be wanting in the prosecution. And if me may conjecture *Augustines* thoughts, by that *question* which he

Cicero. 1. *Tusc. quest.* Nihil urgebat aut calamitatis aut criminis — sed ad capessendam mortem — Sola affuit animi magnitudo. de Civ. D. l. 1. c. 22.

he propounds, *viz. Whether it be lawful for a Man to kill himself for the avoiding of Sin.* (which he ſolidly confutes;) We may conclude, that ſuch thoughts, were the *uſual Temptations* of good Men in his time, and the rather becauſe in the cloſe of that Chapter, he applyes that diſcourſe particularly to the Servants of Chriſt, that they ſhould not think their Lives a *Burthen*. De Civit Dei. l. 1. c. 27.

Non itaque vobis ô Fideles, Chriſti, ſit tedio vita veſtra.

Secondly, Satan promotes the deſign of Self-Murther, not only *Directly*, as we have heard, but alſo by ſome *Indirect* ways he undermines the Life of Man: That is, when he doth not formally ſay to them deſtroy your ſelves, but tempts them to ſuch *things*, as he knows will *let in Death* upon them. This way of ſubtil Malice I ſhall explain under theſe heads.

Firſt, Upon higheſt pretexts of *Zeal* for God's Glory, he ſometimes lays a Snare for our Lives; I cannot believe but Satan had a Hand in that forwardneſs of *Ancient Chriſtians*, who by an *open* Profeſſion of their Faith before perſecuting *Judicatures*, did as it were *Court* a Martyrdom; And I have the ſame perſwaſion of the *painful earneſtneſs* of many Holy Preachers, who laviſh out their Strength in a *Prodigality* of Pains for the Good of Souls, which (like a *Thief* in the *Candle*) waſts them immediately; whereas a *better husbanded* Strength might be truely more advantagious, as continuing the Light the longer: and yet ſo ſincere are their ends, ſo pleaſant is their work, that they ſeldom obſerve, as they ought, that Satan (when he can do no better) is glad of the opportunity to deſtroy them with their *own Weapon*; and therefore in this caſe, they may expect he will do all he can to *heighten* and forward their *Zeal*, not only by adding all the *Fewel* he can to their inward *propenſity* of laborioufneſs, but alſo by *outward* encouragement, of the declared *Acceptations*, and *Expectations*, of their Hearers. Vid. *Boyles reflect ons.* Sec. 2. Med. 10.

Secondly, Upon baſer pretences of the full enjoyment of *ſenſual Pleaſures*, and carnal Delights, he doth unawares *puſh* Men forward to *Death* and Dangers. Thus the Voluptuous, the Glutton, the Drunkard, *dig* their own *Graves*, and invite Death to cut them off, before they have lived out half their time. While Satan tempts Men to ſuch exceſſes of Riot, he labours not only the *deſtruction* of the *Soul*, but alſo of the *Body*; not only that they be miſerable, but that they may be ſo with all *Expedition*.

Thirdly, Beſides all theſe, he hath other ſubtile ways of contriving the death of Men, by putting them upon ways and *actions*

that are attended with *hazard*. Thus he ſought the death of *Chriſt* not *directly*, but *indirectly*, by urging him to an *action* which he thought would unavoidably bring him to *Death*; for a Fall from ſo great a Præcipice, would eaſily have bereaved any Man of Life. And ſometimes when Men are beſotted with *Enthuſiaſtical* Deluſions, he can more eaſily beguile them with ſuch Stratagems: That Inſtance of *Stuker* is famous, who cut off his Brothers Head, upon a fooliſh perſwaſion, that God would magnify his great Power in giving him Life again. If Satan can befool ſuch bewitched Slaves into ſuch abſurd and unreaſonable apprehenſions in regard of others, what hinders but that he may ſo far impoſe upon them, that they may be willing to practiſe upon themſelves. I remember ſomething to this purpoſe, of one whom the Devil had well-nigh prevailed with, to make a *hole in his Breaſt*, (which of neceſſity muſt have let out his Life;) upon a pretended Promiſe of *giving him Eternal Life*, and was accordingly *forced* to take up a *Knife*, and to carry it to his Throat. In *Anno* 1647. in *York-ſhire*, a Company of People were ſeduced to ſacrifice certain Creatures to God, among the reſt they *Sacrificed their aged Mother*, perſwading her ſhe ſhould riſe the *third* day, and for this they were Executed at *York*.

See the Narrative of Jo. Gilpin, *called the* Quakers ſhaken.

Applic. This may awaken all to be aware of this Temptation; ſome are ſadly concerned in it, many are the complaints which ſome of us have met withal about it in private, and the apprehenſions of ſuch hazards are ſadly diſquieting. Through ſuch fears thouſands of God's dear Children have *paſſed*, and many, too many, have been *overcome* by this Weapon; thoſe of us that have not yet known Temptations of this nature, do not know how ſoon we may be aſſaulted in this kind; 'tis neceſſary for all to ſtand upon their Guard, and for that end, it behoves us to have at hand theſe defences againſt it.

Firſt, 'Tis uſeful to conſider, that this is one of Satan's *great Plots*; and when we meet with it *cloathed* with never ſo many *pretexts*, *enforced* with never ſo many ſeeming neceſſities, yet muſt we look upon it as the *Counſel* of an *Enemy*, who certainly intends us no kindneſs, let him pretend what he will; and therefore may we be ſure, it will be our ſad inconvenience and diſadvantage.

Secondly, It muſt be fixed in our minds, that the thing in it ſelf is an *high Iniquity*, a moſt grievous Provocation; no Inſtance of Self-Murther (properly ſuch) can be met withal in Scripture,

as

as practised by any Holy Person: the Command is directly against it, *Thou shalt not kill.* If we may not *murther another* (as *Austin* argues) we may not *murther our selves: for he that kills himself kills no other then a Man*; nay we may much less lay hand upon our own Life. 'Tis a greater violation of the *Law* of Nature and of *Love*, Every Man is nearest to himself; and his love to himself, is the *Pattern* of his love to another. Self-Murther must then be a Sin of *higher aggravations* by far, than the Murther of another Person. And the wiser *Heathens* were far from countenancing any such cruelty; If *Plato* had thought it best for an *immediate enjoyment* of Immortality, (which is the highest pretence of Self-Murther imaginable) to make an end of Life violently, he would certainly have *practised* it himself, or *recommended* it to others, but he is so far from this, that he speaks against it as a *great wickedness.*

De Civit. Dei. l. 1. c. 20. Non occides, non alterum ergo nec te, neque enim? qui se occidit, aliud quam hominem occidit. *Aug.* de Civit Dei. l. 1. c. 22. Et *Comment* Lod. Viv. ibid.

Thirdly, 'Tis necessary that Men keep in mind, the *Danger* that *follows* such an act. Death brings God's unalterable *Mittimus*, and *seals* up the Condition of every Man, so that in the same posture he comes to Judgment, it puts an end to all Hopes and endeavours. Suppose then such tempted Creatures to have Fears and *Terrors* as *great* as you can imagine them to be, yet there is a *possibility* that they may be *deceived* in them, that their case is not so bad as they fear, or (if it be bad enough at present) that it may be *better* afterwards, (for many that have in their anguish resolved against themselves, have been prevented of the Execution of their resolves, and have *lived* to see the *Lord and his Salvation*;) And who is able to determine that secret, *that their name is not in the Book of Life?* Who can say, he is certainly excluded out of God's Decree? What madness is it then to rush into *certain* ruine, when our Fears that distress us may be but *mistakes.* It is not so *certain* that Men *shall* be damned, because of what they *feel* or fear at present, as it *may* be if they *destroy* themselves.

Fourthly, To prevent occasions to this Temptation, it must be our care not to give *way to discontents* for outward things, nor to *distressing* fears, (such as are despairing and hopeless) for our Spiritual Estate: or if we have a burthen either way upon our Mind, we must avoid as much as may be, impatient *fretfulness*, *lest Satan get advantage of us. Discontented Moods*, and *casting away Hope*, are sad *occasions* for this Temptation. If we find our selves thus burthened, we must look to it *betimes*, and not suffer

it to go too far. And if this Temptation *come*, we must take heed we keep not the Devils *Counsel*, but *discover* the matter to some that are wise and faithful, able to advise and pray for us; remembring still that if *only outward* things trouble us, we have a *better* way of ease and Remedy, by *submitting* to a chastising Providence; if *Spiritual* Troubles move this way, we should not run *from him*, but rather resolve to *perish at his Foot*, as humble Suppliants for Mercy and Pardon.

Fifthly, The Temptation must also be opposed with *Fasting and Prayer*; if this be sincerely practised, it will go away at last.

Sixthly, Something may also be said for caution against *unnecessary thrusting* our selves (while under such Temptations) into places of *Danger*, or into a converse with *Instruments* of Death; this may be too great a daring of the Temptation, and in the consequence a mischief. Yet on the other hand, we must not be so *cowardly*, as to be affraid of such *Places* and *Things*, unto which our *Callings* and lawful employments do *engage* us; not to dare to go over a *Bridg*, or to walk by a *River*, or a *Pit*, if it be our *necessary way*, is but to give an advantage to Satan to keep us under continual *affrightments*, and therefore I subscribe to *Capels* advice, *We must abide by it, and fight it out by Faith; we must not fly the way, the place, the imployment, but go on and look to God, and at last we shall make Satan fly.*

Tempt. Part 2. cap. 9.

Object. But if some object to this, That their weakness is great, and their fears are strong, and Satan never idle, and that therefore they have *little* ground to expect an *escape*.

Answ. I shall desire they would consider seriously, the *Instance* of Christ in this particular, when he was upon the *Pinacle* of the Temple, a small *push* might have overthrown him, and yet it was not in Satans power to do it *himself*, though he *tempted* Christ to cast himself down: which may sufficiently satisfy us, that there is a sure *hedg* of Providence about us, and that Satan cannot do us the least hurt by *pushing* us into a Pit or River, or any such danger.

CHAP.

CHAP. XVI.

Of Pride, Satan's chief Engine to bring on Preſumption. What Pride is, and how it prepares Men for ſinning preſumptuouſly. Conſiderations againſt Pride. The Remedies for its Cure. Pride kindled by a confidence of Priviledges, and Popular Applauſe.

THe *aims* of Satan in this Temptation being thus explained, I muſt now offer to your conſideration the *Means* by which he ſought to bring his End about, which we have noted already, was *Pride:* this he endeavoured to raiſe up in him two ways.

Firſt, By urging to him the *Priviledges* of his Condition, as taking himſelf to be the *Son of God.*

Secondly, By offering him the occaſion of *Popular Applauſe*, to which purpoſe he brought him into the *Holy-City*, where he might be ſure of many *Spectators.* I ſhall hence note,

That Pride is Satan's proper Engine to bring Men on to Preſumption. Obſ. 10.

If we ſhould trace the *Hiſtory* of preſumptuous Sins, we ſhall ever find it to have been ſo. *Adam*'s firſt Sin, was an high Preſumption againſt God's expreſs Command, but Pride was the Stair by which he knew they muſt aſcend to it; and therefore he uſed this Argument, to corrupt the Hearts of our firſt Parents, *Ye ſhall be as God's.* The Preſumption of *Uzziah* in burning Incenſe upon the Altar, was from his Pride. 2 *Chron.* 26. 16. *His Heart was lifted up, becauſe he was become ſtrong. David's* Preſumption in numbring the People was from hence; thus might we run through many Inſtances. But *Satan's* own caſe may be inſtead of all, his firſt Sin (though we have but conjecture what it was particularly) is concluded by all to have been highly *Preſumptuous*, and the Scripture expreſly aſſerts that it was his *Pride* that brought him to it. 1 *Tim.* 3. 6. He that is lifted up with Pride, *falls into the*

the Condemnation of the Devil. And in the general we are told by the Prophet, *Hab.* 2. 4. *That the Soul that is lifted up, cannot* be so *upright* as patiently to wait upon God in a way of *believing*, but it will be presuming to evade a trouble by *indirect* contrivances.

To explain the Observation, I shall do no more but shew what Pride is, and how fit it is to beget Presumption.

Pride is a self-idolizing, an over-valuation or admiration of our selves, upon a real or supposed excellency, inward or outward, appertaining to us. 'Tis in Scripture frequently expressed by the *lifting* up or *exaltation* of the *Soul.* And this is done, upon the consideration of any kind of thing, which we apprehend makes us *excel* others; so that *inward gifts* of Mind, as Knowledg, Humility, Courage, *&c.* or *outward gifts* of the Body, as Beauty, Strength, Activity, *&c.* or *additional Advantages* of Riches, Honour, Authority, *&c.* or any thing *well done* by us, *&c.* may all be abused to beget and nourish Pride, and to fill us with high and lofty thoughts concerning our selves: and being thus *blown* up, we are *fitted* for any presumptuous undertaking. For.

First, The Mind thus corrupted, begets to its self apprehensions of a *self-sufficiency:* and therefore, as it is not apt to remember from what *Fountain* all those Excellencies come, and to what *Ends* they are to serve; so it brings them to a *contempt* of others, and to a *confidence* of themselves. Thus are Men by degrees so intoxicated by their own humour, that they mount up to irrational and absurd conceits, fancying that they are more than they are, and that they can do far more than is possible for them to accomplish, till at last they become apparently foolish in the pursuit of their imaginations. I need not instance in the follies of *Alexander*, who being elated in Mind, would be *Jupiter's* Son, and go like *Hercules* in a Lyons Skin; or in the mad Frenzies of *Caius*, who as he would need fancy himself a *God*, so would he *change* his *Godship* when he pleased; to day he would wear a *Lyons skin* and *Club*, and then he must be *Hercules*; to-morrow in another Garb he conceits himself *Apollo*; a *Caduceus* made him *Mercury*, a *Sword* and *Helmet* made him *Mars*, *&c.* Or in *Xerxes*, who would *whip* the Seas, and fetter *Neptune.* The Scripture affords enough of this nature, as the Boast of *Nebuchadnezzar*; *Is not this great* Babel *that I have built?* In the Insolency of *Nineveh*, *Zeph.* 2. 15. *I am, and there is none besides me.* The Blasphemy of *Tyre*, *Ezek.* 28. 2. who set her Heart, *as the Heart of God, saying, I am a God, I sit in the*

Seat

Seat of God. The arrogancy of *Sennacherib*, *Esa.* 36. 19, 20. *Where are the Gods of* Hamath —— *that the Lord should deliver* Jeruſalem *out of my hand?* Though *all* Pride, in all Men *ariſeth not* to ſo great an height of Madneſs, yet 'tis the *nature* of it, and none have any of it, without this humour of *conceiting themſelves above themſelves*, which ſtrangely prepares them for any Preſumption.

Secondly, He that is Proud, as he looks upon himſelf in a *flattering* Glaſs, and meaſures himſelf by the *length of his Shadow*; ſo doth he *contemn* and undervalue things, that lye before his attempts as eaſy and ſmall, hence doth he put himſelf upon things that are far beyond him. *David* notes the working of a proud Heart, *Pſal.* 131. 1. in this particular, *Neither do I exerciſe my ſelf in great matters, or in things too high for me*; Shewing that 'tis the guize of Pride, to *out-bid* it ſelf in its attempts.

Thirdly, It is not only forward to attempt, but alſo *deſperate to execute*, without conſideration of hazard. Difficulty and Danger when they ſtand in the way, ſhould uſually deter Men from their enterprize; but Pride *hardens* the Heart, and in a blind rage engageth it to *contemn* all inconveniencies; if Sin and the Breach of Gods Law, be ſet before a Perſon, whoſe Pride engageth him to an unlawful undertaking, he over-looks it as a thing of naught; *Through the Pride of his countenance he will not ſeek after God, God is not in all his Thoughts*, Pſal. 10. 4.

Fourthly, Pride ariſeth up to a *ſcornful competition* with any thing that oppoſeth it; and the more 'tis oppoſed, the more it rageth, for the conteſt is for having *its Will*. This was the Voice of Pride in *Pharaoh*, *Who is the Lord, that I ſhould ſerve him?* Hence Men are ſaid to *deſpiſe the Commandments of God*, when in the ſtrength of their Pride they are carried on to an open conteſt for their *own ways* and deſires, againſt peremptory *Commands* and Threatnings.

Fifthly, All this is done by a *pleaſing allurement*; 'tis a *Witchcraft* that ſtrongly holds Men, and they think they are ſufficiently rewarded if they be but gratified; though other things go to *wrack*, yet they apprehend, if Credit and Honour be *kept up* 'tis enough. *Saul* (when *Samuel* had declared that God would forſake him, yet) ſought to pleaſe himſelf, by keeping up his Eſteem and Authority, *Honour me*, ſaith he, *before the People*. Amabilis inſania mentis gratiſſimus Error.

If

If all these particulars be weighed, what presumptuous act can be propounded by Satan which Pride may not lead to? He that swells himself to a conceit of *absoluteness*, that will needs be *attempting* things *too high*, that *contemneth* all hazards, and is made more *forward* by opposition, and yet *pleaseth* himself in all, as in a *Golden Dream*, he is as much *prepared* for any *figure* or shape that Satan is ready to *impress* upon him, as *melted* Metals for their *Mould* or Stamp.

Applic. Hence must we be warned against *Pride*, as we would avoid *Presumption*; if we admit this, we cannot well escape the other. And we are the more concerned to resist Pride,

First, Because 'tis a *Natural* Sin; it was the *first* Sin, and our *Natures* are so deeply *tainted* with it, that it is a Sin that *first* shews it self in our *Infancy*: for Children will express a Pride in their Cloaths very early; and 'tis a *general* infection, from which none are exempted in some degree or other. The Apostles Phrase 1 *Joh.* 2. 16. shews that our whole life, and all the concerns thereof, is but the *Sphere* in which Pride acts and therefore whereas he restrains other lusts; to some particular *ends*, or peculiar *Instruments*, he calls this iniquity the *Pride of Life*, implying how impossible it is to confine it in a narrow compass.

Secondly, It is a *subtile* Sin, and *often lyes* where 'tis *least suspected*. Every man sees it, as 'tis expresst in *haughty looks*, in *boasting Speeches*, in *gorgeous Apparel*, in *insolent behaviour*; but often Men are *insensibly* possessed with this Sin and know not of it: under an *affected contempt* of Honours and fine Clothes, they *secretly* hug themselves in their private conceits, and raise up in their own thoughts *Imaginary Trophies* of Honour and Victory, for *despising* what others so much dote upon. It was observed of *Diogenes* that he did *intus gloriari*, inwardly boast, and with *greater Pride* contemned Honour, Riches, Plenty, &c. than they were troubled with, that enjoyed them. Some *decry Pride* in others, vehemently declare against it as a Sin, *recommend Humility* as an Ornament of great price in the sight of God, and yet are *proud* that they are *above* others in a *fancied Humility*; and in the *management* of themselves in their *Reproofs* and Exhortations, express such sad *Symptomes* of an *insulting* Humour, that the latent Pride of their Heart doth appear by it. 'Tis possible for Men to give *Thanks* to the *Almighty* for *all* they have, and yet to be *Proud* of what is in them: the Pharisee was Proud, (for so Christ calls him) *that he was not*

as

as other Men, and yet he could *thank* God, as aſcribing all to him; nay he that is *truly ſenſible* of the *working* of this Pride in himſelf, and *dares* not approve it, yet he ſhall find in his Heart ſuch a *delight* when he is *ſtroaked* or praiſed, and when ſome *Actions* (praiſeworthy) are *not taken notice of*, the beſt ſhall find that (without great watchfulneſs) they ſhall not be *able to hold* from giving ſome *hints* to others as a *Memorial* to them, of obſerving their excellency, or from ſome *Inſinuations* of their own Commendation.

Thirdly, Pride is a Sin no leſs *dangerous* then ſubtil; there are no attempts ſo ſtrange, unreaſonable, monſtrous or abſurd, but it may prompt to them. It was a ſtrange arrogancy in *Herod* to deify himſelf in his own thoughts, and yet the acclamations of the People ſwell'd him into ſuch a *blaſphemous Imagination*, that God thought fit to chaſtiſe him, and inſtruct others by ſo dreadful a Judgment, as clearly baffled his Inſolency, and made him and his Flatterers confeſs, he was but a *poor frail Man*. Ordinarily Pride is attended with a *Judgment*, 'tis the very *Prognoſtick* of ruine; *Pride goeth before deſtruction, and an haughty Spirit before a Fall. Prov. 16. 18.* But theſe Judgments have ſomething in them *peculiar* (which other Judgments for other Sins do not always expreſs) to a manifeſtation of a *ſpecial abhorrency* in God againſt Pride; as (1.) he commonly ſmites the *thing for which* they are Proud. *Staupitius* boaſted of his Memory, and God ſmote it: *Hezekiah* boaſted of his Treaſure, and for that God deſigned them for captivity: *David* Glorifyed in the Multitude of his People, but God leſſened them by Peſtilence. *Nebuchadnezzar* is Proud of his *Babel*, and God drave him from the enjoyment of it. Men are Proud of *Children* or *Relations*, and God oft *removes* them, or makes them a *Shame* and Sorrow. (2.) He doth not only this, but alſo orders the Judgment ſo that it ſhall bring a *ſhame* and contempt upon Men in *that thing* wherein they *prided* themſelves; he will not only *puniſh*, but alſo *ſtain* their Pride: the haughty Daughters of *Sion* were not only plagued, by *removing* their Ornaments, Bracelets, and the reſt of their Bravery, but over and above he *ſmites with a Scab, the crown of their Head, and diſcovers their ſecret parts, and brings a Stink and Baldneſs upon them inſtead of a Sweet ſmell, and well-ſet Hair, and burning inſtead of Beauty.* Eſa. 3. 17, 24.

So ſad a Diſtemper ſtands in need of a ſpecial Care: and for that end we ſhould,

First, In all things we have or do not so much consider what is *excellent*, or wherein we excel, as what we *have not*, and wherein we *come short*. We should be strange to our selves, and design that the *right Hand should not know what the left Hand doth*; which must be by having our Eye upon the *Imperfections* that attend us at the best.

Secondly, It must be our care to be *suspitious* of the *working* of Pride in us, and also by an industrious Watchfulness to give a *stop* or *check* to thoughts of this nature when they *arise*.

Thirdly, The Conquest of this cannot be expected without a *serious* and *constant Labour* herein. An humble Soul is compared by *David* to a *Weaned Child*, *Psal.* 131. 2. But a Child is not weaned easily, *Worm-wood* must be laid on the Breast, and *time* allowed, before the Child will forget it. He only that is content to exercise a *Discipline* upon himself, and by frequent practices to *habituate* himself to *low* and *careful* Thoughts, is likely to overcome it.

Pride (we have seen) was Satan's great Engine to bring on Presumption, the *means* by which he endeavoureth to beget Pride (as was before noted:) were,

First, The consideration of *Priviledges*, as being *the Son of God*. For this expression, [*If thou art the Son of God*] is now urged in a Sence *different* from that which it had in the *first* Temptation; there he propounded it as *unlikely* that he should be the *Son of God*, and yet be under such a *disregard* of Providence. In this sense it notably suited his *design* of drawing him to a *distrust* of God's *Care*, and consequently of his Sonship. Here he is upon a *contrary* Temptation, and therefore propounds this, as a thing of which Christ was *assured*, and from that Assurance he thus disputes, *Thou believest thou art the Son of God, and dost well depend on his care; therefore needest thou not to distrust thy preservation, if thou castest thy self down.*

Secondly, To help his confidence forward to the undertaking, he suggests what *Credit* and Honour it would be to him, in the Sight of all the People to be so miraculously kept from hurt. Hence note,

Obs. 11. *That Satan doth usually kindle and nourish Pride, by a perverse confidence of our Priviledges.*

It is very hard for Christians to carry their Assurance *even*: not but that Grace in its *proper working* begets Humility, and a watchful

ful care againſt Sin and Folly, but ſuch is our *Infirmity* that we are eaſily drawn to be *Proud of our Mercies*, and to perſwade our ſelves, that we may make *bold* with God becauſe we are his *Children*. Hence was that Paradox of Mr. *Fox*, *That his Sins did him moſt good, and his Graces moſt hurt*; he means, Sins occaſioned his Humility, whereas his Graces were apt (through his weakneſs) to make him Proud. And *to hide this Pride from Man*, God is forced to keep them ſometime from the *ſight* of their Aſſurance, or to *diſcipline* them by other *Temptations*, (as he did with *Paul*) leſt they ſhould be *exalted above meaſure*.

Note further, *That popular applauſe Satan finds (and uſeth accordingly) to be a great Inſtigator to Pride.* Obſ. 12.

The great thing that moved the *Phariſees* in their often Faſtings, and large Charity, was that they might have *praiſe of Men*, and therefore took they care to be *ſeen of Men*. The Heathens noted this to be the great feeder of that humour which animated them, as a *Drum* or *Trumpet* animates Souldiers to *adventrous* acts. And ſome good Men have found no ſmall difficulty to carry ſteeddily, when they have been *hoiſted* up by the Breath of Mens praiſe; which hath alſo occaſioned thoſe ſerious cautions againſt the danger Flattery, and high Commendations, *A flattering Mouth worketh Ruine*, Pro. 26. 28.

Populo monſtrari, & dicier hic eſt.

Quis vero tam bene modulo ſuo metire ſe novit, ut eum aſſiduæ & immodicæ laudationes non moveant. *H. Steph.*

CHAP. XVII.

Of Satan's subtilty in urging that of Psal. 91. 11, 12. *to Christ. Of his imitating the Spirit of God in various ways of Teaching. Of his pretending Scripture to further Temptation. The Reasons of such Pretendings, and the ends to which he doth abuse it. Of Satan's unfaithfulness in managing of Scriptures. Cautions against that Deceit. The ways by which it may be discovered.*

THe ways of Satan (hitherto insisted on) to engage Christ in this act of Presumption, were *secret* insinuations, and *underhand* contrivances: but that which he openly and expresly urged to this purpose, was an *Argument* drawn from the *promise* of God, (though sadly abused and misrepresented) *He shall give his Angels charge concerning thee*, &c. This we are next to consider, in which (as cited by him) we may easily see, (1.) That Satan affected an *Imitation* of Christ, in the way of his resistance; Christ had urged Scripture before, and now Satan endeavours to manage the same weapon against him. (2.) 'Tis observable that *Scripture* is the *Weapon* that Satan doth desire to weild against him; in his other ways of dealing he was *shy*, and did but *lay them* in Christ's *way*, offering only the occasion, and leaving him to take them up; but in this he is more *confident*, and industriously pleads it, as a thing which he could better stand to and more confidently *avouch*. (3.) The *care* of his subtilty herein, lay in the *misrepresentation* and abuse of it, as may be seen in these particulars: (1.) In that he urged this *promise* to promote a *sinful* thing, contrary to the general end of all Scripture, which was therefore written *that we sin not*. (2.) But more especially in his *clipping* and mutilating of it; he industriously *leaves out* that part of it, which doth *limit* and *confine* the promise of protection to *lawful* undertakings, (such as this was not) and *renders* it as a *general promise* of absolute safety,

ſafety, be *the action what it will.* It is a Citation from *Pſal.* 91. 11. 12. which there runs thus, *He ſhall give his Angels charge over thee, to keep thee in all thy wayes*; theſe laſt words, [*in all thy ways,*] which doth *direct* to a true underſtanding of Gods *intention* in that promiſe, he deceitfully *leaves out*, as if they were needleſs and unneceſſary parts of the promiſe, when indeed they were on purpoſe put there by the Spirit of God, to give a *deſcription* of thoſe *Perſons* and *Actions*, unto whom in ſuch caſes the *accompliſhment* of the promiſe might be *expected:* (for albeit the word in the original which is tranſlated [*ways,*] doth ſignify any kind of way or action in the *general*, yet in *this place* it doth not; for then God were engaged to an *abſolute* protection of Men, not only when they *unneceſſarily* thruſt themſelves into dangers, but in the moſt abominably *ſinful* actions whatſoever; which would have been a direct *contradiction* to thoſe many Scriptures wherein God threatens to *withdraw his Hand, and leave Sinners to the danger of their Iniquities:* But 'tis evident that the Senſe of it is no more than this, *God is with you, while you are with him.* We have a *Paraphraſe* of this Text to this purpoſe, in *Prov.* 3. 23. *Then ſhalt thou walk in thy way ſafely, and thy Foot ſhall not ſtumble*: where the condition of this ſafety (pointed to in the word [*then,*] which leads the promiſe) is expreſly mentioned in the foregoing verſes, *My Son, let them* (that is, the precepts of Wiſdom) *not depart from thine Eyes* —— *Then* (not upon other terms) *ſhalt thou walk in thy way ſafely.* The *ways* then in this promiſe, (cited by Satan) are the *ways of duty*, or the ways of our *lawful Callings.* The fallacy of Satan in this dealing with Scripture is obvious, and Chriſt might have given this anſwer, (as *Bernard* hath it) that God promiſeth to keep him in *his ways*, but not in *ſelf-created* dangers, for that was not his *way* but his *ruine*; or, if *a way*, it was *Satan's* way, but not *his.* (3.) To theſe two ſome add another abuſe, in a ſubtile concealment of the following verſe, in the 91. *Pſal. Thou ſhalt tread upon the Lyon and Adder.* This concerned Satan, whoſe *cruelty* and poyſonous *deceits*, were fitly repreſented by the *Lyon* and the *Adder*, and there the *Promiſe* is alſo explained to have a *reſpect* to Satans *Temptations*; that is, God would ſo manage his protection, that his Children ſhould not be led into a ſnare.

רגים

In Pſal. 14. In viis, nunquid in præcipitiis, non eſt via hæc ſed ruina, & ſi via, tua eſt non illius. *Bernard.* ibid.

Hence Obſerve, *That Satan ſometimes imitates the Spirit of God by an officious pretence of teaching the mind of God to Men.* Obſ. 13.

This

This our Adversary doth not always appear in one shape: sometime he acts as a *Lyon* or *Dragon* in ways of *Cruelty* and fierceness; sometimes as a filthy *Swine*, in Temptations to bestial *uncleanness*, and sensual Lusts: sometime he puts on the Garb of *Holiness*, and makes as if he were not a Spiritual *Adversary*, but a Spiritual *Friend* and Counsellour; that this is frequent with him, the Apostle tells us 2 *Cor.* 11. *Satan himself is transformed into an Angel of Light*. Angels of Light are those Blessed Spirits, sent forth to ministers for the good of the Elect, whose Ministry God useth not only for our Preservation from *bodily hurts*, but also for prevention of *Sin*, and furtherance of *Duty*. Satan, (as wicked as he is) doth counterfeit that Imployment, and takes upon him to give advice for our Good, pretending to teach us in the Truth, or to direct and further us in our endeavours.

Authores sevtaſcalellæ immundæque teſtantur, perhibentur tamen in aditis ſuis ſecretisque dare quædam bona præcepta de moribus, quibuſdam velut electis ſacratis ſuis, quod ſi ita eſt, hoc ipſo callidior aduertenda eſt & convincenda malitia ſpirituum noxiorum. *Aug.* Civit Dei. *l.* 2. *c.* 26.

That he designs an *Imitation* of God and his Spirit, may be discovered, by expressing a great many particulars of Gods ways and appointments, wherein Satan (as God's Ape) partly out of *Mockery* and Scorn, partly upon *other grounds* of advantage to his intendments, doth counterfeit the *currant Coin* of the Lords *establishments* by a very close imitation. But I shall here *confine* my self to the point of Teaching and Instruction, wherein how he proceeds, we shall the better understand by considering how many ways God hath of old, and now still doth use, in declaring his mind to his People; the Sum of all we have, *Heb.* 1. 12. Heretofore he signified his mind in *divers manners by the Prophets*, and *in these last days by his Son*, in all which we shall trace the steps of Satan.

First, God revealed himself sometime by *Voice*, as to *Abraham*, *Moses* and others: the Devil hath dared to imitate this. There want not instances of it in the Temptation, which is now under explanation, he did so; and his confessing Christ, *I know thee who thou art*, &c. doth shew that he is ready enough to do it at any time for advantage. *Sprengar* tells us a Story of the Devils *Preaching* to a Congregation in the Habit and Likeness of a Priest, wherein he *reproved* Sin, and urged Truth, and seemed no way *culpable* for false Doctrine, but I suspect this for a *fabulous tale*: however it is undenyable that he sometime hath appeared to Men with *Godly Exhortations in his Mouth*, *of living justly*, *and doing no Man wrong*, &c. Except we resolve to discredit all History, and the Narrations of Persons (and some such are known to some in this

Mal. Malefic. Part 2. Q. 1. *c.* 9.

this Auditory) who ſolemnly affirm, they have met with ſuch dealing from him.

Secondly, God hath ſometime revealed himſelf to Men in *Extaſies* and *Trances*: ſuch as was that of *Paul*, *Acts* 22.17. *I was in an Extaſy or Trance.* This alſo hath the Devil imitated. *Mahomet* made this advantage of his Diſeaſe, (the *Epilepſy*, or Falling-Sickneſs) pretending that at ſuch times, he was in an *Extaſy*, and had converſe with the *Angel Gabriel.* But what he only in *knavery* pretended, others have *really* felt: the Stories of *Familiſts*, and deluded *Quakers* are full of ſuch things; they frequently have fallen down, and have lain as in a Swoon, and when they have awaked, told wonderful Stories of what they have heard and ſeen. γινέσθαι μὲ ἐν ἐκστάσει.

Thirdly, *Viſions* and Dreams were uſual things in the Old Teſtament, and famous ways of Divine Revelation: but Satan was not behind in this matter, his Inſtruments had their *Viſions* too: in *Ezek.* 13.7. we have mention of *Vain-Viſions*, and *Lying-Divinations*; and ſuch Satanical Dreams are alſo noted, *Deut.* 13.1. *If there ariſe among you a Dreamer of Dreams.* Thoſe days of confuſion, that are not yet out of memory, afforded ſtore of theſe: while unſtable *giddy-headed* People began to dote on *Novelties* and Queſtions in Religion, they gave opportunity to Satan to *beguile* them; for he taking advantage of their *nauſeating* of *old* Truths, and their expectation of *ſublime diſcoveries*, (which had ſufficiently prepared them for any Impreſſion) did ſo over-work their Fancies, that they eaſily conceited themſelves, to have had *Divine Revelations*; and nothing was more ordinary than to hear Stories of *Viſions* and *Dreams.* And this ſpread further by a kind of *Infection*, for it grew into a *Religious Faſhion*; and he was not eſteemed, that had not ſomething of this nature to *Experience.* And though the Folly and *Impertinencies* of ſuch things generally (and ſometime the *apparent wickedneſs* of them, as contradicting *Truth*, and the Divine rules of *Holineſs*) were *ſufficient diſcoveries*, that Satans hand was in them: yet until *Time*, *Experience*, and the *Power* of God had *cooled* the intemperate heat of this *raving* Humor, it continued in the *good liking* and admiration of the more *inconſiderate Vulgar.* And ſometime thoſe from whom more *ſeriouſneſs* and conſideration might have been expected, fell into a *reverence* for theſe pretences in others, and *helped* forward this *Spiritual Witchcraft* by their countenance and arguings, often abuſing that Text in *Acts* 2.17.

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Your Young Men shall see Visions, and your old Men shall dream Dreams, by applying it to a justification of these apparently foolish dotages. And indeed the effect hath discovered they were no better: for many of those things which with great confidence were *avouched* as *certain*, were by *time* proved to be *false*; many things were *useless*, *vain*, *ridiculous*, and some were brought to lament and confess their folly after they proceeded far in these ways; and at last, (when the former opportunities are worn out) Satan grew *weary* of that design, (as being no longer proper to be insisted on) there is now a great calm, so that 'tis but seldom that we hear of such things talked of; it were needless to give particular instances, when you may at your leisure fetch them from hundreds of Pamphlets commonly known.

Fourthly, One of the most noted ways by which God discovered his Mind was that of *inspiration*, by which some eminent Persons, (called therefore Prophets) spake the Will of God, *as they were moved* or acted *by the Spirit of God*. The Devil had also his *false* Prophets, such are frequently taxed in the Old Testament, and foretold in the New. *False Christs, and false Prophets shall arise*, Mat. 24. 24. *There were false Prophets among the People, as there shall be false Teachers among you*, 2 Pet. 2. 1. Many false Teachers are gone out into the World. Such an one was *Montanus* in *Tertullians* time, *David George*, *John* of *Leyden*, *Hacket* our Country-Man were such, and a great many such there have been in all ages; 'tis notoriously known that Satan hath thus inspired poor *possessed wretches* who have uttered *threatnings* against Sin, and wo to Sinners. The *sayings* of such possessed Creatures have not long since been gathered into a *Volume* and published, as containing very *perswasive Arguments* to Repentance, and amendment of Life. Besides these, our own times afford too many examples of this kind, many have put on the *Guise* of the old Prophets in a foolish (though adventurous) imitation of their Actions and Prophecies. Some have in our Streets resembled *Jonah* in *Nineveh*, *Yet forty days*, &c. Some fancied to walk *naked* like *Isaiah*; others have come with their *Earthen Pitchers* and broken them: imitating these and other *Types* by which God in his true Prophets foresignifyed his judgments to come; in all which Actions and Garbes with much earnestness, and in an *Affected Tone* they have called out for Repentance, in a confident denunciation of Woes and Miseries, with a bold limiting of the time of *forty days* (that the

Jean D'Espaigne *popular Errors* p. 76.

the ſame might carry a Parallel to *Jonah's* Prophecy) and ſometime giving (which is the ſureſt way) an unlimited uncertain time. How the Devil acts in theſe matters, and by what ways he ſeduceth them to believe they are inſpired of God, or have real Viſions and Revelations, 'tis not my buſineſs now to enquire, only let thoſe that think ſuch things ſtrange, conſider that the Devil hath the advantage of *deep fanciful apprehenſions*, and a *working Melancholy* in ſuch Perſons, by which he can eaſily work them to *conceit* any thing, and confidently to *believe* what they have conceited.

Fifthly, Sometime God notifyed his Mind by *Signs* and Miracles. Satan hath alſo his *Lying Signs and Wonders*; a Power God hath permitted him this way, which is very great, and the deluſions wrought thereby are *ſtrong*, hazarding the deception of the *Elect*. This Power of doing Wonders the Devil uſually applies to *falſe Doctrines*, to ſtrengthen and countenance Errors; the Apoſtle teſtifies 2 *Theſſ.* 2. 9. that Satan ſhall imploy this power for the advancement of the *Man of Sin*, *whoſe coming ſhall be with Signs and lying Wonders*. The Beaſt ariſing out of the Earth, *Rev.* 13.14. *he ſhall deceive by the means of thoſe Miracles which he hath Power to do*. And accordingly the Popiſh Legends are full of Stories of Miracles, whereof (though moſt be Lyes, Forgeries, and the falſe contrivements of thoſe who ſought to bring the People to receive their Doctrines, the credit and advancement of which they ſought by ſuch ways;) ſome notwithſtanding (though not *true* Miracles) yet were *truly acted*, to countenance thoſe Errors which are pretended to be eſtabliſhed by them.

Sixthly, God doth teach and lead his People by *Impulſes*. Chriſt was thus *led of the Spirit into the Wilderneſs*; and *Paul* was *bound in Spirit to go to Jeruſalem*. 'Tis common for Satan to imitate ſuch Impulſes. We have clear Inſtances of Diabolical *Impulſes* to *Sin* in Scripture; a ſtrong Impulſe was on *Ananias*, Satan *filled his heart*; a ſtrong Impulſe on *Judas*, Satan *entred into his Heart*; and what then more eaſy to apprehend, than that Satan can counterfeit better Impulſes, and violently ſtir up the Hearts of Men to actions ſeemingly good or indifferent. Some Hypocrites are *moved ſtrongly* to Pray or Preach, (Satan therein aiming at an increaſe of Pride or Preſumption in them;) and they know no other, but that it is the Spirit of God. God's Children may have *Impulſes* from Satan, upon pretences of *Zeal* as the Diſciples had, when they called for *Fire from Heaven*. In theſe Impulſes Satan doth

not ſo act the Heart of Man as the Spirit of God doth, whoſe Commands in this caſe are *irreſiſtible*, but he only works by *altering the diſpoſition of our Bodies in a Natural way*; and then having *fitted* us all he can for an *Impreſſion*, he endeavours to *ſet it on* by *ſtrong* perſwaſions. Some memorable inſtances of theſe Impulſes might profitably illuſtrate this. *Math. Pariſienſis* takes notice of a Boy, in *Anno.* 1213. (of whom alſo *Fuller* makes mention) who (after ſome loſs which the *Chriſtians* had received in the War againſt the *Turks*) went up and down, Singing this Rithme.

Holy War, l. 3. cap. 24.

Jeſus Lord, Redeem our Loſs:
Reſtore to us thy Holy Croſs.

And by this means he gathered a Multitude of Boys together, who could not by the ſevereſt *Menaces* of their Parents be hindred from following him, to their own ruine. Another inſtance of a *ſtrange* Impulſe, we have in *Joſephus*; one *Jeſus* the Son of *Ananus*, about four years before the Deſtruction of *Jeruſalem*, at the Feaſt of *Tabernacles*, begins to cry out *Woe, Woe, to the Eaſt and Weſt, to Man and Woman*, &c. And could by no means be reſtrained Night or Day; and when his Fleſh was beaten off his Bones, he begged no pity nor eaſe, but ſtill continued his uſual crying.

Wars of the Jews, lib. 7. c. 13.

Seventhly, God doth alſo by his Spirit teach his People in *bringing things to their remembrance*. Satan alſo in imitation of this, can put into the Minds of Men (with great readineſs and dexterity) *Promiſes*, or *Sentences* of Scripture, inſomuch that they conclude that all ſuch actings are from the Spirit of God, who (as they conclude) ſet ſuch a Scripture upon their Heart: thus dealt Satan with Chriſt, he urgeth the Promiſe upon him, wherein upon the matter he doth as much, as when he ſecretly ſuggeſts ſuch things to the Heart without an audible Voice. In this way of *craft* Satan doth very much *reſemble* the *true* work of the Spirit, (1.) In the *readineſs* and quickneſs of ſuggeſting; (2.) In ſeeming *exact ſuiting* Scripture ſuggeſted, with the preſent occaſion; and (3.) In the *earneſtneſs* of his urging it upon the Fancies of Men. Yet when all this is done, they that ſhall ſeriouſly conſider all ends, Matter and Circumſtances, will eaſily obſerve it is but the cunning work of a Tempter, and not from the Holy Spirit.

Joh. 14. 26.

Obſ. 14. Obſerve alſo, *That whatever be the various ways of Satans imitation,*

yet

yet the matter which he works and practiſeth upon, is ſtill Scripture: to this he confines himſelf.

First, Becauſe the Scriptures are generally (among Chriſtians) received as the *undoubted Oracles* of God, the *Rule* of our Lives and Duties, and the *Grounds* of our hope. It would be a vain and bootleſs labour to impoſe upon thoſe that retain this belief, the ſayings of the *Turkiſh Alcoran*, the Precepts of Heathen *Philoſophers*, or any other thing that may carry a viſible *eſtrangement* from or *contradiction* to Scripture, he could not then poſſibly pretend to a *Divine Inſtruction*, nor could he ſo *transform himſelf into an Angel of Light*: but by uſing this covert of Divine Command, Promiſe, or Diſcovery, he can more eaſily beget a belief, that *God hath ſaid it*, and that there is neither Sin nor Danger in the thing propounded, but Duty and Advantage to be expected; and this is the very thing that makes way for an eaſy entertainment of ſuch deluſions. Poor Creatures believe that is all *from God*, and that they are *acted by his Spirit*, and that with ſuch confidence that they *contemn* and *decry* thoſe (as ignorant of *Divine Myſteries*, and of the Power of God) who are not ſo *beſotted* as themſelves.

Secondly, The Scriptures have a Glorious *irreſiſtible Majeſty* in them peculiar to themſelves, which cannot be found in all that *Art* or *Eloquence* can contribute to other *Authors*. 'Tis not *Play-Book Language*, nor *Scraps* of *Romances* that Satan can effect theſe *cheats* withal; and therefore we may obſerve that in the *higheſt* deluſions Men have had *pretences* of Scripture, and their ſtrong perſwaſions of *extraordinary* diſcoveries, have ſtriken Men into a *reverence* of their profeſſion, becauſe of the Scripture Words and Phraſes, with which their boldeſt follies are woven up: for let but Men enquire into the *reaſon* of the prevalency of *Familiſm* of old, upon ſo vaſt a number of People as were carried away with it, and they ſhall find, that the great *Artifice* lay in the *Words* they uſed, a language *abſtracted* from Scripture, to ſignify ſuch *conceits* as the Scripture never intended. Hence were their expreſſions always *high*, *ſoaring*, and relating to a more excellent and *myſtical interpretation* of thoſe *Divine Writings*. This may be obſerved in *David George*, *Hen. Nicholas* and others, who uſually talk of being *conſubſtantiated* with God, *taken up into his Love*, *of the Angelical Life*, and a great deal more of the ſame kind. The *Ranters* at firſt had the like Language, and the *Quakers* after them, affected ſuch a *canting* Expreſſion. And we may be the more certain of the

truth of this obſervation, that ſuch a *kind of ſpeaking* (which borrows its *Majeſty* from the *Stile* of the Scripture) is of *moment* to Satans deſign; becauſe we find the Scripture it ſelf gives particular notice of it; the falſe Teachers in 2 *Pet.* 2. 18. are diſcribed (among other things) by their *ſwelling words of Vanity*, which the *Syriack* rendrs to be a *proud* and *lofty way of ſpeaking*, the *original* ὑπερόγκα. ſignifies no leſs, they were words ſwelled like *Bladders*, though being pricked, they be found to be empty Sounds, and no Subſtance: There are indeed *ſwelling* words of *Atheiſtical* contempt of Pſal. 73. 9, 11. thoſe, who as the *Pſalmiſt* ſpeaks, ſet their Mouths againſt Heaven, but this paſſage of *Peter*, as alſo the like in *Jude ver.* 16. ſignify big *Swoln* words from high *pretenſions* and fancies of knowing the *mind of God more perfectly*, for they that uſe them pretend themſelves *Prophets* of God *ver.* 1. and as to their height in profeſſion, are compared to *Clouds* highly *ſoaring*; and in 2 *Cor.* 11. 14. they are ſaid to be *transformed into the Apoſtles of Chriſt*, and to the Garb of the *Miniſters of Righteouſneſs*. And that which is more, this *particular* deſign of Satan, is noted as the *riſe* of all; *No marvel, for Satan himſelf is transformed into an Angel of Light.*

Having ſeen the reaſons why Satan chuſeth Scripture, as his *Tool* to work by, I ſhall next ſhew to what *baſe* deſigns he makes it *ſubſerve.*

Firſt, He uſeth this Artifice, to beget and propagate *erronious Doctrines.* Hence no opinion is ſo vile, but pretends to Scripture as its Patron. The *Arrians* pretend Scripture againſt the *Divinity* of Chriſt. The *Socinians*, *Pelagians*, *Papiſts*, yea and thoſe that pretend to *Inſpirations* for their *Rule*, and diſclaim the binding force of thoſe *antiquated declarations* of the Saints conditions (as they call them) yet *conform* all their ſayings to the Scripture expreſſion, and endeavour to prove their miſtakes by its Authority.

Secondly, He makes *abuſed* Scripture to *encourage* ſinful Actions; he can cite paſſages of God's *Patience* and long-ſuffering, of his *pardoning Grace*, and readineſs to forgive, and a thouſand more upon no other deſign, than the *turning of the Grace of God into wantonneſs.* When Profeſſors turn looſe and negligent, when they adventure too far upon ſinful pleaſures, they *lick* themſelves *whole*, by an overforward *graſping* at ſuch paſſages of Scripture, which Satan will, with great readineſs, ſet upon their hearts, and then they pretend to themſelves that their peace is made up with God, and that they have no leſs than a *ſealed Pardon* in their Boſomes; which

which notwithſtanding may be known to have *only* Satans *Hand and Seal* at it, by their *overly and formal ſorrow* for ſuch miſcarriages, and their *readineſs* to return to the ſame follies again.

Thirdly, By this imitation of the Commands and Promiſes of God, he doth ſtrangely engage ſuch as he can thus delude, unto *deſperate undertakings*. The *Familiſts* of *Germany* were perſwaded by this deluſion, to expoſe themſelves *unarmed* to the greateſt hazards, upon vain pretences of Promiſes *ſet home* upon them, as that *God would fight for them*, that they muſt *ſtand ſtill and ſee the Salvation of God*. Some of later times have paid their lives for their bold miſapplication of that Promiſe, *One ſhall chaſe a thouſand*. * *Judas* of *Galilee*, and *Theudas* were prompted by Satan to gather Multitudes together, (though to their own ruine) upon a vain perſwaſion that they were *raiſed up of God*, and that God would be with them.

Funcius *in his* Chronol. *tells the like of one in Creet, that called himſelf* Moſes, *Anno.* 434. *who perſwaded the* Jews *to follow him, for the repoſſeſſing of* Canaan.

* Joſephus Anti. Jud. *l.* 20. *c.* 2.

Fourthly, He ſometimes procures *groundleſs Peace* and Aſſurance in the hearts of careleſs ones, by Scripture miſapplyed. Many you may meet with, who will roundly tell you a *long Story*, how they were *caſt down*, and *comforted* by ſuch a Scripture *brought to their minds*, when (it may be much feared) they are but deceived, and that as yet God hath not ſpoken peace to them.

Laſtly, This way of Satans ſetting home Scriptures, proves ſadly effectual to beget or heighten the *inward diſtreſſes* and fears of the Children of God. 'Tis a wonder to hear ſome diſpute againſt themſelves, ſo nimble they be to object a Scripture againſt their Peace, (above their reading or ability) that you would eaſily conclude there is one at hand that prompts them, and ſuggeſts theſe things to their own prejudice. And ſometime a Scripture will be ſet ſo *Croſs* or *edg-way* to their Good and Comfort, that many Pleadings, much time, Prayers, and Diſcourſes cannot remove it. I have known ſome that have ſeriouſly profeſſed, Scriptures have been thrown into their Hearts like *Arrows*, and have with ſuch Violence *fixed a falſe apprehenſion* upon their Minds, (as that God had cut them off, that they were reprobate, damned, *&c.*) that they have born the tedious *reſtleſs affrightments* of it for many days, and yet the thing it ſelf, as well as the iſſue of it, doth declare that this was not the *Fruit* of the Spirit of God, which is a Spirit of Truth, and cannot ſuggeſt a falſehood) but of Satan, who hath been a Lyer from the Beginning.

Obſerve

Obſ. 15. Obſerve laſtly, *Though Satan uſeth Scripture in theſe deceitful workings, yet he never doth it faithfully.*

Joh. 8. 44. Etſi ſemel videatur verax millies eſt mendax & ſemper fallax.

Firſt, Becauſe it is *againſt his Nature*, as 'tis now corrupted by his Fall, there is no truth in him: *When he ſpeaketh a Lye, he ſpeaketh of his own*; for he is a Lyer, not that he *cannot* ſpake a Truth, but that he *uſually* is a Lyar, and that he never *ſpeaks Truth* but with a purpoſe to *deceive*.

Secondly, To *deal faithfully*, in urging Scriptures upon the Conſciences of Men, is alſo contrary to his Intereſt; he hath a Kingdom which he endeavours to uphold. This Kingdom being directly contrary to that of Chriſt's, (which is a Kingdom of *Light*) is therefore called a Kingdom of *Darkneſs*, being *maintained* and propagated only by *Lies* and Deceits. He cannot then be ſuppoſed to uſe Scripture faithfully, becauſe that is the true Scepter of *Chriſt's Kingdom*, for then ſhould Satan (as Chriſt argues *Mat.* 12. 26.) *caſt out Satan, and be divided againſt himſelf*.

This unfaithful dealing with Scripture is *threefold*.

Firſt, The unfaithfulneſs of his *Deſign*, though he ſpeaks what is true, yet he doth it with an *evil Mind*, aiming at one of theſe *three* things.

Firſt, To *Deceive* and Delude. If he applies *Promiſes*, or inſiſts upon the *Priviledges* of God's Children, it is to make them *Proud* or Preſumptuous; if he urge *Threatnings*, or ſtir up the Conſcience to accuſe for Sin, 'tis to bring them to *deſpair*; if he object the *Law*, 'tis to *enrage* Luſt; and that *Sin by the Commandment might become exceeding ſinful*.

Secondly, His Deſign is ſometime to bring the Scripture under *Suſpition* or *Contempt*; he puts ſome weak Chriſtians upon *unſeaſonable or Imprudent* uſe of Scripture, and then tempts others to *laugh* at them, and to diſpiſe in their Hearts thoſe ways of Religion, which ſome Zealots with too much weakneſs do manage. Men are apt enough to ſcoff at the moſt ſerious and weighty Duties of Holineſs, even when performed in a moſt ſerious manner. If *David* put on *Sackcloth*, and afflict himſelf with Faſting, it is preſently *turned to his reproach*, and *the Drunkards make a Song of it*; but much more advantage hath the Devil to raiſe up ſcorn and loathing in the Minds of debauched Perſons, by the *affected* and *unskilful* uſe of Scripture. Some by a narrow confinement of the words *Brother* and *Siſter* to thoſe of their own *Fellowſhip*, (as if none elſe were to be owned by them) have occaſioned the ſcoff of *Holy Bre-*

Brethren, (a Phraſe notwithſtanding uſed with a *grave ſeriouſneſs* by the Apoſtle) in the uſual Diſcourſes of thoſe, who wait all occaſions to harden themſelves againſt the Power of Religion. The like Obſervations they make of other ways and forms of ſpeaking, which ſome have accuſtomed themſelves unto, in a conſcientious conformity to Scripture phraſe: in all which the Devil obſerving the *weakneſs* and injudiciouſneſs of ſome on the one hand, and the *ſcornful* Pride of others on the other hand; is willing to provide matter for their *Atheiſtical jeers*, by putting all the Obligations he can upon the Conſciences of the weak, to continue in the *uſe of* theſe Expreſſions. For ſome proof of this matter, we may note the ſecret Deceit of Satan, in that liberal profeſſion of Chriſt to be *the Son of God*, Mark 1. 24. Luke 4.34. *I know thee who thou art, the Holy One of God:* here was Truth ſpoken by him, and (one would have thought) with great Ingenuity, but yet he cunningly inſinuated into the Minds of the Hearers a ground of Suſpition, that he was not the Son of God; and for that end calls him *Jeſus of Nazareth*, as if Chriſt had been born there; he knew well that the *Jews* expected no *Meſſiah* from *Nazareth* and therefore on ſet purpoſe uſed he that Expreſſion, that he might draw him into contempt. And accordingly we find this very miſtake (that Chriſt was born at *Nazareth*) became an Argument againſt him, *Joh.* 7. 41. while ſome were convinced and ſaid, *This is the Chriſt*, others ſaid, *ſhall Chriſt come out of* Galilee?

Thirdly, Another part of his Deſign in the uſe of Scriptures, is to put a *Varniſh upon Hypocriſy*. He is ready to ſerve Men by putting Scripture *Expreſſions* in their *Mouths*, and *inuring* them to a conſtant uſe of the *phraſes* of thoſe Divine Writings, that they may *leſt ſuſpect* themſelves of the Pride, Formality and ſecret wickedneſs of their Hearts; and to help on their miſtakes concerning their Spiritual Condition, he can urge upon their Conſciences thoſe Scriptures that ſerve to engage them in *external* Obſervances of Religion. It may appear by the Phariſees boaſt of Faſting *twice a Week*, of *paying Tythes*, of *giving Alms*, that their Conſciences were ſome way concerned in theſe things, ſo that though they were left without check of Conſcience, to *devour Widows Houſes*, yet were they urged to make *long Prayers*. Suitable to this is that which *Solomon* ſpeaks of the Harlot, who to colour over her Wickedneſs, had her *Offerings* and *Vows*, and when her Conſcience is appeaſed Luke 18.11.

appeased with these performances, she can excuse her self in her way of sinning, *She eats and wipes her Mouth, and saith, I have done no wickedness*, Prov. 30.20. Satan doth but hereby help to *paint* a *Sepulchre*, or *guild* a *Potsherd*, and to furnish Men with Excuses and Pretexts in their way of sinning. Not unlike to this was that Service which the Devil with great readiness performed (as I was informed from some of good credit) to a young Student, who had faln upon some Books of *Magick* in a *Colledg*-Library, into which having stoln privately one Night in pursuit of that Study, was almost surprised by the *President*; who seeing a Candle there at an unseasonable time, suddenly opens the Door to know who was up so late, in which strait the Devil (to gratify his *Pupil* with a ready excuse) *snatcheth* away his Book, and in a moment lays *Montanus* his Bible before him, that he might pretend that for his imployment.

Secondly, Another point of Satan's unfaithful dealing with Scripture, is his *false citation* of it; 'tis nothing with him to *alter*, *change*, or *leave* out such a part as may make against him. If he urge *Promises* upon Men, in order to their Security and Negligence, he *conceals the Condition of them*, and *banisheth* the *Threatning* far from their Minds, representing the Mercy of God in a false Glass, as if he had promised to save and bring to Heaven every Man upon the common and easy *tearms* of being *called* a Christian. If it be his purpose to disquiet the Hearts of God's Children, to promote their fears, or to lead them to dispair, then he *sets home* the *Commands* and *Threatnings*, but *hides the Promises* that might relieve them, and (which is remarkable) he hath so puzled some, by setting on their Hearts a piece of Scripture, that when the *next words*, or *next verse*, might have *eased* them of their Fears, and *answered* the sad Objections which they raised against themselves from thence; (as if their Eyes had been holden, or as if a mist had been cast over them) they have not for a long time been *able* to consider the *relief* which they might have had. This *hiding* of Scripture from their Eyes, (setting aside what God may do for the just chastisement of his Childrens Folly) is effected, by the *strong Impression* which Satan sets upon their Hearts, and by *holding* their Minds *down* to a *fixed Meditation* of the dreadful inferences which he *presents* to them from thence, not suffering them to *divert* their Thoughts by his incessant *Clamours* against them.

Thirdly,

Thirdly, He unfaithfully handleth Scriptures, by *wresting* the true Import and Sense of them. We read of some, 2 *Pet.* 3. 16. who *wrest the Scripture*, the word in the Original signifies a *racking* or torturing of it, as Men upon a Rack are stretched beyond their due length, to a dislocation of their joints, and sometimes forced to speak what they never did nor intended; so are the Scriptures used. Those that do so are Satan's Scholars, and taught of him, (though in regard of the Spirits *true* teaching, they are called *unlearned*) which is sufficient to shew Satan's deceitful dealing: he often lays his dead and corrupt Sense (as the Harlot did with her dead Child in the room of the living Infant) in the place of the living meaning of the Scripture: this may be seen evidently, στρεβλοῦσι.

First, In *Heresies* or Errors, these are Satans Brood, and there are none so vile (that pretend to Christian Religion) but they claim a kindred to Scripture, and are confident on its Authority for them. Now seeing Truth is but *one*, and these Errors not only contradictory to *Truth*, but to *each* other, Satan could never spin out such conclusions from the Divine *Oracles*, but by wresting them from their true intendments; and he that would contemplate the great Subtilty of Satan in this his Art, need but consider what different strange and monstrous shapes are put upon the Scripture, by the several Heresies which march under its Colours. The *Quakers* in their way represent it like an *old Almanack* out of date, and withal in the use *they make* of it, they render it as a piece of *nonsensical* furious roving. The *Socinians* take down the sublime Mysteries of Christs satisfaction, and Justification by Faith, with External Rewards and Punishments, to a strain as low as the *Turkish Alcoran*. The *Papists* make it like a few leaves of an imperfect Book, wanting Beginning and End, and so not fit to be set up as a *sufficient* Rule. The *Ranters* make it seem rather like Language from *Hell*, than the Commands of the Pure and Holy God. Some will have it to countenance most *ridiculous inventions* in Worship, others will have it to discharge all *outward observations* and Ordinances, as Childish Rudiments. Some raise it all to the pitch of *Ænigmatical* unintelligible Mysteries; Others can find no more in the precepts of it than in *Aristotles Ethicks*. Thus by distorting and wresting, Satan hath learn'd these unskilful Ones to make it serve their vilest Lusts and Humours.

Secondly, The same Art of wresting Scripture is observable in his *secret Suggestions*. If he would encourage any in Sin, he can Wrest Scripture for that, and tell him that God is Merciful, that Christ died for Sinners, that there is hope of Pardon, that Saints have done the like; things very true in themselves, but perverted by him to another sense than ever they were intended to by God, who hath spoken these things that we sin not. If he would *discourage* a Saint, he can tell him when he finds him doubting his estate, that the *fearful and unbelieving have their part in the Lake which burns with Fire and Brimstone*; when he finds him under a *known* Sin, he tells that of the Apostle, *If we sin willfully after we have received the knowldg of the Truth, there remains no more Sacrifice for Sins.* When he observes them *discomposed* and wandering in Duty, then he objects, *They draw nigh me with their Lips, but their Heart is far from me.* If he sees them *dull* and without Consolation at the Lord's Supper, then to be sure they hear of him; *he that eats and drinks unworthily, eateth and drinketh Damnation to himself.* If he find him *bemoaning* that he is not so apprehensive of Mercies or Judgments, as he would be, then he sets home some such Scripture as this, *This Peoples Heart is waxed gross, and their Ears are dull of hearing*, &c. These Scriptures are frequently perverted by Satan from the true and proper meaning of them. I have had complaints from several dejected Christians, of these very Scriptures urged upon them to their great trouble, when yet it was evident, that none of these were truly applyed by Satans Temptation against them.

Rev. 21. 8.

1 Cor. 11. 29.

Mat. 13. 15.

Applic. These things give us warning not to take any thing of this Nature upon *trust*. If Satan can so imitate the Spirit of God in applications of Scripture, and bringing it to our remembrance, we have great reason to beware lest we be imposed upon by Satan's Design clothed in Scripture Phrase; not that I would have Men esteem the secret setting of Scripture upon their Minds, to be in all cases a *delusion*, and to be disregarded as such. Some indeed there are that so *severely* remark the weaknesses of Professors of Religion, that they raise up a *scorn* to that which is of most necessary and serious use: because the Devil prevails with some *Hypocrites* to guild themselves with Scripture phrase, and others through *imprudent inadvertency*, are (unknown to themselves) beguiled by Satan, to misapplications of Scripture to their own estate, or to other things; they therefore decry all the *inward workings* of the Heart,

Heart, as *Fancy*, or affected *singularity*: these do but the Devils work. But that the Spirit of God (whom Satan treacherously endeavours to imitate) doth *set home* Scripture Commands, Threatnings and Promises upon the Hearts of his People, is not only attested by the *Experience* of all that are inwardly acquainted with the ways of God, but is one of the great Promises which Christ hath given for the comfort of his People in his absence. Joh. 14. 26. *But the Comforter which is the Holy Ghost, whom the Father shall send in my Name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.* This then being granted as a firm unshaken Truth, our care must be in discovering and avoiding Satan's counterfeit using of Scripture, and in this we should be more wary;

First, Because we are not so apt to *suspect* what we meet with in such a way, when 'tis brought to us in the *Language* of Scripture.

Secondly, And those that are *not exercised* in the Scripture, will be at a *sad loss* as not knowing how to extricate themselves from such difficulties, as may arise to them from Satan's Sophistry.

Thirdly, Wariness is also more necessary, because we are inclinable to believe what *suits* our *Desires*, and *Conscience* awakened is *averse* to the rejecting of that which answers its *fears*.

Quest. You may say, What is there of direction for us in this Case?

Answ. The Answer is ready; Two things are given us in Charge. (1.) That we be *wisely suspicious*. A facile hasty credulity is treacherous. Christ forbids, (when he foretels the rising of false Christ's, *Matth.* 24. 26.) the *forwardness* of a sudden belief, taxing thereby those that are presently taken with every new appearance. 'Tis childish to be carryed with every Wind, we are warned also of this, 1 Joh. 4. 1. *Believe not every Spirit.* (2.) We are commanded to bring all *Pretences* whatsoever to *Tryal*, though immediate *Revelation* or *Vision* be pretended, or *extraordinary* Commission, yet must all be brought to the Touch-Stone, we must *prove all things* 1 *Thes.* 5. 21. *and try those that say they are Apostles*, Rev. 2. 2. Nay, the *Spirits* are to *be tryed whether they be of God*, 1 Joh. 4. 1.

Quest. You will say, How must we try?

Answ. I Answer, God hath given a *Publick*, *Sufficient* and *Certain* rule, which is the *Scripture*, and all must be tryed by that: so that if

there be *Impulſes*, or *Diſcoveries*, or *Remembrances* of Scripture upon any, it muſt not be taken for *granted* that they are of God, becauſe they *pretend* ſo high, (for ſo we ſhall make Satan Judg in his own Cauſe) but lay all to the *Line and Plummet* of the written Word, and if it anſwer not that, call it confidently a deluſion, and reject it as *accurſed*, though it might ſeem (in other regards) to have been ſuggeſted by an *Angel from Heaven*.

Object. But it will be ſaid, Satan pretends to this Rule, and it is Scripture that is urged by him?

Anſw. I Anſwer, though it be ſo, yet he uſeth not Scripture in its *own* Intendment, and Senſe, for the diſcovery of his unfaithful dealing.

Though it was Scripture that Satan urged to Chriſt, yet he rejects his inference as falſe becauſe contrary to other plain Scriptures prohibiting not to tempt the Lord.

Firſt, *Compare* the Inference of the ſuggeſtion with *other Scriptures*. If it be from a *dark* Scripture, compare it with thoſe that are more *plain*, and in every caſe, ſee whether the *general Current* of the Scriptures ſpeak the ſame thing: for if it be from Satan, he either *plays* with the *Words* and Phraſes, from doubtful and equivolent terms making his concluſion; or his citation will be found *Impertinent*, or (which is moſt uſual) *contrary* to Truth or Holineſs; if any of theſe appear, by a true *examination* of the *Import* of the Scripture which he ſeeks to abuſe, or by *comparing* it with the *Scope* and *Genius* of other Scriptures, you may certainly pronounce that it is not of God, but Satan's deceit.

Secondly, Conſider the *tendency* of ſuch Suggeſtions: Let no Man ſay that this will come *too late*, or that it is an *after game*: I do not mean that we ſhould ſtay ſo long, as to ſee the Effects; (though this is alſo a certain diſcovery of Satan's knavery in his higheſt pretences; the Phanatick Furies of the *German Enthuſiaſts* do now appear plain to all the World to have been *Deluſions*, by their *End*, *Fruits*, and *Iſſue*). But that *while* theſe Concluſions are *obtruded* upon us, we ſhould obſerve to what they *tend*: which we ſhall the better know, if all *Circumſtances* round about be conſidered. Sometimes Satan doth covertly *hint* his Mind, and ſend it along with the ſuggeſtion; ſometimes our *condition* will enough declare it, and there is no caſe but it will afford ſomething of *diſcovery* if ſeriouſly pondered. If he either prompt us to Pride, Vain-Glory, or Preſumption, or that our condition ſway us that way, it will be ſufficient ground of Suſpition that 'tis Satan that

then

then urgeth Promiſes or Priviledges upon us. If we are of a wounded Spirit inclined to Diſtruſt, or if we be put on to deſpair, it is paſt denyal, that 'tis Satan that urgeth the Threatnings, and preſſeth the Accuſations of the Law againſt us. He that *gathers* Stones, Timber, Lime, and ſuch Materials together, as are uſually imployed in Building, doth diſcover his *intention*, before he actually Build his Houſe, and thus may Satan's *End* be known by his *Preparations* compared, with the *ſway* and Inclination of our preſent *Temper*.

Thirdly, It muſt be remembred that *with* theſe endeavours, we often *ſeek* the Face of the Lord for help and Counſel; and that we *apply* our ſelves to ſuch of the Servants of God, as being *more knowing* than our ſelves, and *leſs prepoſſeſſed* in their Judgments (becauſe not concerned) are *better* able to ſee into the Nature of our Straits, and to help us by their Advices.

CHAP.

Matth. 4. 8.

Again the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the Glory of them.

CHAP. XVIII.

The manner of Satan's shewing the Kingdoms of the World, Of Satan's Preparations before the Motion of Sin. Of his confronting the Almighty by presumptuous imitation; and in what cases he doth so. Of his beautifying the Object of a Temptation, and how he doth it. His way of engaging the Affections by the Senses. Of his seeming shineſs.

THis is the Preparation to the *third* Temptation; in which we have, (1.) The Place where it was Acted. (2.) The Object set before him there.

First, The Place was an *exceeding high Mountain.* What Mountain it was, *Nebo*, *Pisgah*, or any other, 'tis needless to enquire. 'Tis of more use to ask after the Reasons of Satan's choise of such a Place. The Text doth clearly imply one that was the *commodiousness of Prospect*; Satan intending to give him a view of the Kingdoms of the World, chuseth a Mountain as fittest for that end. But that this was not all the Reason, is not only * intimated by some, but positively † affirmed by others, who think that Satan in this *imitated* the like in God to *Moses*, who was called up to Mount

* *Lightfoot Harm.* in loc.
† *Parkins Comb.* in loc. Deut. 32. 49. & 34. 1.

Mount *Nebo* to view the Land which God promiſed to *Iſrael*. Whether theſe Circumſtances of the Mountain, and the view of the Kingdoms of the World, were of purpoſe contrived to *affront* God by ſuch an Imitation, I will not be Poſitive in it: but we may with greater Evidence affirm, that in *offering* the Kingdoms of the World, as things altogether in his diſpoſal, he doth directly *out-brave* God by an inſolent Compariſon of his Power with that of the Almighty's, whoſe is *the Earth and the fulneſs of it*, and to whom the Sovereignty of the diſpoſal of it doth belong.

Secondly, That which Satan ſheweth Chriſt from the Mountain, is ſaid to be the *Kingdoms of the World, and the Glory of them*. Here ſome buſy themſelves to conjecture *what* Kingdoms were thus pointed at, ſome keep ſo ſtrictly to the word [*all*,] that they are forced to take up with that Opinion, that all theſe Temptations were only in *Viſion*; for they conſider that no one Mountain in the World, can give a *Proſpect* over *one* whole Hemiſphere, or if it could, yet no *Eye* would be able to *diſcern* at ſo great a diſtance. But the inconveniencies of this Surmiſe have been pointed at before, and 'tis enough to ſhew that the Text may admit of an Interpretation which ſhall not be incumbred with this ſuppoſed impoſſibility. *Hobs Leviath. c. 45. p. 354.*

Others reſtrain this to the Land of *Canaan*, as if Satan only ſhewed this as a famous *Inſtance* of the Glory of all Kingdoms. Some think the *Roman Empire* (which was then moſt flouriſhing, and lifted up its Head above other Kingdoms) was the great Bait laid before Chriſt, as if he had a Deſign to divert Chriſt from the buſineſs of his *Office*, by offering him the Seat and Power of *Antichriſt*: But the Text runs not ſo favourably for any of theſe Opinions, as to conſtrain us to ſtay upon them. [*Kingdoms of the World*] ſeem to intend more than *Canaan*, or the *Roman Empire*, the Word κοσμος uſed here, and οικουμενη in *Luke*, which we tranſlate *the World*, do ſo apply to one another in a mutual accommodation, that we cannot ſtretch the World to the *largeſt* Senſe of the whole *Globe* of the Earth, becauſe 'tis expreſſed in *Luke* by οικουμενη, which ſignifies ſuch a part of the World which is more *cultivated* and honoured by Inhabitants; nor can we ſo reſtrain it to the *Roman Empire* (though when they ſpake their apprehenſions of their own Empire, they ſeem to engroſs all, *Luke* 2. 1.) becauſe *Matthew* uſeth the word κοσμος, a word of greater *freedom*. *Lightfoot Harm. in loc.*

dom. It seems then that *many* Kingdoms, or the *most considerable* Kingdoms of the then known World were here exposed to his Sight. But then the difficulty still remains *how* the Devil could shew them to his *Eye*. That it was not a *visionary* discovery to his Mind hath been said; Some think he shewed these partly by Ocular Prospect of those *Cities*, *Castles*, *Towns*, *Vineyards*, and *Fields* that were neer, as a *Compend* of the whole; and partly by a *Discourse* of the Glory, Power, and Extent of other Kingdoms that were out of the reach of the Eye: but because the Expression which *Luke* adds, [*in a moment of time*,] intimates that the way which Satan took, was different from common prospecting or beholding; others are not satisfied with that Solution of the difficulty, but fly to this Supposition, that Satan used only *Jugling* and Delusion, by framing an *airy Horizon* before the Eyes of Christ; shewing not the *Kingdoms themselves*, but a *Phantasm* of his own making. But seeing this might have been done in *any Place*, and that an *high Mountain* was chosen for furthering the *Prospect*, I think 'tis safest to conclude that the Prospect was *Ocular*, and not *Phantastical* but real, only helped and assisted by Satan's *Skill* and Art, as a great *Naturalist*, and as a Prince of the Power of the Air, by which means, in *reflections*, or extraordinary *Prospectives*, he might discover things at *vast distances*: which we may the rather fix upon, because we know what helps for Prospect, Art hath discovered by *Glasses* and *Telescopes*, by which the Bodies of the Sun, Moon, and Planets (at such unspakeable distance from us) have in this *latter Age* been discovered to us, beyond ordinary belief. And we have Reason to think that Satan's Skill this way far exceeds any thing that we have come to the knowledg of, and so might make real discoveries of Countrys far remote, more than we can well imagine.

ἐν στιγμῇ χρόνου.

So also Lucas Brugensis *thinks* in loc.

These things thus explained, I shall note several Observations.

Obs. 1. First, If we consider this great Preparation that Satan makes, as Introductory to the Temptation to follow, we may observe, *That where Satan hath a special Design, he Projects and makes ready all things relating to the Temptation before he plainly utter his Mind*: He provides his Materials, before he builds, and lays his Train before he gives fire. What is his Method we may learn from the practice of those that are trained up in his Service. They in *Rom.* 13. *ult.* are said to *make provision for the Flesh*, to fore-contrive their Sins,

πρόνοια.

Sins, and to Project all *Circumſtances* of Time, Place, Occaſion, and Advantage for their accompliſhment. This is not to be underſtood of *all* Sins, for in ſome that are *inward* in the Mind, (as vain Thoughts, Pride of Heart, &c.) there *needs* not ſuch Proviſions; we may ſay of them, *their times are always*, and in many caſes the *Houſe is ſwept and garniſhed* to his Hand, he finds all things ready, by the forwardneſs of thoſe who are *Free* in his Service, and the ſudden accidental *Concurrance* of things. But where the Temptation is *ſolemn*, and where the thing deſigned (in the perfecting of it) relates to *Exteriour* Acts, there he uſeth this Policy, to have all in readineſs (though it coſt him the labour of *compaſſing Sea and Land* for it) before he expreſly ſpeak his purpoſes. His Reaſons are theſe;

First, If things neceſſary for the Encouragment and Accompliſhment of a Temptation, lay *out of the way*, and were not at hand, his Suggeſtions would *periſh* as ſoon as they were *born*, and would be rejected as *impoſſible* or inconvenient. To tempt a Man to ſteal, when he knows not *where*, nor *how*, or to revenge when he hath no *Enemy*, nor *Provocation*; ſeem to be no other than if they ſhould be commanded to remove a Mountain, or to fly in the Air; which would quickly be declined, as Motions affording no ground of entertainment. And therefore that his Temptations may not bring a *Reaſon* of *refuſal* with them, as being *unſeaſonable*; he takes care to fit his Servants with all things requiſite for the work he puts them upon.

Secondly, As Temptations (of this kind) would be no Temptations, (becauſe not feaſible,) without their Preparations; ſo muſt we not think that it is the *bare Suggeſtion* of Satan that makes a Temptation to *pierce*. The Reaſon of its Prevalency, is not barely becauſe Satan breaks ſuch a *Motion* to us, but becauſe ſuch a Motion comes *accompliſhed* with all ſuitable *Preparations*. When it prevails, it is the ſinful *Motion* that *wounds*, but *Preparations* are as the *Feathers* that wing his Arrows, without which they would neither fly nor pierce.

Let this, First, renew our Caution and Suſpition in every thing, and every place, that Satan is at work againſt us, though we ſee no viſible ſnare. *Applic.*

Let it put us upon ſuch a watchful carefulneſs in every of our ways, that we may reſolve to undertake nothing for which we have not a good and warantable Reaſon at hand, that if our Con-

science say to us, What doſt thou here? we may be able to give a good Account.

Secondly, If we mind the behaviour of Satan in theſe Preparations and Offers, we ſee him act after the Pattern of higheſt Sovereignty, diſpoſing of Earthly Kingdoms at ſuch a rate, as if all Power were in his Hand Hence we may obſerve, *That when Satan tempts to Sin of higheſt Contempt and Inſolency againſt God, he then thinks it concerns him to bear himſelf out, by confronting the Almighty, in imitating his Authority and Power.*

Obſ. 2.

This carriage of Satan is not to be found in all his Temptations: For in moſt caſes he acts with greateſt *ſecreſy*; and as a Thief that is afraid of Diſcovery, he uſeth all ways poſſible for *Concealment*; but when he ſets up himſelf as *the God of the World*, and ſtands in Competition with the Lord, claming an Intereſt in the Fear and Devotion of Men, then he boldly *avoucheth* himſelf, and labours to *out-vie* God in point of greatneſs, that he might poſſeſs them with a belief that he only ought to be feared. This Arrogancy of Satan againſt God, may be ſeen in *three* things:

First, In *imitating Divine Ordinances*, and Inſtitutions. There is not any part of Divine Worſhip the Obſervation whereof God hath enjoyned to Men, but Satan hath ſet up ſomthing like it for himſelf. As God appointed his *Temple*, *Prieſts*, *Altars*, *Sacrifices*, *Offerings*, *Tyths*, *Sanctuaries*, *Sacrament*, &c. So hath Satan had his *Temples*, *Prieſts*, *Altars*, *Sacrifices*, *Offerings*, *Sanctuaries*, *Sacraments*, &c. This is ſufficiently known to any that read his Hiſtories; and I could give a full Account of it from Heathen Authors, but that I have done already when I ſpoke of Satans Subtilty in promoting Idolatry in the World. I ſhall only add here that which *Varro* relates of the Books of *Numa Pompilius*, which were caſually caſt up by the Plough of one *Terentius*, coming too near the Sepulchre of *Numa*, where theſe Books had been Buried. This *Numa* was the ſecond King of the *Romans*, who inſtituted the *Rites* and Ceremonies of *Pagan Worſhip* for his Subjects, and in theſe Books (which he thought fit to conceal, by burying them with him) he had laid open the Bottom of theſe Devilish *Myſteries*, ſo that when they were brought to the *Senate*, they (judging them unfit to be known) adjudged them to the *Fire*. Which is a clear ground of Suſpition that he had there diſcovered ſo much of the Cauſes of theſe Rites, or of the way whereby he came to be

Varro de cultu Deorum.

be inſtructed in them, that the publick Knowledg thereof, conſiſted not with the Intereſt of their Heatheniſh Religion. This conjecture *Auſtin* hath of the Matter, who alſo notes that *Numa* pretended familiar Converſe with the *Nympho Ægeria*, as a plauſible cover to that deviliſh Art of *Hydromantia*, by which he was inſtructed in ordering the Ceremonies of Idolatry, which he eſtabliſhed. De Civit Dei. l. 7. c. 34, & 35.

Secondly, Satan with no leſs Arrogancy, takes upon him to Imitate God, in his *Acts of Power* for the *countenancing* of his Worſhip in the World. He had his Miracles frequently, of which I have ſpoken elſewhere, ſo had he his Oracles, as at *Delphos*, and other places. Here it ſhall ſuffice to note, that as the ſending the Lord Jeſus into the World, furniſhed with ſuch Power of doing Miracles for the *Confirmation* of that Office and Authority, which he had received from God, for the Redemption of Man; was the *higheſt Inſtance* that can be given of the Mighty Power, Wiſdom, and Goodneſs of God; ſo Satan ſet himſelf with greateſt Induſtry to Imitate that. Chriſt was almoſt no ſooner aſcended to the Father, but we hear of *Simon Magus*, *Acts.* 8. 9. who was cryed up as an Inſtance of the *great Power of God*; and after that at *Rome* he gave out that he was *God*, confirming the People in ſuch a belief, by the ſtrange things which he there did among them, that a *Statue* was erected for his Honour, with this Inſcription, *To* Simon *a Great God*. Long after this, the Devil raiſed up *Apollonius Tyaneus*, a Man of an Abſtemious and Commendable Life; him the Devil did deſign to match Chriſt in his Miracles, which were ſo many and ſo ſtrange, that *Philoſtratus* doth not only *compare* him to Chriſt, but *prefer* him as the more Honourable Perſon. Chriſt himſelf foretold this Stratagem of Satan, that he ſhould raiſe up *falſe Chriſts* with *lying Signs and Wonders*. And to omit Inſtances of former days, it is not beyond the Memory of moſt of you, That the Devil renewed this Policy in *James Nayler*, who in a blaſphemous *Imitation* of *Chriſt's riding to* Jeruſalem, rode to *Briſtol* with a great Company before him, Crying, *Holy*, *Holy*, and *Hoſanna to the Son of* David, and ſtrewing the way with Branches of Trees: The Authority that was then, taking notice of this and other Blaſphemous outrages, ſentenced him to exemplary Puniſhment: but here alſo the Devil renewed his *Mockery*, for a certain Citizen of *London* of good note, being overcome with Deluſion, Printed a Book of *Naylers* Sufferings, wherein the Devil had

had opportunity to vent his Malice more fully, for he compared all the parts of his Punishment, to the Sufferings of Christ; his *Whipping* he said was, that it might be fulfilled which was spoken by *Matthew*, *And* Pilate *delivered him to be Scourged*; His *Stigmatizing* he said, was that it might be fulfilled which was spoken by the Prophet, *his Visage was marred more than any Mans*; the *Boring* of his Tongue with an hot Iron, he said was the fulfilling of that, and they *Crucified him*: and after other particulars of Comparison, (in all which he equalled him to Christ) he at last takes notice that the multitude of Spectators held off their Hats, while his Tongue was bored thorow, (a thing common in a Croud to give opportunity of Sight to those that are behind) and to this act he applys that of the *Evangelists*, *The Vail of the Temple was rent from the top to the bottom.*

Thirdly, In acts of *Empire* and Sovereignty he Imitates God: that is, as God propounds himself as the only Lord God, and enjoyns himself to be worshipped accordingly, by *Promises* of Advantage in case of Obedience, and *threatnings* of Miseries and Plagues in case of Disobedience; so doth Satan set up himself in the World as God to be adored and worshipped, and him do all Idolaters worship, as God testifies, *Deut.* 32. 17. *They sacrificed unto Devils, not to God.* Psal. 106. 37. *They sacrificed their Sons and Daughters unto Devils.* 1 Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice to Devils, and not to God.* And though it be true, that many of these blind Worshippers did not *formally* worship the Devil, but thought they had worshipped God, yet by such cunning did he engage them to take up with ways of Worship of his prescribing, that it was in *reality* a Service done to him. But besides this, in those places of the World, where he hath greater Power, he *formally* propounds himself to be worshipped, and doth accordingly often appear to them in a *Visible Shape*; so that many of these blind Heathens acknowledg *two Gods*, one *Good*, and another *Cruel* and hurtful, which latter they say they must worship, lest he *destroy*, or harm them. By this Satan contests with God for an Empire in the World; and to promote it the more, he sometimes deals by *fair Promises*, of Riches, Advancement, Pleasure, and such other Baits, to allure Men to his Professed Service; thus are *Witches* drawn to a Compact with him. Thus *Sylvester* the second gave up himself to the Devil for the *Popedom*, and so did several others. When this is not enough to prevail,

prevail, he adds *Menacings*, and breaths forth cruel Threatnings, by which means many Heathens are kept in awe by him, and worship him, *ne noceat*, for no other reason but to preserve themselves from hurt by him. In this Temptation he propounds himself to Christ as the Object of Divine Worship, and boasts of the Kingdoms of the World as things of his disposal; by which he seeks to draw him to fall down before him.

This course Satan takes for these Reasons.

First, As this Proud and Malicious *Ostentation* of his Power, is some kind of *satisfaction* to his *revengeful* Humour against God: So Secondly, He doth hereby raise up himself and his wicked institutions of Idolatry, into *Credit* and Esteem with Men. Thirdly, As this is a *Mockery* to true *Religion*, and a scorn cast upon the ways of God's Service, to bring it into disgrace and discredit: So, Fourthly, By this means he *hardens* the Hearts of Men against God. This was the Consideration by which *Pharaoh* hardened his Heart, when *Moses* turned his Rod into a Serpent, changed Waters to Blood, and did so many Signs before him; his *Magicians* did the *like*: upon which the King might thus reason with himself, that *Moses* had no other Power, but what his *Magicians* had, though he might think him a more *skillful Magician*, and therefore there was no reason to believe his Message as being from God, seeing his Miracles might be no other than the Effect of his Art, to countenance a pretended command from Heaven.

This Insolency of Satan, may inform us; First, of the great *Patience* of God that sees these outragious mockings, and yet doth not by a strong hand put a stop to them. Secondly, Of the great *Power* and *Pride* of Satan, that he both *can* (though not without permission from God) and *dare* attempt things of this Nature. Thirdly, The great *Power* of Delusion, that can so blind Men, that they not only are drawn to *act* a part in such Designs, but *believe* confidently a *Divine Impulse* and Heavenly warrant for their so doing. Fourthly, The miserable *Slavery* of such Vassals of Satan, that are thus led by him, who are therefore sadly to be pitied and lamented, as being under such strong Chains of Captivity. *Applic.*

Thirdly, We cannot pass by the *Art* which the Devil here useth to set off the Temptation, and to make it plausible; he sets before *Obs.* 3.

him

him the *World* in all its *Glory*. Here Observe, *That Satan in his Temptations to Worldly Pleasures, doth usually paint the Object with all its utmost Beauty.*

When I have sometime observed a *Mountebank* upon a Stage, giving excessive Commendations of a *trivial* Medicine, asserting it good almost for *every* Disease, and with a great many Lyes and Boastings, *enforcing* it upon the credulous Multitude: It hath put me in mind of this Spiritual *Mountebankery* of the Devil; how doth he *gull* and delude the Foolish, by laying out the Pleasures of Sin? and no otherwise doth he keep them at a *gazing Admiration* of Worldly Pomp, Delights and Satisfaction, which he promiseth them from Iniquity, than the Serpent *Scytale* doth with Passengers, whom she stays, by amazing them with her beautiful Colours, till she have stung them. The Art of Satan in this matter lyes in four things.

First, If there be any thing that can be called a *Delight*, or may any way conduce to a Satisfaction in any *Sin*, he will be sure to speak of it in its *highest Praises*; he not only streacheth his *Rhetorick* to the height in giving Commendations to the most noted Pleasures that Men propound to themselves: but he seeks out the *hidden* things of Delight, and raiseth in Men an *Itch* of desire after the improvement of Delight, by the *contrivances* of Wit or Art. Thus he tells them of Jollity, ravishing Mirth, high Satisfaction, and (if they will believe him) of unspeakable Delight to be had by giving themselves up to the World, and the Course of it. Nay he hides nothing that will bear any Praise, the *least* Advantage, the *smallest* Gratification that any Sin can afford to Humane Desire, he will be sure to speak of it.

Secondly, He carries on this Design by *Lying*, he promiseth more than ever Sin can give, and he sends his *Proselytes* out after Sin under the *highest Expectations*, and when they come to enjoy it, they often find the Pleasure *falls short* of his Boast; he *whispers Honours*, Preferments, and Riches, in the Ear of their Hearts, and often pays them with *Poverty* and Disgraces, and gives them *pro thesauro carbones*, *Stones* for *Bread*, a *Serpent* for a *Fish*. Witches give frequent Accounts of Satan's lying Promises, he tells them of Feasts, of Gold, of Riches, but they find themselves deluded; he sends them oft hungry away from those Banquets, so that they have no more than when a Man *Dreams* he Eats. He gives that which seems Gold in Appearance, but at last they find it to be

Slaits

Slaits or Shells. We find in this Temptation he is liberal and large in his Offers to Christ, and what he requires he will have in *present Payment*, but the reward for the Service is *future*: 'Tis his business to engage Men in Sin, by his *Promise* of Advantage, but being once engaged, he takes not himself concerned in Honour or Ingenuity for *Performance*. Hence doth the Scripture fitly call the Pleasures of Sin, *lying Vanities*, a *vain Shew*, a *Dream*, thereby warning Men from a forward Belief of Satan's Promises, in that they find by Experience they shall be at last but Lyes and Disappointments.

Thirdly, To make his Bait more taking, he conceals all the *inconveniencies* that may attend these Worldly Delights. He Offers here the Kingdoms of the World to Christ, as if all were made up of Pleasure; these Cares, Troubles, and Vexations, that attend Greatness and Rule he mentions not; their Burthen, Hazard, and Disquiet he passeth over. Thus in common Temptations, he is careful to hide from Men the Miseries that follow these empty Pleasures; So that often Men do not consider the Mischief, till *a Dart strike through their Liver*, Prov. 7. 23. and till a *dear-bought Experience* doth inform them of their Mistakes.

Fourthly, His Power and work upon the Fancies of Men, is none of the least of his ways, whereby he advanceth the Pleasures of Sin. That he hath such a Power hath been discoursed before, and that a Fancy *raised* to a great Expectation, makes things appear *otherwise* than what they are, is evident from *common Experience*; the *value* of most things depends rather upon *Fancy* than the Internal worth of them, and Men are more engaged to a pursuit of things by the *Estimation* which *Fancy* hath begat in their Minds, than by *certain* Principles of Knowledg. Children by Fancy have a value of their Toys, and are so powerfully swayed by it, that things of far greater price cannot stay their Designs, nor divert their Course. Satan knows that the best of Men are sometimes childish, apt to be led about by their conceits, and apt in their conceits to apprehend things far otherwise than what they are in Truth. Hence is it (as one observes) that of *thousands* of Men that return from *Jerusalem*, or from Mount *Sion*, or from the River *Jordan*, scarce can we find *one*, which brings back the Admiration which he had conceived before he had seen them. Fancy doth *preoccupate* the Mind with an high opinion of things, and these exorbitant Imaginations pass to such an excess, that Men think to find a satisfaction beyond

D'Espaigne *popular Errors*. §. 1. cap. 4.

yond the Nature of these Pleasures they aim at, which hath these *two* inconveniencies, the *one*, that this *Effects* and draws as powerfully, as if they were all as *real* and high as they are conceited to be; the *other*, that Sight and Fruition *takes away* the Estimation, and by a disappointment, doth deaden and dull the Affections to what may be really found there. Thus Satan by one deceit makes Men believe that Sin hath Pleasure, which indeed it hath not, and by that belief *leads* them on powerfully to endeavour an embracement of them, and at last urgeth them with a *delusion*.

Applic. In opposition to this deceit of the Devil, we must learn to esteem Worldly Delights as *low* as he would value them *high*. And to this purpose the Scripture speaks of them, in undervaluing Language, calling Worldly Pomp, an *Opinion*, a *Phantasy*, a *Fashion*, or *Figure*, an *Imagination* rather then a reallity; and further injoyns us not to *admire* these things in others, not to *envy* them that enjoyment of them, nor to *fret* at our want of them, much less to be *transported* with any angry Passion about them, nor to concern our selves in any *earnest* pursuit of them.

Δόξα. Φαντασία. Σχῆμα. Psal. 37. 1. & 49. 16. Jer. 44. 5.

Obs. 4. Fourthly, Satan in this Temptation did not bravely speak of these things, nor only make an offer in Discourse, but he thought it most conduceable to his Design, to present them *to his Sight*; he knew full well, that the Heart is more affected by *sensible Discoveries*, than by *rational Discourses*.

Note here, *That Satan in Temptations of Worldly Pleasure, endeavours to engage the Affections by the Senses.*

That 'tis Satan's great business to work upon the Affections, I have shewed at large. Here he endeavoured to prepare the *Affections* of Christ, that so the motion (when it came) might not *die*, as a Spark falling upon wet Tinder, but that the Affections being stirred up, might *cherish* the Offer, and that the Offer by a *mutual warmth*, might more *inflame* the Affections that were heated before.

To this End he works by the Senses, and would have Christ's Eye to raise his *Affections* of Love, Desire, Hope, and whatever else might wing his Soul to Activity. There is a great *connection* betwixt the Senses and the Affection, the Senses bring *Intelligence* unavoidably, and are apt to stir up our Powers to Action: as the *Jaccall* is said to hunt the Prey for the *Lyon*, so do the Senses for the Affections, and both for Satan.

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It is alſo remarkable that Satan endeavouring to make the Eyes of Chriſt Traytors to his Affections, and that he thinking it neceſſary to give him a view of what he proffered him, ſhould not give him *time* to take a *full Survey* of theſe Kingdoms, but ſhould *huddle* it up in ſuch an *haſt*, that all (as *Luke* tells us) was done in a *moment of time:* was Satan in haſte? or was he unwilling to part with what he ſo liberally proffered? Surely no, but this *tranſient view* was his *Subtilty*, to entice him the more, and to *enflame* his Heart with greater deſires. Obſerve then, *That where Satan is moſt liberal in his Proffers, he there manageth his Overtures of Advantage with a ſeeming ſhyneſs.* And this he doth, Firſt, To *heighten* the worth of them in our Eſtimation, as if they were *Jewels* not to be gazed at, or *curious Peices*, not fit to be expoſed to common view. Secondly, By this Art he makes Men more *eager* in the purſuit. Our natural *Curioſity* preſſeth us with great earneſtneſs after things of *difficult* acceſs, and we have alſo ſtrange deſires kindled in us from a *prohibition*, ſo that what we liſt not to *chuſe* if we have a liberty of Enjoyment; when we are forbidden, we are troubled with *Impatient Longings* for it, and cannot be at quiet till we do enjoy it.

Obſ. 5.

Nitimur inveti-tum.

When Satan makes *nice* with Men, offering the Pleaſures of the World, and yet hedging up the way with difficulties: they ſhould make no other conſtruction of it, but that Satan doth (ſo far as he is concerned) more *ſtrongly entice* them. He Plays at *Peep* with them, that he may make them more earneſt to follow him, and to *bid high* for the Poſſeſſion of theſe Delights.

Malo me Galatea petit — Et fugit ad ſalaces, & ſe cupit ante videri.

CHAP. XIX.

Satan's ends in tempting Christ to fall down and worship him. Of Blasphemous Injections. What Blasphemy is. The Ways of Satan in that Temptation, with the Advantages he takes therein, and the Reason of urging Blasphemies upon Men. Consolations to such as are concerned in such Temptations. Advice to such as are so afflicted.

THese Observations, which the *Preparation* to the Temptation hath afforded us, being dispatched, the *Temptation it self* follows, which is this, *fall down and worship me.*

This motion from such an one as *Satan*, to such an one as *Christ*, who was Holy and Undefiled, God and Man, seems to be an incredible piece of *Arrogancy*, Pride and Malice: for to propound himself as the Object of Divine Worship, was certainly a *desperate* Assault. It includes (1.) the highest *Blasphemy*, (2.) the grossest *Idolatry* imaginable (both these are frequently noted as the design of this Temptation:) But (3.) the comprehension of this motion takes in the whole *withdrawing of the mind from God and Religion*, or the care of the Soul and Eternal Life; in which sense Satan doth frequently practise this Temptation upon Men by the motive of Worldly Pleasures. I shall consider the Temptation first as Blasphemous, and so it will give us this Observation,

Perkins Cameron in loc. Maldonat in loc.

Obs. 6. *That the best of God's Children may be troubled with most vile and hideous blasphemous Injections.*

Blasphemy in the largest sense, is any thing spoken or done, by which the *Honour* and Fame of God may be *wounded* or *prejudiced*; but the *formality* of Blasphemy lies in the *purpose or intendment of reproaching God.* Such was the Blasphemy of the *Israelitish* Woman's Son recorded in *Levit.* 24. 11. where Blaspheming is explained by the addition of the word *Cursing*, which in the Original comes from a word that signifies to *set light by one.* So that hence, and from the Circumstances of the Story, we may safely con-

conjecture, that this Man having an *Egyptian* to his Father (which probably might in ſcorn be objected to him by his contending Adverſary) he more readily might be drawn out to vilify the true God: but (be it what it will) it was certainly more than that Blaſphemy which the *Rabbins* fancy to be in the repetition of naming the word *Jehovah* (which in reverence they either leave out (as when they ſay, *the Arm of the Almighty*) or change it into ſome other, as *Adonai* or the like:) and accordingly we may obſerve, that *Reproaching* God, and *Blaſphoming* God are joyned together, as *Pſal.* 44. 16. *Eſa.* 37. 23.

Levis, nullius ponderis, leviter de aliquo ſentire. *Jackſon* in loc.

Pool Synopſis Crit. in loc.

In Blaſphemy, (as the *matter*) there muſt be Thoughts, *Words* or *Actions* that may *apply expreſs* a contempt or reproach of God; ſo alſo (as to the *Form* of it) there muſt be an *intendment* of reproaching. Now though this be a Sin which the Heart of a Servant of God would moſt abhor, yet Satan doth ſometimes trouble the beſt with it. We have an Inſtance in *Job*, his Deſign was to bring him to Curſe God, for ſo he profeſſeth in expreſs terms; *Chap.* 1. 11. & 2. 5. *Lay thine Hand upon him, and he will Curſe thee to thy Face.* And in Proſecution of this his Boaſt, he breaks the matter plainly to him, by his Wife, chap. 2. 9. *Curſe God and die.* Whatever may be ſpoken of the Word, as ſignifying *Bleſſing* (though ſome affirm the Word ברך in the proper Idiom of that Language, (and not by an *Antiphraſis* or *Euphemiſmus*, as ſome think) ſignifies as properly to *Curſe* as to *Bleſs*, and is determinable to its ſignification either way by the Circumſtances of the Place) or whatever Men indeavour to excuſe his Wife, 'tis plain not only by *Jobs* Anſwer that it was evil Counſel, but alſo by Satan's avowed Deſign that it was directly for Curſing God. Beſides this Inſtance, if we conſider the Expreſſion of *fiery Darts*, *Eph.* 6. we ſhall find that this Temptation is more common to all ſorts of Chriſtians than we would imagine; 'tis plain that theſe words allude to the *poyſoned Arrows*, which *Scythians* and others uſed; theſe not only wounded but poyſoned, and the Venom inflamed with a fiery Heat the Part or Member pierced. By this Similitude it muſt be granted, that not *common* Temptations are hereby underſtood, but ſuch as were more than ordinarily hurtful, vexing and dangerous: it may be *Perſecutions* are one of theſe Darts, but all reckon Temptations of *Spiritual Terrors*, and *Blaſphemy* to be undoubtedly pointed at.

Selenus. Leigh. Cr. Sacr.

Bains in loc. *Arrowſmith* Tract. Sacr. *lib.* 2. *cap.* 8.

The ways of Satan in this Temptation are three.

First, He endeavours to bring Men to Blaſpheme, by *ſecret* and ſubtile ways of *enſnaring* them, and this is moſt what practiſed in *Conſequential* and Covert Blaſphemies. When though Men do not directly intend an *open out-rage* againſt God, yet Satan brings them to that which might be ſo *Interpreted*. This ſeems to have been the Caſe of *Jobs Sons*, according to his Jealouſy of them, *It may be my Sons have ſinned, and curſed God in their Heart*; not that they were open Blaſphemers, for they were ſurely better educated, neither doth *Job* expreſs ſuch a Fear of them; but that in their *Mirth* their Hearts might have been ſo *looſned from the Fear of God*, that they might be tempted to *undue* Thoughts of God, *ſlighting* his Threatnings or Goodneſs. To this purpoſe *Broughton* tranſlates, *They have little Bleſſed God in their Hearts*. The ſame thing we may obſerve in *Job* himſelf, when the Devil could not prevail with him to *charge God fooliſhly*, yet he preſſed him ſo hard by his Miſeries, that he hoped at laſt to bring him to uttter the anguiſh of his Mind in impatient and reflecting Expreſſions, and ſo far prevailed, that he bitterly *Curſeth the Day wherein he was Born*, and wiſheth that he had *given up the Ghoſt when he came out of the Belly*: which though it came far ſhort of what Satan had boaſted of in his *Atchievement* againſt him, yet it had ſuch an unwarrantable tendency that way, that when his Friend *Eliphaz* took notice of his Expreſſions, as ſavouring of too much Diſtruſt, he is forced to make *Apology* for himſelf, and to excuſe it by the deſperateneſs of his Condition; Job 6.26. *Do you imagine to reprove Words, and the Speeches of one that is deſperate.* In ſuch caſes the Devil provokes Men beyond their intentions to ſpeak in their haſte ſo inconſiderately, that they know not, or mind not the juſt Conſequence of their Speeches. It was a *degree* of Blaſphemy in *David*, to ſay (though in his haſte) *that all Men were Lyers*; it was an unbelieving Reflection on the Promiſe given him by *Samuel*. In *Mal.* 3. 13. the People did not believe that they had *ſpoken ſo much againſt God*, when yet their *Words* had been *ſtout againſt him.*

Job 1. 5.

Caryl in loc.

Job 1. 22.

Job 2. 3.

Secondly, Satan endeavours this by violent *Injections* of Blaſphemous thoughts that are *directly* ſuch. In this I ſhall note to you,

First, That the *vileſt* Thoughts of God, of his Ways and Providences, of Scripture, and of Chriſt, are frequently ſuggeſted; things of *greateſt out-rage* againſt Heaven, and Contempt of the Almighty,

Almighty, as *Bernard* expreſſeth it, *terribilia de Fide, horribilia de Divinitate*; as that there is *no God*, or that he is *not Juſt*, or *not Faithful* to his Promiſes; or that Chriſt was but an *Impoſtor*: he ſticks at nothing in this kind, though never ſo contrary to the Hope and Perſwaſion of thoſe whom he thus moleſts.

Secondly, Theſe are frequently *reiterated* upon them, and their minds ſo troubled by them, that they cannot free themſelves from ſuch thoughts, but he *follows* on, and *clamours* in their Ears (as *Gerſon* obſerves) *Nega Deum, Maledic Deo*, Deny God, Curſe God. Tem. 4. Col. 973.

Thirdly, And this with ſo great a *force* and *Impetuoſity*, that they are compelled to *form* theſe thoughts in their *Minds*, and to ſpeak *contrary* to what they would; as if their Thoughts and Tongues were not under their *own Government*, the Devil not ſatisfying himſelf to bear in theſe Thoughts upon them, but he endeavours as it were, to make them *ſay after him*, and to caſt his Suggeſtions into their *own Mould*, that ſo they might ſeem properly to be their own: and this they are forced to whether they will or no, even then when their *Minds* are filled with *Horrour*, their *Heart* with *Grief*, and their *Body* with *Trembling*. I have diſcourſed with ſome who have bitterly complained that their Tongues and their Thoughts ſeemed not to be their own, but that Satan *ruled* them at his *Pleaſure*; and that when in oppoſition to the Temptation they would have formed their Tongues to ſpeak, *Bleſſing of God*, they have ſpoken *Curſing* inſtead of *Bleſſing*; and that when a blaſphemous Thought had been *caſt* into their Mind, they could not be at reſt till they had *thought it again*.

Fourthly, Theſe troubleſome Temptations are oft of *long continuance*. *Joannes Climacus* tells us of a *Monk* that was troubled with blaſphemous Thoughts for *twenty years* together, and could not quit himſelf of them, though he had macerated his Body with Watchings and Faſtings. Some have them *going* away, and *returning* again by *fits*, according as the prevalency and ferment of their *Melancholy* gives Satan the advantage of dealing thus with them. For if we enquire why it is thus, eſpecially with the Children of God, we muſt *partly* reſolve it into the *unſearchable Wiſdom of God*, who for Holy Ends of *Teaching* and *Diſciplining* his Servants, permits Satan thus to moleſt them; and *partly* into thoſe *particular advantages* which Satan hath againſt them according to the variety of their *Conditions*, which uſually are theſe. Scala Paradiſi. gradu. 23.

First,

First, He takes advantage of such *Bodily Distempers* as do deprive Men of the use of their *Reason*, as *Feavers*, *Frenzies*, *Madness*, in these he oft forms the Tongues of Men to horrid blasphemous Speeches.

Secondly, a Pressure of outward *Afflictions* gives him his desired opportunity, and this he knows to be generally so successful, that he promised himself by this means a Victory over *Job*. Ordinarily *Straits* and Miseries do produce *Blasphemy*. Esa. 8. 21. the Prophet notes, that when the People should be *hardly bestead and hungry*, they should *fret themselves, and curse their King and their God, and look upward*, as avouching what they had done.

Thirdly, Worldly *Plenty*, Fulness, and Pleasure lay often Foundations of this Temptation: when their Cups are *full*, and their Hearts *high*, Satan can easily make them set their *Mouth against Heaven*. A Proud Heart will readily say, *our Tongue is our own*, or *who is the Lord?* This was the Engine which the Devil managed (if it were as *Job* suspected) against the Sons and Daughters of *Job* to make them Curse God in their Hearts; and by this did he seek to prevail upon Christ in this blasphemous Temptation.

Fourthly, A *Melancholy* Distemper doth usually invite Satan to give blasphemous Suggestions; the *disturbed* and *playable* Fancies of such are the advantages which he improves against them.

Fifthly, Inward *Terrors* and Distresses of *Conscience* are also an occasion to Satan to move them (as by a desperate Humor) to utter hard things of God, and against themselves.

But there is yet a third way by which Satan tempts Men to Blasphemy, by *sudden Glances* of *blasphemous Imaginations*, which like Lightnings do astonish the Heart and then suddenly Vanish, these are very common, and the best of Men observe them frequently. Satan seems as it were rather to *Frolick* and *Sport* himself in these Suggestions, than to intend a *serious* Temptation; their danger is not so much, yet are they not to be *despised*, lest these often visits (carelesly entertained, and not dismissed with *just abhorrency*) do secretly *envenom* the Soul, and prepare it for stronger Assaults.

I shall next enquire into the Reasons of this trouble which Satan gives the Children of God.

First, These Temptations are very *affrighting* though they prevail not, yet they are full of perplexing annoyance. *Corrupt Nature* startles at them, and receives them not without dread and horrour,

rour: 'tis ſadly troubleſome to hear *others* Blaſpheme God. *The reproaches of thoſe that reproached thee* (ſaith *David*) *fell upon me*: It was as a *Sword in his Bones*, to hear the blaſphemous Scoffs of the wicked, when they ſaid to him, *where is thy God?* And if it were confuſion and ſhame to him to hear the *Enemy Reproach* and *Blaſpheme*, (as he profeſſeth it was, *Pſal.* 44. 15, 16.) how ſadly afflicting would it be for any Child of God to obſerve ſuch things in his *own* Imaginations? If there were no more in it than this, it is enough to put Satan upon that Deſign, becauſe 'tis a troubleſome kind of * *Martyrdom.*

Secondly, This is alſo a *ſpiteful revenge* againſt God, all he can do is to blaſpheme and rage; and 'tis a kind of Delight, to put this force upon thoſe that carry his own *Image*: he would do all he can to make his own *Children* to *vilify* and reproach their Heavenly *Father*, and to render Curſing for Bleſſing.

Thirdly, This Temptation, though it have not the *Conſent* or Complyance of God's Children, yet it *opens* a way to many *other Sins*, as Murmuring, Diſtruſt, Deſpair, wearineſs of God's Ways and Services. When we find Satan thus to run upon us, it is apt to breed *ſtrange thoughts of God*, that thus *permits* Satan to take us by the Throat, or to make us *judge of our ſelves* as rejected of God, and given up to Satan's Power; and if it do this, his labour is not in vain: we are (as † one obſerves) more to fear his Subtilty in bringing us by this into *other ſnares*, than the violence of the Adverſary in *this Suggeſtion.*

Fourthly, This is a Stratagem, for laying the *Foundation* of direful *Accuſations*, the Devil in this, doth as the *Ruſſians* are ‖ reported to do: they when they have a ſpite againſt any of their Neighbours, hide ſecretly ſome of their Goods in their Houſes, and then accuſe them of Theft. When blaſphemous Thoughts are injected, and Men refuſe to conſent, then Satan raiſeth an accuſation againſt them (as *Joſephs* Miſtreſs did) as if they were *guilty* of all that Blaſphemy that he tempted them unto; and 'tis a difficult task to perſwade them, that theſe things ſhould be *in their Minds*, and that they ſhould not be the *proper Iſſues* of their own Heart. And very often doth he from hence accuſe them of ſinning againſt the *Holy Ghoſt*, becauſe of the hideous Blaſphemies which he had firſt ſuggeſted to them.

First, This will give us conſiderations of Conſolation, and that (1.) In regard of *others*: We obſerve often our *ſick* Friends ſpeak, what *Applic.*

* Spiritus Blaſphemiæ, ſcaturigo eſt cogitationum adeo horribilium adeoque moleſtarum, ut ejus Tentatio plerumque quaſi Martyrium eſt. *Guil. Paris.* lib. de tenta. & reſiſt.

† Magis a dolo metuendum eſt quam a violentia adverſarii, caveat æger ab impatientia, infidelitate, murmuratione aliiſque peccatis quæ clam inſinuantur. *Dikon Theſaurus ſacra.* lib 2. c. 29.

‖ Heylin Coſmogr.

what we would not willingly hear, and it cannot chuſe but be ſadly afflictive, to hear their Curſes and blaſphemous Speeches: but when we conſider the advantage that Satan takes of their *Diſtemper*, (if their lives heretofore have been *Pious* and Religous) we comfort our ſelves in this, that it is more *his Malice*, than their *own Inclinations*; neither ſhould we ſuffer our Hope or Charity to be diſtreſſed on their behalf. (2.) It is the like ground of Conſolation for *our ſelves* or others that are violently afflicted with blaſphemous Thoughts. For,

First, If we call to mind that our *Lord* and *Maſter* ſuffered *ſuch* things, we that are of his *Houſhold* need not think we receive a ſtrange or *unuſual* Meaſure, in that we are moleſted as he was. Secondly, If we conſider that Chriſt was tempted *without Sin* on his part, then may we fetch this concluſion from it, *That it is poſſible that ſuch thoughts ſhould be caſt upon us, and yet that we may not be chargeable with them as our Iniquities.* Thirdly, We may hence ſee, that ſuch Temptations are more *frightful* than *hurtful*; theſe (as one obſerves) ſeldom *take*, they carry with them ſo much *horror* (to thoſe that believe and love the true God) that it keeps them from a *participation* with Satan in the Sin it ſelf, nay it fills them with *fear* and *ſtriving* againſt it; they rather, as *Bugbears*, *ſcare* and diſquiet them, than produce the *real Effects* of compliance with them.

Capel. Tempt. Part 2. c. 3.

Secondly, The conſideration of this kind of Temptation may fill the Hearts and Mouths of thoſe of us, as have not hitherto been troubled with it, with *Praiſe* for ſo Merciful a Preſervation. If we have not been under this kind of Exerciſe, it is not from any *good Will* that Satan hath to us, but becauſe our God withholds a *Commiſſion* from him. A poor weak Chriſtian wonders that Satan hath not made him a *Mark* for this *Arrow*, that he hath not *broken* him with this *Tempeſt*. To anſwer that Wonder, he may know that the ſame tenderneſs in God, that will not put *new Wine into old crazy Bottles*, nor a *new ſtiff piece of Cloth in to an old tender Garment*, nor that will oppreſs the weak and infirm with ſtrong Exerciſe or Burthens, that ſame tenderneſs of a Compaſſionate Father, doth keep off ſuch Tryals, becauſe he will not ſuffer them *to be tempted above what they are able.*

Thirdly, This Temptation calls for *advice* to thoſe that are under it, to whom I ſhall direct a few things:

First,

First, When any are troubled with blaſphemous thoughts, let it be conſidered *in what ſtate and temper their Body is:* if it be diſtempered with *Melancholy* (as is moſt uſual) then the Preſcription of an able *Phyſitian* is neceſſary in the *firſt place*, without which he that would ſpiritually adviſe or counſel, ſhall but *beat the Air*, and his words be ſo far from the faſtneſs of Nails, that they ſhall be as Wind. I have known many under great complaints and fears by reaſon hereof, that have been cured by *Phyſick alone:* for when (in this Caſe) the *Fewel* is withdrawn, the *Fire* goes out; correct the Melancholy Temper that gives the Devil this advantage, and the Trouble will ceaſe.

Secondly, It is of great Conſequence to underſtand the *Nature of theſe Temptations:* if the tempted could ſee theſe to be their *Sufferings*, rather than their *Sins*, they would with greater eaſe bear it as an *Affliction*. And to thoſe that *complain*, *abhor*, *reſiſt* and *pray* againſt them they are not *Sins*, no more than when an *Harlot* layeth her Child at an *Honeſt* Womans Door, that Child is to be reckoned as the Fruit of her Wickedneſs. A Gyant may daſh the Son againſt his Father, but ſo far will the Father be from imputing it as *rebellious Inſolence* in his Child, that he will pitty him the *more*, as ſuffering by a *double* Injury; for 'tis not only againſt his *natural Affection* and Reverence to his Parent, but 'tis a *bodily hurt* beſide: thus will God much more pitty his Children under theſe Sufferings.

Thirdly, We muſt not ſuffer ſuch thoughts to *lodge* in us, but before they ſettle (if poſſible) we muſt *repel* them: as *Abraham* drove away the Fowls that came down upon his Sacrifice. I know the Tempted will ſay, this advice is not *Practicable*, they find theſe thoughts ſwarm about them as *Bees*, and when one is driven *back*, another ſtraight *comes* in its place. But to them I Anſwer, that blaſphemous thoughts are repelled *two* ways: (1.) By *ſtout and reſolute reſiſtance*. This though it do not *extinguiſh* them, nor free us of the trouble, yet it keeps them from *ſetling* upon us, and us from the *Guilt* of them. (2.) By *Diverſion*, which the work of a lawful *Imployment*, or *good Society*, and other *Diſcourſes* may do; this may give ſome eaſe from the Moleſtation, and the other preſerves us innocent.

Fœda Tentatio magis vincitur fugiendo quam aggrediendo. *Gerſon tom. 3. Col. 976.*

Fourthly, In Temptations to Blaſphemy, *confident Refuſals* do better then *Diſputings*; here we are to reſiſt with Courage, and a *Holy Contempt* of Satan: if we be too timerous and fearful, he inſults

ſults the more upon us: as Dogs when they are obſerved, follow the Paſſenger with greater eagerneſs and noiſe. *Abhorrencies* and *poſitive Diſcharges* (like that of Chriſt in the ſame Caſe, *Get thee hence Satan*) do *more* for us, than to *debate* the matter with him.

CHAP. XX.

The Nature of Idolatry. Satan's Deſign to corrupt the Worſhip of God. The Evidences thereof, with the Reaſons of ſuch endeavours. His general Deſign of withdrawing the Hearts of Men from God to his Service. The Proof that this is his Deſign, upon whom he prevails. That Profeſſions and Confidences are no Evidences to the contrary. His deceit of propounding Sin as a ſmall Matter. The Evidences of that Method, and the Reaſon thereof.

THus have I conſidered the Temptation as *Blaſphemous*. I proceed next to conſider it as *Idolatrous*, the words ἐὰν πεσὼν προσκυνήσῃς, if thou wilt fall down and worſhip, do give us the true *Notion* of Idolatry. The Word which we call Worſhip comes from κύω, which ſignifies to kiſs, or from κύων which ſignifies a Dog, both being to the ſame purpoſe, and ſignifying any *action of reverence* by which we ſignify the *reſpect of our Minds*: to kiſs the Hand, or to Fawn as a Dog, are Geſtures which expreſs the Honour we would give, and being applyed to Divine Worſhip before, or with reſpect unto an *undue Object*, is *Idolatry*; and as ſuch, doth Chriſt reject it in his Anſwer, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*. We worſhip God, when in Ways and Actions commanded or preſcribed, we teſtify our *belief* and reſentment of his *incommunicable Attributes*. It is Idolatry, when either we uſe the *ſame* Actions of *preſcribed* Worſhip to that which is *not God*, or when we teſtify our *reſpects* to the *true* God in an undue way of our *own deviſing*. Here might I take occaſion to ſhew the Vanity of the Popiſh Subterfuges, their diſtin-

diſtinction of *Latria* and *Dulia* is (as Dr. *Moore* obſerves) hereby overthrown: Satan doth not here ſet himſelf up as the *Omnipotent God*, for he acknowledgeth one Superiour to himſelf, in that he confeſſeth that the Power he had of the Kingdoms of the World *was given to him*, *Luke* 4. 6. and therefore not the *Latria*, but the *Dulia* is required of him; and yet *this* Chriſt *denies* him as being *Idolatry*, in that no *Religious Worſhip* (for that muſt needs be the ſenſe of his Anſwer) *is due to any but God alone*. Their other diſtinction of worſhipping *an Idol*, (Saint, Angel, Croſs, &c.) and *before* ſuch a Creature, is alſo hereby cruſhed (as is commonly obſerved;) for what the *Evangeliſt Matthew* expreſſeth by προσκυνήσῃς μοι, *Luke* calls ἐνώπιόν μου, *before me*: ſo that the Scripture makes no difference betwixt theſe two, ſhewing it to be Idolatry to uſe religious Worſhip to *that* which is not God, or *before* it, but theſe things I ſhall not proſecute, keeping therefore to my deſign I ſhall obſerve. *Myſtery of Iniquity*. lib. 1. cap. 9. *Muſculus* in loc. *Perkins* in loc.

That it is one of Satan's great deſigns to corrupt the Worſhip of God. Obſ. 7.

That this is ſo, will appear,

Firſt, If we conſider what *varieties* of Worſhip hath been in the World. God gave a *fixed* and ſtable Law, and yet this ſo little prevailed, that Men were upon new Inventions *preſently*. I ſhall not need to reckon up the (almoſt numberleſs) varieties of this kind among the Heathen. The Inſtance is plain enough, in thoſe that profeſſed the name of the true God, they were ſtill changing for *new Faſhions* in Religon, borrowing *Patterns* from their neighbours, ſo that if there were but a new *Altar* at *Damaſcus*, or a new Idol in any ſtrange City, they muſt preſently have the like, till (as the Prophet tells them) *according to their Cities ſo were their Gods*. He that will call to mind, that the Husbandman did firſt *ſow good Seed in his Field*, and that there is ſuch Varieity of *Tares* and falſe Worſhip, notwithſtanding the plain and poſitive Command of God, fixing and determining his Worſhip, muſt needs conclude that an *Enemy*, Satan hath done it.

Secondly, If we call to mind, how in all Ages there hath been a *conſtancy* in this inconſtant Variety, we hear of it among the *Heathens*. We read enough of it among the *Jews*, and when they were out of the humour of more ſhameful *Idolatries*, they yet corrupted the Worſhip of God by their *Traditions*; and of theſe they were ſo *fond*, that they cauſed the Law of God it ſelf to give place to them, and made it *void* by them. The

times of the Gospel were not free; though Christ came to seek such Worshippers, as should *worship him in Spirit and in Truth*, yet before the *Apostles* Deaths, while yet they were perswading to the contrary, there arose up some that corrupted the Worship, by leading the People back again to the *Jewish Ceremonies*, and others laboured to bring in *worshipping of Angels*, and at last to *eat things offered to Idols* with greater defilements. Since the Apostles days the same Design hath been carried on in the Churches. *Rome* hath patched together a great deal of *Jewish* and *Heathenish* Ceremonies; and when the *Man of Sin* shall be revealed, yet an higher Flood of such Abominations is to be expected. Who hath wrought all this but Satan? this is still the same design, and though the work be not in *all parts* like it self, yet the whole of it evidenceth the working of the *same* Spirit in all.

Thirdly, Let us observe how *early* this began. We cannot say, but that in the days of *Adam*, (who doubtless had received particular Commands from God, in which he would not fail to instruct his Children;) they were seeking to themselves *many Inventions*. *Gen.* 4. 26. At the Birth of *Enos* (as some conjecture) there were such defilements brought into use in Worship, that *Seth* had respect to it when he called his Son *Enos* Sorrowful, as *lamenting* that *Prophanation* which was then begun in *calling upon the Name of the Lord*, for so do many interpret that Passage, which in our English we read thus, *Then began Men to call upon the Name of the Lord*, the word in the *Original* is חוחל, which signifieth both to *prophane*, and to *begin*, and may be as properly translated, then *prophaned they in calling upon the Name of the Lord*. And there are several reasons that move learned Men to fix upon this Translation: As (1.) That it is not probable that Men began *then* to call upon God, or *publickly* to do so (as some would interpret) and *not before*, as the present *English* would imply. (2.) That Age was noted as corrupt, and therefore it is noted (as a rarity) that *Enoch* walked with God. (3.) The *Rabbins* generally translate חלל to Prophane; but if we should grant the present *English*, *Then began Men to call upon the Name of the Lord*, It would imply that the Worship practised by *Adam* and *Abel* had *been corrupted*, and now it was *restored* again and reformed, which will make the Corruption of Worship to be yet more early. And after that we read of corruption crept into the Family of *Seth* (as well as now in the Family of *Cain*) so that the Worship of God stood not long in its Honour,

Drusius. Lightfoot. Tremel. &c.

Gen. 6. 2.

nour, though *Adam* and *Seth* were alive to inſtruct them; which ſhews that it was a rebellious departure from the way, fomented and brought on by the malignant Spirit Satan.

Fourthly, But to make all ſure, the Scripture lays all theſe kinds of corruption of Worſhip at *Satan's* Door. The defilements of Worſhip taught in *Thyatira* by *Jezebel*, are called the *depths of Satan*; the Corruptions introduced by *Antichriſt*, are from *the workings of Satan*. What was promoted by falſe Apoſtles to that purpoſe they had it from their great Teacher Satan, who *transforms himſelf* for ſuch ends *into an Angel of Light*: ſo that nothing can be more plain than that this is an old and conſtant Deſign of Satan. Rev. 2. 24. 2 Theſſ. 2. 9. 2 Cor. 11. 13, 14.

The particular ways by which Satan effects this Deſign I ſhall not now touch, but ſhall in lieu of that give you the reaſons of his endeavours this way.

Firſt, He knows that this is a Sin of an *high provocation*. Worſhip is the proper *Tribute* that is due to God, and 'tis peculiarly his *Prerogative* to *preſcribe* the way and manner of it; neither of theſe *Honours* will he *give to any other*, but will expreſs his jealouſy when any invaſion is made upon theſe his *ſole Prerogatives*. Now his Worſhip cannot be corrupted, but *one* of theſe at leaſt will in ſome *degree* or other be *touched*. If we ſet up *another Object* of Worſhip, we *deny* him to be *God*: if we worſhip him in a *way* of our *own invention*, we *deny* his *Wiſdom*, and ſet up our ſelves above him, as if we could *order* his Worſhip *better* than he hath done in his *Word*.

Secondly, If the Worſhip be corrupted, all the *Exerciſe* of the Affections of the Heart, and all the *Service* it ſelf is *loſt*, and become unacceptable; he knows that ſuch Worſhippers ſhall meet with this Anſwer, *who hath required this at your hands?*

Thirdly, Corruption in Worſhip, Satan by long experience knows to have been the ground of thoſe *hatreds*, quarrels, perſecutions and troubles under which the Church hath groaned in all ages, every *difference* impoſing their way and *perſwaſion* upon all *diſſenters*, to the *diſturbance* of *Peace*, breach and decay of *Love*, hinderance of the growth of *Piety*, to the *biting* and devouring of one another.

Fourthly, Beſides God is provoked by this to *leave his Sanctuary*, to remove his Glory and his *Candleſticks*, to make his Vineyard a deſolation, and his Churches as *Shiloh*.

Fifthly,

Fifthly, Satan is the more industrious in this, because his ways are capable of many *advantages* to further his design, and many *specious pretences* to cover it. In *Col.* 2. 8. he made use of *Philosophy* to corrupt Religion, and by unsound Principles of some Heathens famous for that Learning, introduced *worshipping of Angels*; what that could not effect he laboured to perform by the *Traditions of Men*, and where that came short, the *rudiments of the World* (the Mosaical Ceremonies were so called here, and in the Epistle to the *Hebrews*) were his Engine by which he battered the plain Worship of the New Testament. And as to pretences the Apostle doth there, and elsewhere note, that *Decency* and *Order*, *Humility*, *Wisdom*, and *Self-denyal*, are things very taking, and yet usually pretended for such bold *Innovations* as may corrupt the pure streams of the Sanctuary.

Applic. Hence may I leave with you a few Memorials.

First, This may make us *jealous* of any alterations in the way of God's Worship. We have reason under the most plausible pretexts to suspect the hand of Satan, because 'tis one of his main businesses to corrupt the Worship.

Secondly, This may justify those that out of a *conscientious fear* of complying with Satans design, dare not admit of a *Pin in the Tabernacle* beside what God hath prescribed, nor leave behind a *Shoe Latchet* of what he hath enjoyned.

Thirdly, This will tell us that that Worship is *best* and *safest* that hath *least of Mixture* of *humane Invention*. We cannot offend in keeping close to the Rule, though the Worship thereby become more *plain*, and not so *gorgeous* in outward appearance. We may soon *overdo* it by the least *addition*, and cannot be so certain of God's *acceptation*, as we are of pleasing the *Senses* of Men by such introducements.

This motion of Satan, *Fall down and worship me*, is now in the last place to be considered as a particular instance of Satans *general* design, *of drawing the hearts of Men from God, his Service and ways, to the pleasures of Sin*: as if he should say to him, *follow my advice, give up thy self to my Service, and thou shalt be gratified with all the delights that the World can give thee*: to this doth the bait here offered most fitly agree. Hence Observe,

Obs. 8. *That it is Satans general design to withdraw the hearts of Men from God, that they may be enslaved to him in the Service of Sin.*

That

That the Devil doth level all his endeavours to this, cannot be doubted: For (1.) he hath a *Kingdom* in this World, from which he is denominated the *Prince of this World*. And this is not only a rule of *Exteriour* force, such as Conquerous have over their captivated Slaves, who are compelled to subject their Bodies, while yet their minds are full of hatred against him, who hath thus forced them to subjection; but it is a rule over the *Hearts* and Affections of Men, working in the *Children of Disobedience* a love and liking of these ways, and begetting in them the *Image* of Satan; so that what work he imposeth they are pleased withal, and *love to have it so*: Therefore he is not only called their *Prince*, but their *God*, and their *Father*; *Ye are of your Father the Devil*, in that with a kind of *inward devotion* they will and endeavour to perform the *Lusts* which he propounds to them.

Secondly, This Kingdom is *contrary* to God's *Spiritual* Kingdom; that being of Darkness, this of Light: and it is managed by Satan with an envious competition and *Corrivalship* to that of God; so that as God invites Men to the Happiness of his Kingdom, and sends his Spirit in his Word and Ordinances to perswade them, Satan doth the like, he sends out his Spirit which the Apostle calls *the Spirit of the World*, 1 *Cor.* 2. 12. and imploys all his Agents to engage Men for him; he *requires the Heart* as God doth, he promiseth his *rewards* of Pleasure, Honour, Riches, if they will fall down and worship him. Now 'tis so natural to prosecute an *Interest* thus *espoused* in a way of *opposition*, especially to any other that set up for themselves in a contradictory Competitorship, that the very natural Laws of Satans Kingdom will engage him to stand up for it, and to enlarge it all he can.

Those upon whom he prevails are of two sorts.

First, Some are *visibly* in his Service: these answer the Character which was given of *Ahab*, 1 Kings 21. 20. *Who sold himself to work Wickedness in the sight of the Lord*. The *first* expression shews, that such are *wholly* in Satans Power and Disposal, as things *sold* are in the Possession and Power of the *Buyer*, they are at Satans will; if he say to them, *Go*, *they go*: and if he say, *Come*, *they come*: their Bodies and Spirits are Satan's, they are not their own: and they are his for the ends of Sin, for that imployment only, so that they are *wholly corrupt and abominable*. The *latter* expression that he did so in the *Sight of the Lord*, manifests their *shameless impudency* in Sin, that they *declare their Sin as* Sodom, *and hide it not*, that

that they do not Blush, but openly wear the Devils Livery, and avouch his Service: As the *works of the Flesh are manifest*, so these in their practice of such works, are *manifestly* Satans Subjects. These kind of Men are frequently in the Old Testament stiled *Sons of Belial*, a name very significant, shewing either their *devoting* of themselves to the Devils Service, in that they reject the Yoke of God's Law, in that they *break his Bonds, and cast his Cords from them*, or their *Pride* that they will have none above them, not considering that there is a God, or that the most High rules, or their *averseness* to what is good, being *wholly unprofitable, and to every good work reprobate.*

בלי יעל *vel a* בלי עיל *non et* עיל *Jugum absque Jugo, vel a* בלי על *non & supra, vel a* בלי יעל *non & profuit homo inutilis.*

Secondly, Some are *secretly* his Servants, they come to the Devil (as *Nicodemus* did to Christ) by Night; they will not openly profess him, but yet their hearts are wholly his: such are called by the name of *Hypocrites*. The Pharisees and Scribes seemed to declare for God, called themselves *Abrahams Seed*, Fasted, gave Alms, made long Prayers; and yet were a *Generation of Vipers*, and *of their Father the Devil.* The secresy of this underhand engagement to Hell is such, that many who are in a league with the Devil, and at an agreement with Death, do neither know nor believe it concerning themselves. For,

First, This private Covenant may be, where there are the greatest seeming *defilements* of Satan, and high *Professions* of Service to God. The Pharisees (as have been said) were the Devils Servants, under all the fair shew they made of Religion, and zeal for the Law, and yet when Christ plainly told them that they were not *Abrahams* Seed, but the Devils Seed, they with high indignation and scorn throw back the accusation to Christ, *Thou art a Samaritan, and hast a Devil*, we are *Abraham's Children*; so little believed they the truth when it was told them.

Secondly, This may consist with some *designement* and intention to give God Glory. The *Jews* though they submitted not to the Righteousness of God, yet (by the Testimony of *Paul*) they had a *Zeal to God.* The very Heathens that sacrifice to Devils, had not *formal* intentions so to do, as appears by their inscription on the Altar at *Athens*, Acts 17. 23. *To the unknown God.* The true God, though unknown, they propounded as the Object of their Worship, yet falling into those ways of devotion which the Devil had prescribed, these *intentions* could not hinder but that they became his *Servants.*

Thirdly,

Thirdly, Men may be Servants to Satan under great *aſſurances* and confidences of their *Intereſt* in God; many go to Hell that have lived with *Lord, Lord* in their Mouths; thoſe mentioned in *Eſa.* 48. 2. that had no intereſt in Truth and Righteouſneſs when they ſolemnly ſware by the name of the Lord, yet *they called themſelves of the Holy City, and ſtayed themſelves upon the God of* Iſrael.

If it ſeem ſtrange to any that theſe Profeſſions, Intentions, and Confidences are not enough to ſecure Men from this charge, but that they may be ſecretly Slaves to Hell. I Anſwer, Object.

First, That thoſe do not neceſſarily conclude that the Heart of ſuch Men is *right with God.* Formality, natural Conſcience, and the power of Education may do much of this: for though we grant that ſuch are not *conſcious* to themſelves of any real deſign of ſerving Satan, yet they may either ſo far miſs it in the *way* of their Service, offering that as well pleaſing to God, which indeed he hates (and that through wilful and affected Ignorance) as thoſe of whom Chriſt ſpeaks, *Joh.* 16. 2. that ſhould think the *killing* of God's Children a peice of acceptable *Service*; Or they may be ſo miſtaken as to the *Sincerity* of their Hearts, that they may think they have a deſign to pleaſe God in doing of what he requires in order thereunto, when indeed it may not be ſingly *for God*, but *for themſelves* that they work, in a ſelf-gratification of their *natural Zeal* for their way; or their *Eſteem*, Credit, and *Advantage* may privately influence them, rather than a *Spirit of Life and Power.* Anſw.

Secondly, The *work* which they do, and the *Ends* they ſerve, will be evidence againſt profeſſions and intentions. 'Tis a ſure rule, that *the work ſhews to whom Men are related as Servants*, and it is laid down as a certain *Standard* to meaſure the Hearts of Men by, when pretences and perſwaſions ſeem to carry all before them. Rom. 6. 16. *His Servants ye are to whom you obey.* 1 Joh. 3. 8, 10. *He that committeth Sin is of the Devil: in this the Children of God are manifeſt, and the Children of the Devil*; that is, when it becomes a queſtion to whom a Man belongs, whoſe Child and Servant he is, it muſt be determined by the works he doth: if he engage in the ways of Sin, he is of the Devil, let him profeſs what he will to the contrary. This ſame Ballance Chriſt uſeth to try the truth of the *Jews* pretences to God, Joh. 8. 34. *Whoſoever committeth Sin, is the Servant of Sin*; they boaſted high, but he ſhews them that ſeeing their deſigns and works were Hatred, Envy, Murther, *&c.* which are

apparently from Satan, it was evident they had learned these of him; and he concludes by this proof, ver. 44. *that they were of their Father the Devil.* Thus may we say of those that pretend they honour God, they defie the Devil, they intend well, if yet they give themselves up to the pleasing of the Flesh, if worldly minded, if they live in Pride, Strife, Envy, Maliciousness, &c. which are works of the Devil, it is not all their pretences that will intitle them to God; but they are (for all this) the Devils Servants, as doing his works.

Applic. This may put Men upon enquiries, who are ye for? whose Servants are ye? There are but two that can lay claim to you, and these two divide the whole World betwixt them, there is no state of *Neutrality*, you are either God's Servants, or the Devils, ye cannot serve them both; now if *the Lord be God, serve him.* Satan's Service is Base, Dishonourable, Slavish; the Service of God, Freedom, Honour, Life and Peace: there is indeed no comparison betwixt them. Happy then is that Man that can say the Lord is his Lot and Portion, that can come into God's Presence, and there in his Integrity, avouch the Lord for his God; that can stand upon it, *My Soul hath said unto the Lord, thou art my God,* and *I have none besides thee; other Lords have had dominion over us, but we will make mention of thy Name only.*

This Temptation though it were in it self horrid, and as a Brood of Vipers knotted together, which at once could send out several stings, and make many wounds (as hath been noted;) yet in the way of propounding, Satan seems to insinuate the *largeness* of his proffer, and the *smalness* and inconsiderableness of the Service required: as if he should say, *See how free I am in my Kindness, I will not stick to give thee the Kingdoms of the World, and the Glory of them, and all this for so small a matter, as bowing before me, or doing me a little Reverence.* This gives us to Observe,

Obs. 9. *That when Satan doth design no less than to enslave Men to his Service, yet he will propound Sin as a small thing, or but one act of Sin, as a thing not valuable, to engage them to him.* Not but that he desires to run Men to excess in Wickedness, and delights to see them with *both hands earnestly* work Iniquity with *greediness*; yet where he sees the Consciences of Men squeamish, and that they cannot bear Temptations to open and *common* Prophaneness without danger of *revolt* from him, there he seems *modest*, and requires but some small thing at least at first, till the ways of Sin become more

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familiar to them, and then when they can better bear it, he doubles the *tale of Bricks*, and with greater confidence can urge them to things of greater Shame and Enormity. That this is his way, appears,

First, From the common Argument which he uſeth at firſt to thoſe whom he would draw off from a more careful Converſation which is this: Do ſuch a thing, it's but for *once*, and but *little*, others do *the like* and demur not; or the *beſt* do as great matters as this comes to; 'tis but a ſmall thing, conſidering the *Strait* or the *Advantage* that may accrew. This is his uſual *Note* to *candidate* Iniquity, as experience of all doth teſtify.

Secondly, That this is ſo, is alſo evident from a Conſideration of the ſeveral *ways* and courſes of Sinners. Some are tempted and overcome by *one kind* of Sin, and *not at all* urged to others. Some go to Hell in a way of Covetouſneſs: Others are pretty unblameable in moſt of their carriages, but are overcome by a proud Humour: Others are given to Drink, and yet will not Steal nor deal falſely: Others take a more cleanly way to Hell, rely upon their own Righteouſneſs, or are engaged in Error, and their Life otherwiſe ſmooth and fair. The *Jews* in Chriſt's time were only engaged againſt Chriſt, and for their Traditions, but not moleſted with Temptations to open Idolatry as formerly. Thoſe who are Ignorant, are not troubled with Temptations to deſpair, or inward Terrours. The Reaſons of his dealing thus are theſe;

Firſt, He ſees that one Sin *heartily* proſecuted, is enough to ſignify *Homage* to him, and to give him Poſſeſſion. As we take Poſſeſſion of Land by a Turf, or a Twig: ſo by one Sin admitted with *full* purpoſe of Mind, Satan is let into the Heart. As a Penny will be ſufficient earneſt for a Bargain of a thouſand Pound: ſo may one Sin be a *Pledg* or earneſt for the *whole Soul* in a *League* with Hell.

Secondly, He knows that one Sin perſiſted in may be enough to *deſtroy* the Soul; as one *Wound* may Kill, one *Leak* may ſink a Ship.

Thirdly, He knows that one Sin *breaks* the *Covenant* of God, and turns the Heart from him, if Men *give* up themſelves to it.

Fourthly, One Sin *wilfully* purſued, makes a Man guilty of the Breach of the *whole Law*, it deſtroys love and reſpect to God,

undervalues his Authority, contemns his Threatnings and Promises.

Fifthly, One Sin is enough to make *way* for *more*, where Satan would have more, yet at first he is pleased with it as a *hopeful* beginning; it makes room enough for the Serpents Head, and then he will afterward easily wind in his whole Body.

Applic. This may warn us not to be imboldned to any Sin by the plea of *diminution*; not to venture because it may seem little, or be but for once. A true Christian should be a perfect *Universalist*, he should be universally *against all Sin*, and universally *for All Duty*.

CHAP. XXI.

Of Worldly Pleasure. Proofs that this is Satan's great Engine. What there is in Worldly Delights, that make them so. Counsels and Cautions against that Snare.

I Come now to the Argument which Satan used for all this, *All these things will I give thee*; he casts a Golden Apple before him, and seeks to entangle him by Worldly Greatness and Delight. I shall not examine how true or false Satan spake, when he called all these things his, and that he could give them to whom he would, 'tis enough for our purpose to take notice of his pretence, so far as might make his Offer probable, and then observe,

Obs. 10. *That the great Engine which Satan useth to draw away the Heart from God to his Service, is Worldly Pleasures and Delights.*

I shall first shew, that this is Satans great Engine, and then explain what is in it, that fits it so much for his purpose. The first of these is evidenced by these particulars.

First, The Scripture doth particularly note to us, a *Deceit* or Guile to be in Worldly Pleasures. Christ, in *Matth.* 13.22. speaks of the *deceitfulness of Riches*; and that deceit is expressed by such a word

word as signifies *a drawing out of the way*, a misleading; so that he means not the *uncertainty* of these delights (in which sence 'tis said, *that Riches take themselves Wings and fly away,*) which often disappoint and deceive the expectations of those that do most hug them. Nor can this be understood of Riches in an *active sense*, as we attribute deceit to Men, who as rational agents can *contrive* and devise Snares; but it only means that these are so *Objectivè*, as things that are *abused* by Satan, to *delude* and betray the Sons of Men. And these are so frequently made use of by him for such purposes, and with such advantages of Power and Provocation, that Christ elsewhere (*Matth.* 19. 23.) speaks of it as a thing almost impossible, to have Riches and not to be ensnared by them: *A rich Man shall hardly enter into the Kingdom of Heaven*, which *Mark* and *Luke* express by an affectionate amazement, *O how hardly can a rich Man be saved!*

ἀπάτη, ab ἀ priv. & πάτος iter.

Secondly, These are Satans *great Net*, which incloseth Multitudes; a *general* Bait, by which most are hooked into the Service of Sin. Most Temptations come from this Ocean, as Springs from the Sea; *the Lust of the Flesh, the Lust of the Eye, the Pride of Life*, have their Original from the *World*, 1 *Joh.* 2. 16. Christ speaks of this *Mammon of unrighteousness*, as the only thing that stands up in competition for the Hearts of Men against God, *Matth.* 6. 24. and the Apostle 2 *Tim.* 3. 4. reckoning up the various ways of particular Lusts, as Covetousness, Boasting, Pride, Blaspheming, &c. concludes them all under this, *that they are lovers of Pleasures more than lovers of God*; shewing us thereby, that though the Lusts of Men might run out *diverse* ways, and be exercised upon diverse particular Objects, yet they all borrow their *Original* from Worldly *Pleasures*, and their design is nothing but that in the general. Hence is it that some make the World the great *Traytor* to God; for though they reckon up *three* great Enemies to God and Man, the *World*, the *Flesh*, and the *Devil*, yet *these three agree in one*, the *pleasing of the Flesh* is the great *end* and desire of natural Men, the World is the *Store-house*, from which Men draw out several Pleasures according to the several ways they take in gratifying their Lusts and Humours, and the Devil is only officious to help all this forward, by inticing and perswading them to *make* these *provisions for the Flesh*. And who can think other, but that this must be Satans great *Engine*, when (as hath been said) first, the World, and the Pleasures of it, is the *sum* of all Iniquity, containing in

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it *virtually* or *actually* the Transgression of the whole Law, the *root* it is *of all evil*, 1 *Tim.* 6. 10. all prophaneness against God, all neglect of Duty, all Outrage, Wrong, or Injustice to Man, may (and usually doth) spring from hence, insomuch that some have particularly traced it through *every* Command of the *Decalogue*, and found it guilty (either as *Principal* or *Accessary*) of every Iniquity. (2.) Our thoughts may be the more confirmed in this, when we see all Men *intangled* by it: for albeit that *some* Temptations seem *directly* to carry Men *from a love* or care of the World, as Despair, terrours of Mind, voluntary Humility, neglecting of the Body, and others of the same kind; yet if the matter be considered, the truth in hand cannot be *prejudiced* by such an objection. For (1.) those who seem in *distress* of Conscience most to *loath* the World, were yet *first* entangled by it, and the consideration of that *Guilt* (whether at present justly, or unjustly charged upon them) is the usual *occasion* of these troubles. And (2.) those who seem to *undervalue* Money, Riches, Plenty, &c. are (it may be) no less Slaves to *other* Worldly Lusts; for Pleasures of the World *comprehend* whatsoever may arise from *any* thing that is in the World, to the delight of Life. Honour, Pride, Ambition, Prodigality, are *worldly Lusts*, as well as Covetousness, and desire of Power or Rule. And those that seem to deny themselves of *faring deliciously*, or *wearing soft Rayment*, may be as much distressed with an inward desire of *Applause* and Honour, as those that would gratify their *Senses* are by sensual Lusts.

Thirdly, How much the World stands Satan in stead, may be observed from the *force* of that Temptation, upon those that have very much *engaged* in their *Profession* of the ways of God; it hath often fetch'd off those that seemed to have given up themselves to God. *Demas* was once commended by *Paul* as his Fellow-Labourer, *Philem. v.* 24. yet at last it so prevailed upon him, that he complained, 2 *Tim.* 4. 10. that *Demas had forsaken him*, and turned his back upon his Profession, and so far (if *Dorotheus* do him right) that he became an *Idol-Priest* in *Thessalonica*, the cause of which horrid Apostacy was his *love to the present World*. *Balaam* seemed resolute not to act any thing against *Israel*, yet the *ways of unrighteousness* so far blinded him that *he taught* Balak *to cast a stumbling block before the Children of* Israel. The *highest* of nominal Professors noted by the *thorny ground*, in *Matth.* 13. 22. who seemed to differ from the good ground, only in this, that their

Fruit

Fruit was *green* and not *ripe* (as *Luke* expreſſeth it) *they brought not Fruit to Perfection:* They were *choaked* in theſe fair beginnings and offers for Holineſs, by the *Cares* and *Pleaſures of the World.* All Ages abound with inſtances of this kind. *Æneas Sylvius* preached againſt the *Pope*, ſet up the Council above him, commended the *Germans* for oppoſing him: but Preferment made him alter his note, and at laſt he became *Pope* himſelf. *Bonner* the Perſecutor ſeemed at firſt a *good Man*, a Favourer of *Luther's* Doctrine, but advancement changed him to a bloody *Woolf*, a cruel *Tygar*. *Spalato* forſook *Popery*, but (miſſing thoſe Dignities which he aimed at in *England*) was upon hopes of greater preferment, induced to lick up his Vomit, and to own *Popery* again. How many Examples have we of thoſe who the *higher* they grew in the World, became more *careleſs* of Religion; as *Sixtus Quintus*, who went as faſt *back* in Religion, as he went *forward* in Promotion: ſo that he that at firſt entring into Orders, had a *good hope* of his Salvation, by that time he came to be *Pope*, he became ſo wicked that he *deſpaired* of Happineſs.

Fourthly, This Temptation is one of Satan's *laſt Refuges*, and often prevails where *Perſecution* cannot. The Thorny-ground-hearers were above thoſe of the Stony-ground in this, that they ſtood out the *Storm*, and bore the *ſcorching Heat* of Perſecution, but then the *World choaked* them. Sad experience tells us, that Churches that did thrive and grow as the *Palm-tree* under their *Preſſures*, were ſpoiled by *eaſe* and *plenty*, which ſo cheriſhed the Seeds of Pride, Vanity, and Contention, that they grew up a-main, and did more to their deſolation, than the cruelty of all their feirceſt Enemies. *Julian* who by the greateſt Art and Policy, ſtudied to overthrow the Chriſtians name, ſo obſerved this, that he made it his rule, *rather to corrupt Men by Honours, then to compel them by Torments:* we have alſo found that though the *Romans* Synagogue joyn *force* to *Subtilty* in the advancement of their *Dagon*, yet they have ſtill looked upon *this* Temptation of the *World* as moſt likely to *gain* the Hearts of their rational oppoſers: *Cruelty* could over-aw the *Senſleſs* Multitude, and could take out of the way thoſe of whoſe oppoſition they were affraid, but it ſeldom with ſucceſs, wrought upon Perſons (guided by Light and Conſcience) to a *compliance*, that would *hold* long: for though at firſt ſome good Men were *over-awed* to make ſubſcription and to recant, as it did with *Bilney*, *Bainham*, *Cranmer*, and ſeveral others; yet upon the work-

Honoribus magis Homines provocare quam tormentis cogere ſtuduit. *Nazian.*

Fox Acts and Mon.

working of *Conscience* (after the stound and dazle of the Temptation was over) they *recoiled* so resolutely upon them, that they lost more than they gained that way: But those that were willing to *nibble* at preferments, became theirs *wholly*. Thus they set upon *Luther*, *Galeacius Carracciolus*, *Dr. Taylor*, and a great many more though to no purpose, for they were ready to bid their *Money perish with them*, and to bid defiance to their Favour as well as to their Frowns. Notwithstanding they have made many real *Conquests* by this Weapon, and accordingly this is reckoned among the Temptations of greatest force, Heb. 11. 37. *They were stoned, they were sawn asunder, they were tempted*, that is, by the Pleasures and Preferments of the World: it seems the Holy Ghost would point at this (how fair and plausible soever it be) as one of the Devil's most powerful Engines.

Next I promised to discover what it is in the World which makes it so fit for Satan's designs.

First, The World brings or affords fit matter to be made the *Fewel* of Lust. For this reason the Apostle in the place aforecited forbids us so earnestly to love the World, or the things of the World, because there is nothing in it which is not *improveable*, as an occasion, or Provocation to Lust, *Whatsoever is in the World is Lust of Flesh* or *Eyes* or *Heart*; and there is no Lust but it may be furnished with a proper Object from hence, the Appetite, Senses, or Affections fetch all their delights from hence.

1 Joh. 2. 16.

Secondly, Besides the common *Materials* of Sin that are digged out of this *Mine*, the World hath something of an *aptitude* in it to tempt. Not that it hath *properly* and formally, *infidiationis animum*, an *active* Subtilty to lay snares for Men, but yet it is not so *purely passive*, as to make it altogether Innocent. There is something of a *Curse* upon it, ever since by the fall of Man, it was loosned from its proper primitive ends; and as the Devil spake by the Serpent, so doth he urge, speak, tempt, and insinuate *by the World*, so that it is still an occasion of danger to us, and hath a special advantage over our affections upon several accounts. As (1.) in that it is in its self *lawful* to be used. (2.) In that it is *suitable* to our desires and tempers. (3.) In some respects it might be *necessary* and advantageous for the *comfort* of Life, for the support of Families, and to enable us to be helpful to others. (4.) It is *near* to us, under our Eye, we have familiar converse with it, it is still with us. (5.) We have a *natural propensity* to be in love with it; the Flesh would fain

fain be pleaſed, and nothing is more anſwerable to it than the pleaſures of the World. We need not wonder then, when we ſee it ſo highly *captivating* the affections of Men, and leading them bound in *Chains* and Fetters: Some make it their *God*, *Gain* is all their *Godlineſs* and Religion; they ſeek their *Portion in this Life*; this is their *Treaſure*, and here is their *Heart*, and it would be no leſs wonder if Satan ſhould be guilty of ſo much overſight, as to neglect the uſe of an Inſtrument which is every way ſo fitted for his purpoſe. Pſal. 17. 14.

Thirdly, Beſides this fair proſpect which it gives to Sin, it hath an *enmity* to God and his ways, which is no leſs advantagious to the Devil: This is poſitively affirmed *Jam.* 4. 4. the *Friendſhip of this World, is Enmity with God*; not only is this true in a lower ſenſe, as a *hinderance*, being backward and averſe to it, but it is a *direct* oppoſition and contrariety to God and his Service; its *drawing* back and hindring, is charge enough againſt it: for it (1.) *withdrawſ thoſe* thoughts, affections, time, care, and endeavours, which ſhould be laid out upon *better* things, ſo that Holineſs muſt needs be obſtructed, dwindle and decay by it. (2.) It *hinders* the *influence* of Heaven, it ſhuts out the light *cauſally*, quencheth and reſiſteth the Spirit, and *meritoriouſly* alſo it provokes God to withdraw, to remove his Glory, and to give over his ſtriving with them: But the contrariety that it hath to all the *parts* of Holineſs is yet more, Chriſt notes it *Matth.* 6. 24. Theſe *two Maſters*, God and the World, are *contrary* in their *Deſigns*, in their *Commands*, in their *Natures*, ſo that it is impoſſible for any Man to ſerve them both: they *both* require the *Heart*, and they *both* require it to contrary and *incompitable* Services and Ends: Theſe then are ſuch Maſters, as would be *Domini in Solidum*, Maſters of the whole. Now there cannot be *two Maſters* of *one thing* in that ſenſe, neither (if there were) could the Hearts of Men ſerve theſe different commands, but their work would neceſſarily engage their affections to one only; they would *either love the one and hate the other, or hold to the one and deſpiſe the other*: This very conſideration (if there were no more) doth render the World a deſirable Inſtrument for Satan. *Grotius* in loc.

Fourthly, In all this the World hath ſo many *Cunning Diſguiſes*, and plauſible *Shifts*, that it becomes thereby wonderfully ſerviceable to Satan. 'Tis the perfection of wicked *Policy*, to manage wicked deſigns under *plauſible* pretences; theſe the World hath in readi-

readiness, when 'tis accused of *Rebellion* and Treachery against God; The pleas of *Necessity*, of Prosecution of a *lawful* Calling, of *providing* for a Family, of not *neglecting* the benefits of God, of *cheering* the Heart, and taking the Comforts of the Labours of their Hands, and a great many more, are ready *excuses* to ward off the force of the convincing Word: these the Devil drives home, and *fastens* them into such *strong perswasions*, that the deluded Sinner cannot see the *danger* that is before him, nor the Spiritual *Adultery* or *Idolatry* of his Soul, in his excessive love to Worldly Pleasures.

Fifthly, The World hath also a Spiritual *Fascination* and Witchcraft, by which (where it hath once prevailed) Men are *inchanted* to an utter *forgetfulness* of themselves and God, and being drunk with Pleasures, they are easily engaged to a madness and height of Folly. Some like foolish Children, are made to keep a great *stir* in the World for very *trifles*, for a *vain shew*; they think themselves great, honourable, excellent, and for this make a great *bustle*, when the World hath not added *one Cubit to their Stature* of *real* worth. Others are by this *Circe* transformed into *Savage* Creatures, and act the part of *Lyons* and *Tygers*. Others like *Swine* wallow in the Lusts of uncleanness. Others are *unmanned*, putting off all natural affections, care not who they ride over, so they may rule, or be made Great. Others are taken with *ridiculous Frenzies*, so that a Man that stands in the *cool shade* of a sedate composure would judg them out *of their wits*. It would make a Man admire to read of the Frisks of *Caius Caligula*, *Xerxes*, *Alexander* and many others, who because they were above many Men, thought themselves above *humane Nature*; they forgat they were *born*, and must *die*, and did such things as would have made them (but that their greatness over-awed it) a *laughing-Stock* and common scorn to Children. Neither must we think that these were but some *few* or rare instances of worldly *intoxication*, when the Scripture notes it as a general distemper of all that bow down to worship this *Idol*. They *live without God in the World*, saith the Apostle; that is, they so carry it as if there were *no* God to take notice of them, to check them for their madness. *God is not in all his thoughts*, saith *David*, *Psal.* 10. 4, 5. The *Judgments of God* are far above *out of their Sight*, he puffs at his Enemies, and saith in his Heart, *he shall never be moved*, &c. The whole Psalm describes the Worldling, as a Man that hath lost all understanding, and were acting the part of a *Frantick Bedlam*; what then can be a

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more fit Engine for the Devil to work with, than the Pleasures of the World?

I shall briefly apply this to *two* sorts of Men, those that are *straitned* with want and necessities, and those whose *cups run over*, having all *that their Hearts can wish*. *Applic.*

First, To those that think their *measure* of outward Comforts *little*, I would from the Doctrine now explained, tell them that they have not so much cause to *vex* and disquiet themselves for their *Poverty*, or *Troubles*, as they apprehend. The World is not so desireable a thing, as many dream; did but Men consider how great a *snare* it is, and what *dangers* attend the fullness of it, they would not so earnestly *covet* it, nor so passionately *lament*, when it flys from them. If thou hast so much Godliness as can *quiet* thy Heart in a contented enjoyment of thy *little*, that *little* which thou hast, is *better than great riches of the wicked*: thou little knowest from *what Pride*, Insolency, Contempt of God and Men, and many other Temptations and Lusts God doth *preserve* thee, by *denying* thee Earthly things: thou art now (it may be) often *looking* up to God, *striving* to believe his Word, often *examining* thy Heart, *Labouring* to live upon God, and his Allsufficiency, *looking* after the Bread that endures to Eternal Life; when if thou hadst the Temptations of *Plenty* (it may be feared) thou wouldst be *another Man*, and be carried away to forget God, to be careless of Holy walking, and so make way for Bitterness and Sorrow at last.

Secondly, I would also caution Poor Men not to *enlarge* their desires too much after the World, but to fear the Temptations of the World; it is not only a *snare* to those that *enjoy* it, but to those that *want* it: for while they admire it, and engage their Affections for it, it ensnares them in *sinful undertakings*, they are tempted to *Lye*, *Cheat*, *Dissemble*, to *use unlawful Shifts*, to *Rob*, *Steal*, *over-reach in Bargaining*, and to *neglect* the cart of the Soul in all. Let such call to mind (1.) that often the Providence of God doth of purpose *thwart* and cross the designs of such, so that though they toyl and sweat, running from Market to Market, *rising early*, *and sitting up late*, yet he *blowes* upon their gettings, and they wither to nothing, *while it is yet in their hand*; or if they seem to keep them longer, yet all the end they make with them, is but to put them into a *bag with holes*, *they perish by evil travel*, *Eccles.* 5. 14. (2.) They often are at a great deal of labour in pursuit, and then when the desired object

is *within their reach*, they are overwhelmed with their *diſappointment*, as if Providence deſigned to *mock* them for their Folly. This is excellently ſet forth, in the *Emblem* of a Man *climbing* up a Rock, with great labour to reach a *Crown* that hung upon the *Precipice*, who when he had ſtretched himſelf to *graſp* it, falls down and *breaks his Neck*. (3.) And when they do by great toyl *rake* together an *heap* of Riches, they are *ſtarved* frequently in their Plenty, and ſo curſed that they have no more *than the beholding of their Goods with their Eyes*, in that God denies them a *Heart to uſe them*. (4.) Their gettings allay not their Thirſt for more, *He that loveth Silver, ſhall not be ſatisfyed with Silver*, Eccleſ. 5. 10. (5.) Often they are given as a *ſcourge* and Plague; as the *Quales* given to the *Iſraelites, came out of their Noſtrils*. The wiſe Man notes it, Eccleſ. 5. 13. *Riches are kept for the Owners thereof to their hurt.*

Eccleſ. 5. 11.

Secondly, To thoſe that *have the delights* of the World, plentiful Eſtates, full Tables, beautiful Houſes, rich Tradings, Honours and Dignities: I would deſire to give the greateſt caution, that they take heed to themſelves, becauſe they *walk in the midſt of Snares*. Theſe ſhould conſider (1.) that the great God hath laid moſt ſerious charges upon them, *not to love the World*, but to withdraw their Affections from it, nay to be *Crucified* to it, as to any captivating delight, and to *uſe* it with ſuch an *Indifference* of mind, that they ſhould be in their deportments towards it, as *if they uſed it not*. (2.) They ſhould have their danger *in their* Eye. How careful is he of his ſteps, that knows he walks in the midſt of *Serpents* which are ready to ſting him; the thoughts of this ſhould blunt the edg of our Delights. If you were at a Feaſt where you knew there were poyſoned Diſhes, you would be affraid to eat any thing. Do you think that Captain *Smith* when he was taken by the *Salvages* of *America*, and had plenty of Meat ſet before him (which he knew was given to fatten him, that he might be better Meat, when he was killed) had any Stomack to Eat or to Drink? Was that Feaſt pleaſing to him that ſat under a *ſharp Sword* hung over his Head in a *Horſe Hair*, when he expected every moment it ſhould fall upon him and kill him? Such are great Men, rich Men; with what fear and care ſhould they uſe theſe things, when they know there is hazard of miſchief from them upon every occaſion? How much doth Chriſt ſpeak in that one Sentence, it is *eaſier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven?* He means not that 'tis *abſolute-*

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ly impoſſible, but *extreamly difficult*, and the difficulty lies in the hinderances which their Riches caſts before them. (3.) They ſhould carefully conſider, for what *ends* God gives theſe, and to what *uſe* they are to be put. Rich Men are but God's *Purſers*, they do but *carry the Bag*, and what is put therein, for *publick uſes*; if accordingly, as faithful Stewards, they lay it out upon thoſe that have need, they ſhall *make Friends of the unrighteous Mammon*, and it will turn to a Spiritual Account: but if they think that all is for themſelves, and ſo ſhut their Bowels, and Purſes from others, then they carry the *Bag* no otherwiſe, than as *Judas* did, and will be eaſily perſwaded to *ſell* Chriſt and Heaven for a *little more* of Earth.

CHAP. XXII.

Of Chriſt's Anſwer in the general. That theſe Temptations were upon deſign for our Inſtruction. Of the Agreement betwixt Epheſ. 6. *and* Matth. 4. *The firſt Direction. Of courageous Reſolves in reſiſting Temptations: Its conſiſtency with ſome kind of fear. The neceſſity of this Courage. Wherein it conſiſts; and that there is a courage in mourning Spirits.*

THeſe Anſwers of Chriſt to the ſeveral Temptations (which are now to be explained) are *different* as to their *matter*, yet the *general Purport* of them being the ſame, I ſhall therefore handle them together. They may be conſidered two ways.

Firſt, As they are fit and pertinent anſwers to particular Temptations, of *Diſtruſt*, of *Preſumption*, of *Debauching* the Heart by *Worldly Delights* to the Service of Satan; and thus may they be uſeful in their conſideration, to thoſe who are directly moved by Satan to ſuch Sins. And when at any time we are tempted in ſtraits; to *caſt away our reliance* upon the careful Providence of God, we may look upon Chriſt's Anſwer, that *Man's Life* doth not ſo depend upon the *uſual means*, but that any other thing bleſſed by Divine

Divine Appointment may be useful to that end. When we are enticed to *presume of extraordinary* supports; then by Christ's Example the Temptation may be resisted by considering, that however God be to be trusted, yet he is at no time to be *tempted by unnecessary expectations* in the *neglect* of the ordinary means. If our Hearts be wooed *by Worldly Delights to cast off our care of God* and Religion; we may then call to mind, that this is *abominable Idolatry*, and so may we turn off our Hearts from sinful compliance, by charging our Souls with the opposite Duties, upon a true discovery of the vileness and inconvenience of the transgressions urged upon us.

But Secondly, They may be considered as they give *Instruction* for the management of our *Spiritual Armour* against all Satan's Wiles in the *general*, and in this Sense I shall endeavour to open them, laying down first these two Conclusions:

First, That the *whole business* of these Temptations, as permitted to Satan, and submitted unto by Christ, was certainly upon *design*. The same Wisdom that contrived the wonderful method of the Salvation of Men by a Redeemer, did also order these Temptations; for else Christ could have *prevented* them, or by a Divine Authority commanded *Silence* to the Tempter, and by his Power might have chased him away. As Christ told *Pilate*, *Thou couldst have no power at all against me except it were given thee from above*; thereby manifesting that his Suffering was from an higher design than he was aware of: so might he have said to the Devil, *Except this had been designed by an Eternal Counsel, thou couldst not have made this attempt.* So that we must look further for the *spring* and rise of this, than to any supposed *occasional outbreaking* of Satanical malice upon him.

Secondly, That this design, however it touched upon the Person and Offices of Christ, as Mediator and second *Adam*, (for thus it became him to overcome the Enemy at the same Weapon, by which he overcame our first Parents, and by this Personal Experience, to be fitted with feeling compassions to the tempted) yet was it wholly *for our sakes*, as may appear by *two* things.

Si ad Impetum ejus lapides possunt fieri panes, ergo frustra tentas, si autem non frustra, Filium Dei suspicaris.

First, In that Christ (if his answers had only concerned himself) might have given *other fit replies*, to the *first* Temptation, *of turning Stones to Bread*: he could have retorted the Argument upon Satan, (as *Hierom* and others observe) *If I am not the Son of God, 'tis in vain to require a Miracle of me; If I am, 'tis in vain to tempt me,*

Or

Or he might have answered, *That as the Father hath Life in himself, so hath he given to the Son to have Life in himself, and that by this Divine Power he could sustain himself without Bread.* To the *second*, it might have been a sufficient answer, to have *excepted* against his *unfaithfulness* in citing that Testimony out of *Psal.* 91. where, by discovering his *wilful omission* of the Clause, [*in all thy ways,*] *He shall keep thee in all thy ways*, his Temptation might have fallen to the Ground, as no way encouraged from that Promise. To the *third* might have been returned such answers as these, that *Satan's offer was a Lye, that it was not in his Power to dispose of the Kingdoms of the World: That these were Christ's already, that these were vain Arguments to draw him from the Glory of an Heavenly Kingdom*; and finally, *that of all Creatures Satan* (being God's sworn Enemy) *had least reason to expect Divine Honour.* *Musculus* in loc.

Secondly, In that all Christ's Answers were from *Scripture* (which is properly, a *Light to the steps of Men*) and all these Scriptures cited, shew *Mans Duty*; he saith not, *the Son of God shall not live by Bread alone*, but *Man lives not by Bread alone*; he saith not, *Christ must not tempt, but thou* (*Man*) *shalt not tempt the Lord thy God*, &c. By all which we may discern, that Christ answered, not by Arguments *peculiarly agreeable* to his *Person* and *Nature*, but by such as suit the *general state of God's Children.* And this certainly was for our advantage, he conquered with such Weapons; not for any *necessity* that he had to take that course, but for the *need that we had of such instruction*; for hereby we see, that Satan is *conquerable*, and also *how* we must use our Weapons. In this also he left us *an Example, that we should follow his steps*: as *Gideon* said to his Souldiers, *as you see me do, so do you likewise*, Thus as it were doth our Lord speak to us, *for your sakes suffered I these Temptations, that I might teach your Hands to war, and your Fingers to fight*; *for your sakes I used these Weapons of yours, rather than my own, that I might shew you the use of your Sword and Shield, and how your Adversary may be overcome by them:* dealing herein with us, as a *Master* at Arms, ('tis *Musculus's* Comparison) who for the better instructing and animating of his *Tyro*, takes rather his *Disciples Sword*, than his *own*, to beat his Adversary withal; minding not only the *Conquest* of an Enemy, but also the *encouragement* of a young Souldier. Vide arma quibus tibi non sibi vicit. *Ambr.*

Hæc armatura non tam Christo Filio Dei quam nobis tirunculis convenit, uti tamen ille voluit, ut nos sic doceret exemplo, perinde atque si fortis quidam Gygas gashostem non suis, sed tyrunculi sui armis frangit & prosternat. *Musculus.*

If any carry a suspition in their Mind, that Christ had not our instruction so much in his Eye as hath been said, because he gives not such *particular Instructions* for our spiritual Welfare, as the Apo-

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stle in *Ephes. 6.* expecting, that our Saviour should have been more *punctual* in making particular *Applications* from every part of his carriage to our use, and drawing out from thence some *positive conclusions* or draughts of the way and *manner* of resistance; that they may know, that there is no other difference betwixt *Ephes. 6.* and *Matth. 4.* than there is betwixt *Precept* and *Example.* What the Apostle there prescribed in the Theory, here Christ teacheth in the Practice; here we have in their *use*, the *Girdle of Truth*, the *Shield of Faith*, the *Sword of the Spirit*, the *Helmet of Salvation*, and all the other parts of that Armour; and withal we may know, that this is a far more advantagious way of teaching young Beginners, to let them see things in a plain Example, than only to give general Precepts. But besides, we are to consider that Christ did many things, the meaning whereof the Disciples then present with him, did not know as yet, neither was it expected from them that they should (like to what he said to *Peter*, Joh. 13. 7. *What I do, thou knowest not now, but thou shalt know hereafter*) but were intended to be laid up *in store* to be more fully made use of, as *after-directions* should come in to give them information. He therefore that had purposed to give further light in this matter by his Apostle and Servant, was now doing that which his design led him to in his Personal Actings, with a *secret respect* also to those Instructions which he intended *after* to *communicate.* We have then no reason to be jealous that these Temptations were not intended for our use, but the more to assure our selves that it was even so, because we find that those very *Weapons* which here Christ in his own Person *weilded* against Satan, are afterwards *recommended* to us.

Having thus laid the Foundation, we must then (if we will Imitate our Captain) carefully observe his *deportment* from point to point, that we may draw out those Instructions which he intended for us.

And the first thing that I shall take notice of, shall be the *Courage* and Magnanimity of our Leader; he had endured Temptations *forty days and nights before*, and yet he keeps the Field without any appearance of *shrinking* or running away; Satan no sooner tempts, than he is repelled. From this Consideration we have this Instruction,

Direct. 1. *That he that would successfully resist Temptations, must not fly, but with a courageous resolve set himself to oppose.*

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Christians are apt to *fear*, when Satan comes up against them, and ready to *turn* their Backs: As the *Israelites* were dismayed at the appearance of *Goliah*, and fled before him. But if we would conquer, we must (as *David*) go out against him in *the name of the Lord*: to this we are called, 1 Cor. 16.13. *Stand fast in the Faith, quit your selves like Men, be strong*: and Ephes. 6. 14. *Stand, having your Loins girt with Truth*, &c. This Courage recommended is not a *Contempt* and negligent slighting of Danger, nor is it a *bold adventurousness* upon occasions of Sin; it is an *Holy, humble Courage*, and doth admit of a *threefold* fear.

First, Of a *fear of Sin*, that is, a *hatred* of it. We must fear Sin as the greatest evil: this is no *Cowardice*, but tends to the *strongest resolution*, and highest endeavours against it. From this Principle is it, that Men oppose Sin as their *Mortal Enemy*, and excite their utmost Courage to fight against it. As the *Philistines* being affraid of *Israel*, and yet hating to serve the *Hebrews*, mutually encouraged one another, *Be strong, and quit your selves like Men, O ye Philistines*. A fear of hatred begets boldness.

Secondly, Courage admits of a *preventing* fear, and a provident avoidance. *Occasions* of Sin are to be fled, we are not with greater earnestness called upon to stand, than we are warned in this case, *to fly*. So the Apostle often, *fly Fornication, fly Idolatry, fly youthful Lusts. Occasions are best opposed by flying*, where *Calling*, and *Duty* doth not *engage*. Prov. 4. 14. *Enter not into the Path of the Wicked, and go not in the way of evil Men*. He fights best, that flies most, where necessity doth not bid him stay. 1 Cor. 6. 18. & 10. 14. 2 Tim. 2. 22.

Thirdly, It also admits of the fear of an Holy *Jealousy*; such a *Distrust* of our selves, as puts us to seek to the *Rock which is higher than we*, for shelter. God calls us *to turn into our strong hold*, and to *lay hold upon his Strength*. 'Tis rashness or desperateness, and not true Courage, to adventure our selves without our Guard or Shield. But however we must *fear* Sin, *suspect* our Strength, and fly *Occasions*; yet *Satan* we must not fly. Here we are bid to stand, for these Reasons,

First, 'Tis Impossible to fly *from him*. He can follow us where ere we go: if we go to *Holy Assemblies*, he can come thither: If we shut up our selves in our *Closets*, he can meet us there: If we betake our selves to a *Wilderness*, or to a *Croud*, to be sure he will find us out.

Secondly, We are expresly charged to *make resistance*. Jam. 4.7. *Resist the Devil*. 1 Pet. 5.9. *—whom resist*. This plainly speaks positive endeavours and opposition on our part.

Thirdly, A *fainting* fear is an unbelieving *Distrust* of God's Power, as if he were not *able to save to the uttermost*, and of Christ's compassionate tenderness, as if he would not *succour those that are tempted*.

Fourthly, Our fainting makes Satan *insult*. He triumphs when we turn our Backs, and besides hath the greater advantage to wound us or to tread us down at Pleasure. 'Tis observed, that God provides Armour for *Head* and *Breast*, and all the *fore-parts*, by a Sheild in case of Resistance: but if we fly (so little encouragement is there for cowardice) there is no *Armour* for the *Back*.

Fifthly, 'Tis most suitable to Christian Courage to *dye in the place*, and to put it to the utmost hazard rather than to yeild. According to *Vespasians* Motto, *Oportet Imperatorem stantem mori*. Every Christian should say, *shall such an one as I fly?* One that hath given up my name to God; one that hath professed Holiness afore Men; one that hath so many advantages for resistance, and such sweet encouragements from a Victorious General.

Quest. But the great Question is, What is this *fear* that is *forbidden*, and the *Courage* which is *enjoined?*

Answ. *Answ.* The fear forbidden is an unbelieving *weakness* and *pusilanimity*, through which, as hopeless of success, Men *throw down their Weapons*, and yeild themselves up to Satan, when the Hearts of Men fail them to the giving up of the Victory.

Spiritual Courage (on the contrary) is a *serious resolve of fighting it out in the Strength of the Lord*, and it consists of these *two* parts.

First, A Sincere Resolution to be on *Christ's side* against all Iniquity, a deliberate unfeigned determination to stand for God and his Holy ways, against Satan and Sin. (1.) The ground of this determination, is a *conviction* of the *evil of Sin*, even to an *hatred* of it. He that hath not throughly weighed the Misery of living in Sin, and fully purposed within himself to forsake it, can have no true Christian Courage when it comes to a pinch. (2.) From this ground, he lays himself under *solemn engagements* to Christ his General (as Souldiers list themselves under their Captains) that he will *follow him* and observe his Commands; he gives up himself to God by Covenant: So that now he is no longer *his own*, but Christ's

Christ's Servant, bound for his work. (3.) And this with such or so much *belief* of his Promises for Aid and Victory, that he hath some *Hopes* or Expectations at least, that God may at last so assist him, that he may attain to some *real degree* of the Mortification of the *Flesh with the Affections and Lusts thereof*.

Secondly, The second part of this Courage consists in a *suitable management* of this undertaking. Courage is not only seen in the *first onset*, but in the *Prosecution* of the Warfare: and this lies in *two* things. (1.) When there are *real endeavours* against Sin (answerable to this undertaking) in all ways of striving to oppose it: when Men do not engage against Sin with *big words* only; or as the Children of *Ephraim* (who arming themselves and carrying Bows, seemed to have stout resolves, but then *turned back in the day of Battel*,) but with real and *conscientious wrestlings*, setting themselves with all their might and care against every Temptation, and studying to *pursue* the Victory (where in any degree 'tis obtained) to a greater height. (2.) When these endeavours are sincerely *persisted* in, without being *quite wearied out* or utter fainting, so that it never comes to this (though they may be sometime under Satan's feet) that they *relinquish* their *first solemn Engagement*, or repent of their undertaking, and then turn their backs upon God, *listing* themselves under Satan's Colours; such a fainting as this would bereave Men of their Crown: *Ye shall reap in due time if ye faint not*, Gal. 6. 9. Upon this hazard are the Children of God cautioned, Heb. 12. 3. *lest ye be wearied, and faint in your mind.* (3.) There is also a particular kind of courage expressed in an *holy and humble contempt* of Satan's Suggestions, when after all means used, they *cease not* to be troublesome: this is not to slight *Sin*, but to slight *Satan*, who though he is resisted, ceaseth not to molest. *Capel* Tempt. Part 2. c. 9. *Ames* Cas. Conse. *lib.* 2. *c.* 18 §. 14.

I shall particularly apply this first Direction (1.) to those that propound *Ease* to themselves in their Race, or Warfare (which is a thing impossible to one that doth the work of a *Souldier*,) not considering, that work and couragious endeavours do abide them. (2.) To those that pretend themselves Christ's *Souldiers*, Courage and Christian Magnanimity is your *cognizance*, by this must you be known. How do ye *stand?* what are your *resolutions*, and undertakings? Those Christians that have *Joy and Peace in believing*, can more easily satisfy themselves in this, but those that fight in *Tears and Grief*, in disquiets and troubled Thoughts, are apt to *Applic.*

conclude themselves *unbelieving*, because they are *fearful*; or to think, that they look not up to Jesus, the *Author and finisher of their Faith*, because they *apprehend* themselves weary and *faint in their Minds*. For the ease and help of such, I shall shew in a few things, that there is as *real* a Christian Courage in such *Mourners*, as in some that sing *Songs* of Triumph.

First, 'Tis a *real* courage and undertaking against Sin, for any to resolve his *utmost*, out of *detestation* of it, before he can *satisfy* himself that God will accept of it. To oppose Sin under such a discouragement, or at such a venture, is a *couragious hatred*; and yet so do these Mourners.

Secondly, To be under *continual grievings* because of *miscarriages*, so that other things of *outward enjoyment* cease to be *pleasing*, is a couragious hatred; but this is their case.

Thirdly, To *wrestle* against Sin under *high discouragements*, when afflicted and tossed, when Satan runs upon them, and shakes them by the Neck, and yet they *continue* their wrestling and withstanding, as they are able. This is faithful resistance, *a resistance unto Blood, striving against Sin*, Heb. 12. 4. that is (if that expression be proverbial, like that, *ad Sanguinem usque*) they resist Sin faithfully, under great *Hazards* and *Inconveniencies*, even to Wounds and Blood, till they have *broken* Heads and *broken* Faces; and can say to God, though we have been *broken in the place of Dragons*, and have these Wounds to shew, yet *have we not departed from thee*, nor quitted our desires after thee and Holiness, for all these buffetings of Satan: but this is the Character of these dejected ones.

Fourthly, 'Tis a couragious hatred that cannot suffer a sinful *Motion* to fall upon the Soul, but it puts all into a *combustion* within, and raiseth disquiet, for it is an Argument that there is a *contrariety* betwixt the Heart and Sin: but this is their case also.

Fifthly, 'Tis Courage and Constancy to *hold on* in gracious endeavours and strivings; so that when they fall, as soon as they can *recollect* their Strength, they *set on where they left*, and renew the Battel, never *changing* their *first resolve* for Holiness against Sin. This is implyed in the Apostles Phrase of *standing*, Eph. 6. *That ye may withstand, and when ye have done all, to stand.* He is accounted to *stand*, that *runs* not out of the Field, but stands to his Holy Resolve to the last, though the Battel go sore against him by fits: but such are these Mourners.

There

There is true Courage under Mourning and diſquiet of Heart, ſo that we may ſay to ſuch, *O thou afflicted and toſſed*, fear not, *The Glory of the Lord ſhall ſhine upon thee.* They that are weak in this Sence ſhall be ſtrong as *David.*

CHAP. XXIII.

The ſecond Direction, that Temptations are not to be diſputed. The ſeveral ways of diſputing a Temptation. In what Caſes it is convenient and neceſſary to diſpute with Satan. In what Caſes inconvenient, and the Reaſons of it.

THe next thing obſervable in Chriſt's carriage to Satan is this; That Chriſt (though he rejected every Temptation, by giving a reaſon of his refuſal from the Command of God) did not ſuffer Satan to *diſpute* his Temptations further than the *firſt Propoſal*, and in his Anſwers he takes no *notice* of the *Reaſons* or Motives by which he laboured to make his Temptations prevailing. In the two firſt Temptations, he gives no reply, to what Satan inſinuated by his ſuppoſition, [*If thou be the Son of God*;] neither by affirming that he was ſo, nor diſcovering to him his *knowledg* of the ſecret *Subtilty*, which he had wrapt up under theſe plauſible *pretences*. In the third he anſwers not a word to the *Vanity* and falſehood of his deceitful offer of the *Kingdoms of the World*, though (as hath been obſerved) he might have oppoſed ſtrong Reaſons againſt them all: and beſides, when Satan became Inſolent and Impudent in tempting Chriſt *to fall down and worſhip him*, he chaſeth him away with a ſevere Abomination, *Get thee hence, Satan.* From which we have a ſecond Direction, which is this.

That Temptations to Sin, are to be oppoſed by peremptory denials, rather than by diſputings. Direct. 2.

This is a Note, which moſt *Commentators* have on this place; but it ſtands in need of a diſtinct Application, becauſe it is not a Rule

Rule ſo *general*, but that the practice of God's Children have made *exception* againſt it. For the clearer Explanation of it, I ſhall

Firſt, Give you the *ſeveral kinds* of diſputings, by which we may ſee that all are not alike: For

Firſt, The ſerious *working* of the thoughts in a *quick denial* of a Temptation with a *reaſon implyed* or *expreſſed* (though it admit not Satan to any further diſpute or Argument) may, *in ſome ſenſe*, be called a diſputing; for the Scripture uſeth διαλογισμὸς for any inward ſerious Thought. *Such* a kind of *diſputing* as this is *neceſſary*; it cannot be wanting to any that refuſe a ſinful Motion, this being (as we ſhall ſee afterward) *one* of thoſe Directions which Chriſt intended us by his Example, and the very thing which Chriſt practiſed in every Temptation: for he contented not himſelf to give a *naked* denyal, but ſtill adds a *Reaſon* of ſuch refuſal. Thoſe who in *general terms* urge that Temptations are not to be diſputed, do not *reckon* this as any diſputing. And others that do (taking diſputing for the refuſal of a thing with a reaſon aſſigned) think that his procedure in the two firſt Temptations, is not *imitable* by us, but only that of the third, wherein he chaſed away the Devil with angry denyal: but the miſtake is obvious.

Secondly, There is a diſputing of *unneceſſary Curioſity* and Conference: this is when a ſinful Motion injected into our Hearts, is not *directly conſented to*; but then inſtead of a *full denyal*, Men begin to raiſe *Queſtions*, and make *Objections* of *leſſer* moment, or ſome *impertinent Queries* which ſtrike not at the *root*: as one obſerved of himſelf, that inſtead of *denying* a ſinful Motion, he began to diſpute, whether it came from *Satan* or his *own inclination*, and ſo inſtead of *quenching* the Fire, he buſied himſelf to *enquire* whence it came. Men deal with Temptations in this caſe, as they, who being asked whether they will buy ſuch a Commodity, *haſtily anſwer no*, but yet call back the Party again, and *ask* whence it came? or what it muſt coſt? and by ſuch *intanglements* of *Curioſity* engage themſelves at laſt to buy it. *Eve* failed by ſuch an *inconſiderate conference* with Satan, for the *abrupt* beginning of the Serpents Speech [*Yea, hath God ſaid ye ſhall not eat*, &c.] and the ſumming up of the Arguments which prevailed with her to eat [*when the Woman ſaw that the Tree was good for Food, and pleaſant to the Eyes*, &c.] do clearly evidence that there was *more diſcourſe*, than is there expreſſed, and that alſo tending to aſcertain the *Goodneſs*, *pleaſant-*

Pleasantness, and *Profit* of the Fruit. This kind of disputing is always unlawful and dangerous, for it is but a *wanton dallyance* with a Temptation, a *playing upon the hole of the Asp*, and commonly ends in a sinful complyance.

Thirdly, There is a disputing of a *deliberating* and *parlying indifferency*; this is, when the Devil puts a thought of Sin into their Minds, and (while they seem not to be forward to imbrace it) leaves it to *further consideration*, and then they float, betwixt *resolved* and *unresolved*, betwixt *pro & con*, being at a great dispute within themselves what is best to be done, whether the *conveniencies* on the one hand, will weigh down the *inconveniencies* on the other; this in cases of *apparent* Sin, is a wicked *halting betwixt two*, always unlawful.

Fourthly, There are also treacherous *partial arguings*, wherein the Heart *takes part with Satan*. These are those *debates* that are to be found in Natural Men, about the *doing* or *not doing* of sinful things. This looks so like the *Combat betwixt the Flesh and the Spirit*, that it hath occasioned an enquiry, how they may be *distinguished* each from other. 'Tis generally concluded that in that *strife* of the *Natural* Man, the *Light* of the Understanding and Conscience, gives opposition to the bent of the *Affections*, and the *same faculties* (though sanctifyed in part) in the *Regenerate*, are the Parties that give opposition each to other; but with this *principal difference*, that in *this strife of the Flesh and Spirit*, the Man *takes part with God*, whereas in the *other*, the Affections *take the Devils part*, and in a malignant *averseness* to the Light, strive to put it out, and to *get over* the conviction of Conscience, so that the Man *strives to Sin*, and to stop the *Mouth* of such objections, as come into the contrary: this kind of disputing is always sinful.

Fifthly, There is yet a disputing in a *strict* Sense, which is a full and *solemn debating* of a Satanical *injection*, by giving it the *full hearing*, and admitting Satan to be a Respondent to our objections. Of this it is *queried* how far it may be convenient, and how far inconvenient, because we see Christ in this place did not *thus* dispute with Satan; and yet we find *instances* in Scripture of some Holy Men that have been unavoidably *engaged* to dispute a Temptation to the *utmost*.

To Answer this Query, I shall Secondly shew in what cases it may be necessary or convenient to *enter the Lists* with Satan in an *Holy arguing*, and in what cases it is *inconvenient* and dange-

rous.

rous. There are four cases in which we may dispute a Temptation.

First, When the Motion is of things *doubtful* and *disputable*, whether they be lawful or not. Here it cannot be avoided: for albeit (as the Apostle adviseth *Rom.* 14. 1.) *doubtful disputations* are not to be imposed upon others, so as to tye them up to our perswasions, yet in these things every Man (before he can act clearly) is to endeavour his *own satisfaction* in the lawfulness or unlawfulness of the thing, that so he may *be fully perswaded in his own Mind*, ver. 5. And he gives two strong reasons of this, *ver.* 22,23. (1.) From the *rack* and trouble, which otherwise the Man may be put upon, while his Conscience unsatisfied, *condemneth him in that, which* by a contrary practice *he alloweth*: (2.) In that this condemnation of Conscience (while he doth that, the lawfulness whereof he believeth not) is an *evidence* of his *Sin*, as well as an *occasion* of his *trouble*.

Secondly, Disputings have place, when a Temptation hath *taken hold* upon the thoughts, and so far possessed it self, that our *corruption* riseth up in the *defence* of the Suggestion. Satan will not *quit* that hold (though he be an intruder without our leave,) till he be *beat* out of his *Quarters*. The Apostle, *Eph.* 6. implies so much by that expression, of *quenching the fiery Darts* of Satan. It is not proper to understand it of a refusal of the *first* Motion of Sin, (though Interpreters do usually make it comprehensive both of the *keeping* out of the Dart, and the *plucking* it out) because this evidently supposeth, that the Dart hath *pierced* the Soul, and now *begins* to *burn* and enflame, which will require more labour for the quenching of it, than a refusal of the first Motion would put us to. As when Fire hath taken hold upon our Houses, we shall be forced to bring Water for the *extinguishing* of the Flame, which (before it had broke out upon the Building) an ordinary care might have *prevented*. And this we further taught by a distinction which the same Apostle useth in the same place of στῆναι and ἀντιστῆναι, *standing* and *withstanding*. We must keep off the Temptation that it *enter not*, by *standing* against the Assault in a peremptory *refusal*; but if it *do enter*, then we must be put to it, by a force of holy arguing to *pull out* the Arrow, and to *withstand* it.

Thirdly, Much more need have we of disputing, when the present Temptation is a *Motion* of such a Sin which we are *habituated* unto, and have *long practised*, for these kind of sinful Motions

tions are not cast out easily. In this case, *David* adviseth his Enemies, *Psal.* 4. (who had for a long time, *loved Vanity, and sought after leasing*) that by *communing with their own Heart*, and by disputing against their sinful Practices, they should bring themselves under an *Holy awe*, and by that means stop the course of their sinning, *ver.* 4. This indeed is the great thing that Sinners are called to by God, to *ponder* their Estate, to *consider* their ways, to *study* the evil and danger of Sin, to *examin* themselves, and to *reason* together with God about the wickedness and ingratitude of their Actions, and about the contrary loveliness, blessedness and happiness of the ways of God, that so they may be brought to repentance; all which are done only by a *serious arguing* of their case and hazard.

Fourthly, It is convenient, and in some cases necessary to dispute a Temptation which Satan offers to us, *by the Mouths of Men*, who entice us to share with them in their wickedness: for here by *arguing*, we may not only *discourage* their further Sollicitation, and so *free our selves* from the like Temptation for the future, but we also by the exercise of an Holy Charity, endeavour to *pull them out of the Fire*. When *Josephs* Mistress tempted him, he considered that he had to deal both with the *Devil*, and *his Mistress*, *Gen.* 39. 7, 8. and therefore that he might *resist the Devil*, he peremptorily *refused* the Temptation, but that he might *take off his Mistress* from her unlawful prosecution, he *argues* with her about the Ingratitude, Danger and Unlawfulness of such an act, *My Master woteth not what is with me in the House, and he hath committed all that he hath to my Hand: there is none greater in this House than I, neither hath he kept any thing back from me but thee, because thou art his Wife: how then can I do this great Wickedness and Sin against God?* When Sinners do *entice* us to cast in our *Lot amongst them*, *pitty* to them, and *care* of our selves will engage us to *argue* the folly and danger of their ways with them, except they behave themselves as *Dogs and Swine*; their carriage giving us just ground to conclude, that they are so *set on Wickedness*, that it may *endanger* us, rather than *profit* them, to debate with them. And so was it likely, (and the Text seems to hint so much,) that when *Joseph* perceived his Mistress was *resolved* upon the pursuit, and that his reasonings were not minded, he *persisted* in his *denyal*, but *forbore* his *arguings*.

But however it may be convenient to dispute (in the *last mentioned* Sense) in these *four* cases, (and others may probably be added) yet there are cases in which it will be *inconvenient* and hazardous to dispute or argue, and of this order I shall reckon four.

First, It is not safe to dispute the matter, in *vile infectious Temptations*, such as are either *suitable* to our *Inclinations*, or may receive a favourable *aspect* and countenance from the *posture* of our *Affairs* and Condition. These Temptations (even in our debating against them) are like the opening of a *Sepulchre*, which sends forth a *poysonous stream* which may *infect* those that *loath* and resist it. 'Tis dangerous to admit Fire into the same *Room* where there is *Gunpowder*, though there be *no intention* to kindle it. It hath been an old Observation, that the very *confession of infectious Sins*, (though designed to beget shame, and resolution against them for the Future;) have *kindled a new Flame*, by the unnecessary declaration of the *Manner* and *Circumstances*, so that they have returned from the *Confessor more infected* than when they went; and those very Persons whose care it should have been to have put the *highest disgrace* upon Sins, so *confessed*, to the begetting of *loathing*, and abhorrency in the Parties, and themselves have by too *curious* an enquiry received such *Poyson* at the *Ear*, that the *Heart* hath been forthwith *infected*. The like Hazard remains to those that are willing to debate such Sins with Satan; for though they *begin* upon the score of *resistance*, yet the very *dwelling* on such a subject (when admitted to lay it self open) doth convey such *Amorous looks* unto the *treacherous Affections*, that the *Heart* is in danger of a *secret Poyson*. There is no better way in such cases than to *command* all such Thoughts and Considerations *out of our Coasts*, and (as we do, when the City or Town we live in is infected) to withdraw our selves from the air of such a Temptation. We may observe the like care in *Joseph*, though he thought himself concerned at first (as hath been said) to oppose the unlawful suit of his Mistress, yet seeing her desperately set upon her Folly, he *declined* all *Communication* with her, and *would not be with her*, *Gen.* 39. 10. and at last when she caught him by his Garment, *he left it in her hand and fled*, *ver.* 12. He might easily have *rescued* his Garment from her, had he not been aware that his *contesting* against her, might have been an *occasion of ensnarement* to himself. Christ himself, when he was tempted by *Peter* to *spare himself*, (which was a Temptation very taking

taking to Humane Nature, eſpecially when Suffering, and Death is in view,) is more ſhort and ſparing in his reaſoning againſt it, than he was when the Devil tempted him. He gives no poſitive reaſons againſt it, as he *did* when he was tempted to *fall down and worſhip the Devil*, but diſchargeth himſelf from any further conſideration of the matter by a declared abhorrency of the thing, *Get thee behind me Satan, for thou ſavoureſt not the things that be of God, but the things which be of Men.* Which is as if he had plainly ſaid, *this is ſo apparently from the Devil, and ſo much abhorred by me (becauſe ſo ſuitable to my Condition) that I will not ſo much as diſcourſe of it, or conſider it.*

Secondly, Generally in all Temptations, (though they have not the advantage of our *preſent, ſpecial eſtate* or *inclination*, as hath been noted) of an *apparent withdrawment from Obedience*, or of things *unqueſtionably* ſinful, it is not convenient to diſpute them, but to diſmiſs them by a *denyal*, except ſome of the *forementioned* Conſiderations do alter the caſe. In *known* caſes we need not *parly* but ſtoutly *deny*. Our reſolutions *for Duty*, and *againſt Sin*, ſhould not be *to ſeek*: we are certain that Sin is to be avoided, and Duty to be practiſed, here we ſhould be *peremptory*. *Abraham* being *certain* of Duty, when God called him *to a place which he ſhould afterward receive for an Inheritance*, he diſputed not the uncertainty, the danger or inconvenience that poſſibly might attend his removal, but went out, *not knowing whither he went*, Heb. 11. 8. *Paul* being called by God to preach among the Heathen, though *Fleſh and Blood* were ready with Arguments againſt it, yet he would not ſo much as *confer* with them, but immediately obeyed, *Gal.* 1. 16. Like inſtances I might fetch from other holy Men. *Cyprian*, when the Preſident gave it to his own choice, whether he would *obey* or *be put to Death*, commanding him to take it into conſideration, he readily replyed, *In re tam Sanctâ non eſt deliberandum*, that it was not fit to deliberate in ſo plain a caſe. Mrs. *Ann Askew*, when at the Stake ready to be burnt, a *Pardon* was offered by the *Lord Chancellor*, ſhe would not ſo much as *look* on it, but returned this Anſwer, that ſhe came not thither *to deny her Lord and Maſter*. *Biſhop Hooker* in the ſame Condition, had a Box laid before him with a Pardon in it, which when he underſtood, (he was ſo affraid of *tampering* with a Temptation) he cryed out, *If ye love my Soul, away with it; if ye love my Soul away with it.* And many others there were in all ages, ſo far from *accept-*

ing such *unlawful deliverances*, that they would not take into consideration the unrighteous terms upon which they might have escaped.

Tentatus a Satana cum nullum evadendi modum sentis, simpliciter, claude oculos, & nihil responde, & commenda causam Deo. *Luther, tom. 3. f. 396.* Sicut tutissimum est Canem latrantem contemnere, & præterire, ita una vincendi ratio est contemnere rationes Satanæ, neque cum iis disputare — Satan nihil minus ferre potest quam sui contemptum. id. *tom. 3. f. 376. Ames* Cas. Conse. *lib. 1. c. 6.*

Thirdly, When a Temptation, after *all means* used, continues to be *troublesom*, and is rather an *annoyance* than an *infection*, then must we not *dispute* it, but by an Holy Contempt *despise* it. Temptations to *Blasphemy* are oft of this nature (as hath been noted in its place) and there are other things, by which Satan creates to God's Children great disquiet, while they in the mean time abhor the Sin, and cry out of the Tryal. Here when the *Messenger of Satan* will not *depart*, 'tis an advice that hath the general approbation of Holy experienced Men, that we should *despise* the Temptation, as an approved way to our quiet and ease; for while we think to repel such assaults, by *strugling* with Arguments, we do but *increase* the force of them: as he that thinks to *shelter* himself against the Wind, by holding up his *Cloak before him*, doth but derive upon himself a *stronger blast*.

Fourthly, In Temptations of *inward* trouble and *terror*, it is not convenient to dispute the matter with Satan. *David* in *Psal.* 42. 11. seems to correct himself for his mistake, his Soul was *cast down within him*, and for the cure of that Temptation, he had prepared himself by Arguments for a *Dispute*; but perceiving himself in a wrong course, he calls off his Soul from disquiet, to an immediate application to God and the Promises, *Trust still in God, for I shall yet praise him*; but in *Psal.* 11. 1. he is more *aforehand* with his work, for while his Enemies were acted by Satan to discourage him, he *rejects* the Temptation at *first*, before it setled upon his thoughts, and chaseth it away as a thing that he would not give ear to: *In thee Lord do I put my trust; how say ye then to my Soul, flee as a Bird to your Mountain?* And there are weighty *reasons* that should dissuade us from entring the lists with Satan in Temptations of *inward* trouble, As (1.) the *determination* of the *Sincerity* of the Soul and its converted state is a Question of no small *difficulty*, a *knotty* Controversy, more intricate and abstruse than those Controversies that in the Schools are of greatest Name for difficulty: for this is lyable to more *weighty Objections*, and stands in need of *nicer distinction*. As Dr. *Goodwin* Observes; *They that converse with dejected Spirits, find so much quickness and nimbleness of reasoning, turning every way to ward off the force of an Argument brought for their consolation, that even wise and able Heads are oft put*

Child of Light *cap. 7. p. 41.*

to

to a ſtand, and know not what to anſwer. Would it then be fit to give Satan this advantage? or to admit him ſo far into our reaſoning? He that will *invite* Satan to ſuch a conteſt, ſhall be ſure to have his *hands full.*

Secondly, This kind of Temptation doth uſually *diſable* Men for arguing; it oftentimes *confounds* the Brain, *ſtupifies* the underſtanding, and *weakens* the Memory. *Heman* complains of himſelf as *diſtracted by terrors.* *Job* calls himſelf *deſperate.* Such Perſons are not ſurely in a fit caſe to manage a Temptation with ſo cunning a Sophiſter as Satan.

Thirdly, If they deſcend into the Battel, he is not only *too ſtrong* for them, but commonly after a while, they *take Satan's part* againſt themſelves, and comply with him, concluding againſt their own peace.

Fourthly, There is alſo a *better* way at hand than to enter into a Diſpute, and that is, *By going to God by a preſent Faith, Love or Repentance, when the truth of any of theſe is queſtioned.* It is a difficult *task* to prove ſome time that *former* acts of Faith, Love or other Graces were *ſincere*; this may admit of ſuch objections from a wounded Spirit, that it will be hard to anſwer them; but in this caſe 'tis a nearer way to ſee if there be not *in all theſe complainings*, ſome *preſent* acts of theſe Graces: whether ſuch complainants are not *willing to embrace Chriſt upon any terms, whether they do not hate Sin, whether they would not unfeignedly be reconciled to God*, &c. It oft falls out that this doth ſtay the trouble, when examinations of former acts do nothing for them. Some Men are at more pains (as one ſaith) to repair and fit an *old Building*, then would ſerve to rear a *new one.* Yet muſt it be *remembred*, that though it were the *beſt courſe* to reſiſt Temptations of this nature at *firſt*, by *avoiding* unneceſſary *diſputings*, notwithſtanding when this (as I noted before of other Temptations) hath *ſeized* upon the heart and taken poſſeſſion, then ſhall we be forced to fill *our Mouths with Arguments*, and whether we will or no, muſt we undergo a Conteſt: As we ſee in *David* who when his troubles had prevailed upon him, was forced to *plead with God, with himſelf, with the Temptation*, and to have recourſe to *former Experience; the days of old, and the years of the right hand of the moſt High*, and all little enough.

Thirdly, All that I ſhall further ſay concerning the inconveniencies of diſputing with Satan, ſhall be to give you the reaſons mani-

manifesting these *unnecessary Communings* with him to be every way hazardous and unsuitable. As,

First, 'Tis an *Honour* to Satan, and a *disgrace* to our selves: Men are loth to be seen contesting with Persons of a far *inferiour rank*; especially in such things which have procured to such, *a noted Infamy*. 'Tis an usual piece of Generosity in Men of Spirit, that they scorn *to strive with a Scold, or contend with a Beggar, or be found in Company of those that are under an evil name deservedly:* and in matters that are vile and base, 'tis highly disgraceful to admit them to a debate. Such things will either *get* more *credit* than they deserve, while they seem to be countenanced by a dispute, or else shall *communicate* their *discredit* to those that shall shew such familiarity with them.

Secondly, By refusing to dispute Temptations, we raise up in our hearts an *active abhorrency* of them, and by that abhorrency we are *cautioned* and strengthned against them: It must needs *awaken* our hatred into a *present activity* against that Sin, which our consideration at *first view* presents to us so abominable, that it deserves no other *Answer*, but to be *whipt out of our sight*. And when our Heart is thus alarmed, it cannot but stand upon its Guard. 'Tis a course that Holy Men have taken, to keep Men at a greater distance from Sin, to present it as a thing of *greatest abhorrency*, and that is the intendment of that Expression, Rom. 6. 1. *Shall we Sin, that Grace may abound? God forbid.* The *vileness* of that abuse of Gospel Grace, he shews by setting it below the *merit* of any *serious* thought, he sharpens their apprehensions against it, by an out-cry of detestation. The like he doth *Eph.* 5. 3. where he indeavours to set their Hearts against uncleanness and covetousness, by telling them that it was unbecoming Saintship, that such things should be *so much as once named by them.*

Thirdly, Disputing is a *secret invitation* to the Devil *to urge* the Temptation further: we do but *toy* with him, and give him occasion to follow us. *Eve* found the truth of this by sad Experience, she so managed her self, that she plainly intimated she had *a mind to hear what the Devil could say,* for the eating of the forbidden Fruit; and *so* urged the Prohibition of God, and the Threatning, that she sought from Satan a *confirmation* of her secret *unbelief*, rather than faithfully indeavoured a *repulse* of the Temptation; and mentioned the Threatning under such terms of *uncertainty* and *peradventure*, as an *Objection*, which she desired might be *removed*, rather

rather than from a firm belief of that Death ſpoken of, fortifying her ſelf in her Duty; by all which Satan was ſo encouraged to proceed, that he preſently confirmed her in her Diſtruſt.

Fourthly, Theſe diſputings uſually return *nothing of advantage* to our account, but to Satans. We unneceſſarily enter the Liſts with him, and that upon very *unequal* terms, he being (as *Saul* ſaid of *Goliah* and *David*) a *Man of War from his Youth*, and we but weak unskilful *Striplings*; we go out of our Trenches and leave our Weapons behind us; we expoſe our naked Breaſts to all his Darts, and by *diſcourſing* with him he *gains* time, wherein the *Poyſon* may more powerfully *work* upon our Affections. If he was *too hard* for our *firſt* Parents at this Weapon, we whoſe Hearts are not ſo faithful to God, as theirs in *Innocency*, but *corrupted* by Satan (who hath alſo a Party in us) are not likely to come off with Triumph.

Fifthly, Theſe *preſage* (conſequently) *an overthrow*. A parlying City holds not long out, it implyes in it ſelf an inclination to yield, when Armies are willing to Treat. Daily Examples and Experience of thoſe that give up themſelves to Sin after Communication with Satan, ſadly witneſs this Truth.

The Sum of this Direction is this, that when a Motion of Sin is put into our heart, inſtead of *diſputing* (where it may be avoided) we ſhould peremptorily *deny* it, and ſend it away with an *angry rebuke*, or ſevere Abomination, *I may not do it: how can I do this Wickedneſs? Get thee hence:* or, *The Lord Rebuke thee, Satan.*

CHAP.

CHAP. XXIV.

The third Direction of repelling a Temptation without delay: the neceſſity of ſo doing. What a ſpeedy denial doth contain.

THe magnanimity of Chriſt, and the peremptorineſs of his denyal we have noted. We muſt further obſerve the *immediateneſs* of his Anſwer, he ſuffered not any of theſe Motions to ſtay long with him, here was not a *Cras tibi reſpondebo*, *come again to Morrow and I will Anſwer*; he would not take time with the Devil, but had his Anſwer ready: no ſooner was he tempted, but the Temptation was repelled; for theſe expreſſions [*but he anſwered and ſaid. Jeſus ſaid unto him. Then ſaith Jeſus unto him*] ſhew the *quickneſs* and ſpeedineſs of theſe returns, that he anſwered preſently, forthwith. Hence we have a *third* Direction in our reſiſting of Satan, which is this:

3. Direct. *Temptations are beſt anſwered when they are preſently denyed, and forthwith repelled.* The Direction is of great Importance, 'tis not for us to paſs by a Temptation with *Silence*, or to defer an Anſwer; For theſe Reaſons:

First, The nature of Temptations, as *dangerous* or infectious, doth ſufficiently inforce a neceſſity of their *ſpeedy removal*. Things of danger require a *ſudden* ſtop. If *Poyſon* be taken into the Body, we *ſpeedily* labour to caſt it up, or to overcome it by *Antidotes*. We labour to ſtay the ſpreading of a *Gangreen* preſently. Who thinks it fit to delay, when Fire hath taken hold upon an Houſe. The very *opportunity* of help, is in the *ſpeedineſs* of the endeavour. 'Tis too late to bring Water when the Houſe is conſumed, too late to apply a Remedy, when the Diſeaſe hath conquered. They that conſider what a Temptation is, will ſee no reaſon to move ſlowly in oppoſing.

—Sero Medicina paratur, cum mala per longas convaluere moras.

Secondly, *Silence encourageth* Satan. 'Tis not with him, as 'tis with Men: 'Tis the Policy of ſome, to *overlook* their Petitioners, and

and by silence to *scare* them from any further address, but Satan hath more *impudence* than to be put *out of countenance* by delays, and more *active* Malice, than to be *discouraged* by silence; nay it doth on the contrary *imbolden* him. *Modest* requests are disheartned by Silence, but such Motions, which by their *nature imply a disgrace*, and carry no *reason* for their Acceptance, but what they expect to find in the *consent* of those to whom they are made, if they be not presently refused, they give *encouragement* to hope for *entertainment*. An immodest request to a chast Matron, if not forthwith expressly abominated, encourageth to further attempts. Sin being so great an affront to an holy Heart, the Motion of it cannot be entertained with Silence, but Satan is imboldned to expect consent in time, and follows his advantage accordingly. He usually *flies* at a *valiant* peremptory resistance; but if the pulse of the Soul beat *slowly* upon the Motion, he grounds his *hope* upon that, and is animated to a further procedure.

Thirdly, Our *wills* are apt to be *inclined* by delay. Though grace have made straight our crooked natures, yet we still carry such a *sway* to our former dispositions, that a small thing (having the advantage of our *natural Bias* and inclination) makes us (like a *deceitful Bow*) turn *to our old stand*. For the *understanding* and *will* of the Regenerate are but *imperfectly* good, the faculties that should obey are *unruly*; in such a case how dangerous may delays prove? Who will suffer a seditious Incendiary in an Army, formerly inclined to Mutiny? Who will permit Leaven to remain in that Mass, which he desires may not be leavened, and not quickly remove it? Who will neglect a spark upon dry Tinder, (that would not have it consumed) and not instantly put it out? If it was so great a mischief to *Eve* in Innocency (as hath been said) to delay her peremptory denial, of how much greater hazard is it to us? *Delays are dangerous*, to a very Proverb, and *Silence* may end in *Consent*.

Fourthly, Silence is also *some degree of consent*. 'Tis strange to find a Man delaying an answer to Temptation, and yet no way guilty of consenting. In things that are to be opposed with care and hatred, no Man can withhold his Hand without blame: he that is not *against Satan* (who is to be perpetually resisted) is so far *for him*, as he is *not against* him. He that *delays* Justice which is due, *denies* it. The Judge in the Parable was called unjust, not because he had devoured the Widows House, but because he deferred to do her right. He that *hinders not* evil when, and as soon as he can, doth

Differre justitiam est negare justitiam.

Qui non prohibet cum potest, jubet.

doth *command* and approve it. These are received *Axioms* amongst Men, and have the same truth in them, if applyed to resistance of Temptations. And this may further appear by considering (1.) The *weakness* of the will in the *Regenerate*. When our wills are *really* set upon good and against evil, yet we cannot say, they are *perfectly* for the one, and against the other, but that there is still *some degree* of averseness to good, and of inclination to evil in our wills, or else we should not meet with complainings of *Imperfections* under *sincere* resistances; as in the Apostle, *the evil that I would not, that do I.* (2.) The *Acts* of the will in consenting may be so *sudden*, short, and quick, that they may be almost *insensible*, and as forward, and ready as the Motion. (3.) The will may be *interpretatively* voluntary and consenting, when yet it forms not in it self any *positive approbation*; it may be *guilty* in that it doth not *more strongly* and speedily *dissent*: for the *suspension* or negation of the *wills act* (where it ought to act) cannot avoid the charge of *coming short* of Duty.

Fifthly, Not to answer presently, is to *lose the best opportunity* of answering. 'Tis *less dangerous*, more *easy*, more *comfortable* to be *speedy* in denial. The sooner Fire is put out, or the Disease is stayed, the less hurt is done; and 'tis far less labour to quench a Spark, than a Flame; to pluck up a young Plant, than an old Standard; to kill the *Cockatrice* in the Egg. A Temptation opposed *speedily*, is with greater *ease* overcome, than after it hath *setled* though but a little; for it presently makes *a Party* within us, our Affections are soon engaged, our Understanding soon bribed; and then we have not only *Satan* but *our selves* to oppose; and this *self* so divided, that when we come to fight, our *Wills* are against our *Wills*; our *Affections* against our *Affections*; our *Wishes* and *Prayers* clash and contradict each other. As *Austin* confesseth of himself, *I prayed* (said he) *and then feared lest thou shouldst hear me too soon*; *I desired to satisfy, rather than to extinguish Lust.* At the first Assault, the Soul is oft in a *better posture*, more unanimous and *consistent* with it self; than is the *golden opportunity* of resistance. For (as* one saith) 'tis better to do it while *reason is on our side*, than when both *Reason and Affection* Conspire against us. And Lastly, It would be more Honour and Satisfaction to us, rather *not to have admitted* such a Guest, then after such admittance into our Thoughts, to be forced to *cast him* out. In the review of our Actions we shall have more comfort to have been resolute against any sin, than to hold our peace.

Ego ado'e'cens petieram ate castitatem, & dixeram; da mihi castitatem, sed noli modo; timebam enim ne me ci'ò exaudires & citò sanares, malebam explere quam extingui. *Confes. l.* 8. *c* 7.

* Greenham *on* Psal. 119. 101. Turpius ejicitur quam non admittitur hospes.

The

The neceſſity of a quick and ſpeedy rejection of a ſinful Motion is then beyond diſpute, and there needs no more to be ſaid for the explanation of this Direction, but an account of what is *implyed* in a *ſpeedy* denyal; it contains theſe four things.

First, That it muſt *iſſue from a fixed determination* againſt Sin. Some refuſe a Temptation with the ſame Mind, that carryed *Lot's* Wife out of *Sodom*, and are *forced beyond* their own inclination, but theſe go not far till they *look back*; and no wonder: for if he that is *ſincerely peremptory* againſt Sin at the *firſt Motion*, may by the Sollicitation of the Fleſh be inclined *afterward*, there is little expectation that he whom the *firſt Motion finds indifferent*, and but coldly denying, ſhould hold out long. But that *refuſal* that muſt give any *encouragement* to hopes of ſucceſs, muſt be an Anſwer of *holy indignation* againſt the offer of Temptation, and that *confirmed* into a ſerious reſolve of heart not to yeild.

Secondly, This poſitive denyal muſt be alſo *wiſely jealous* of Satan, in Motions that are *unlikely*, or that may ſeem *Light*, little, and not *directly* intended. Though it may be but a *tranſient* Glance, or a thing that is out of *our Road*, yet muſt nothing be *contemned* or undervalued. *Jealouſy* will take notice of *ſmall* actions or *circumſtances*, and no leſs ſuſpitious muſt we be of every proffer made to us, leſt Satan *by any means* get an advantage againſt us.

Thirdly, The refuſal muſt be ſo *quick*, that it may be ready to take the Temptation by the Throat. At the *firſt Motion* or riſing of it in our Mind, we muſt endeavour to ſtifle it in the Birth, that it may be as the *untimely Fruit of a Woman, that never ſees the Sun*; we muſt not give it time to grow up to a *Rod of Wickedneſs*, but muſt nip it in the earlieſt buddings of it. 'Tis the nature of Grace (if we do but faithfully purſue the inclinations of it) to be quick in its oppoſition; ſo doth the Apoſtles phraſe teach us, *Gal.* 5. 17. *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh:* the Spirit is as *ready* to *repel*, as the Fleſh to *ſuggeſt*; no ſooner doth the one ſtir, but the other is ready with an oppoſition, and the reaſon of it, is from the *active contrariety* that is betwixt them; for ſo the word, ἀντίκειται there uſed, would expreſs it; they are ſworn Enemies, animated by principles of conſtant oppoſition, as *Water* and *Fire* are, which cannot meet in peace together, but a preſent *noiſe* and Combate is raiſed from this *conjunction*.

Fourthly, When this is done, we muſt endeavour to *maintain, and ſtick to our firſt diſallowance*. A Child of God (I know) in ſinful

yieldings of infirmity, may say as the Apostle, *What I do, I allow not*; that is (1.) What he then consents to, he did not *allow* at the *first*, till importunity prevailed. (2.) Though his *Affections incline* to Sin, yet his constant settled judgment is against it; and though he do it, he cannot say he *approves* it. Neither of these are the things I aim at; but this, that as the *first Motions* of Sins are disallowed, we should endeavour to *keep* at that, *to stand our ground*, to withhold the least *after-delight* or approbation; not but that we we must be forced, sadly to acknowledg the real truth of what the Apostle speaks in the place last cited, that these *different principles* (which of them soever carry the Victory) do so *impede* one another, that when grace carries it, *yet it cannot do the utmost it would* or aims at; so that in the *stoutest* oppositions, there may be some *secret* degrees of allowance unavoidably; notwithstanding we must so manage our denyal, that if it were possible we should not afford the *smallest* inclination toward it; the least, the better, and nobler Conquest.

CHAP. XXV.

The fourth Direction: Of repelling a Temptation by Scripture Arguments. Of several things implyed in the Direction. The necessity of answering by Scripture Arguments. The excellency of the Remedy. How Scripture Arguments are to be managed.

Ideo Jesus omnes illas Tentationes solis Sacris Scripturis vicit, ut doceret nos sic pugnare & vincere. *Cajet.* in loc. *Jansen.* &c.

THe next particular in Christ's Answers, to be observed by us, is his *citations* of Scripture, as an invincible Reason against all the Devils Temptations; he beats them all back with this Weapon, *It is written*. That this was written for our learning, and that, otherwise than for our instruction, he lay not under any *necessity* of using this *Method*, hath been evidenced before, and 'tis a thing which all *Commentators* do take notice of. From this we have another Direction, for the right way and order of resisting Temptations, which is,

Direct. 4. *That Temptations are best repelled by Arguments drawn from the Word of God.*

For

For the explanation of this, it may be considered what is (1.) *presupposed* in this Direction: for when it is affirmed that we must answer by Reasons from Scripture, this Implies,

First, That Temptations are not to be opposed by *groundless* refusals; 'tis no way safe to say *we will not, because we will not*, nor to insist upon our *own* bare resolve: for this would be *wilfulness*, rather than an *obediential refusal*; and unwarrantable *self-confidence*, rather than an humble *wrestling*. There are some, of whom it may be said, as the Prophet once charged the *Jews*, *Esa.* 22. 11. that when Satan comes up against them, they look in that Day *to the Armour of the House of the Forrest*, they *repair* the Wall, and *cast Ditches* for Fortification; they prepare themselves to the Battel *in their own Strength, but they look not unto the Maker thereof*, to *him who* by his mighty Power *must fashion* our Hearts to resistance. The Vanity of such undertakings is enough manifested in the Event, for commonly such Men go on in a *Bravado* of resolution, but are so *altered* at the *first* appearance of the Enemy, that they *yeild without a stroak*. Who could be more confident than *Peter*, that he would not *deny* his Master, whatever others did, and yet how soon did his Heart fail him? We may warrantably deny a sinful Motion, without being *explicite* in our reason against it, especially in *usual* Temptations and when they *thrust* themselves into our Minds, at such times when our Thoughts are charged with an *attendance* upon other Duties, in which nevertheless the Heart hath a *secret* and implicite regard to the Command of God: But in no case must we go down to the Battel, in the strength of a *Wilfulness*, lest it go against us. And thus do they, who when they are reproved for some miscarriage, as of Drinking, will presently with great confidence make *engagements*, not to drink Wine or strong Drink, not to go into a Tavern or Alehouse, without any *humble respect* to Duty, or the *Power* of God for the Conquest of the Sin; and accordingly we see that usually such Promises and Obligations do not hold; either they *wilfully* break them, or they become sinfully *witty* to make Evasions for the practice of Sin, without the breach of the Oath or Promise.

Secondly, The Direction supposeth that we must deny the Sin with the Arguments of *greatest Strength*, and *Authority*. There were occasions and hints of other Answers to these Temptations that offered themselves in Christ's way, and yet he waves them all, fixing only upon Scripture reasons as the best and strongest. 'Tis no Chri-

Christian *Wisdom* to urge those inferiour considerations, of *Shame*, *Loss*, *Inconvenience*, &c. Some have no other *reason* betwixt them and Sin, but, *What will Men say? Or, what will become of me?* But besides, that these would only be a *Train* to bring on disputings, and that it is no way safe to venture our Souls upon such defences, when better may be had, (for who will venture his Life upon a *Staff* when he may have a *Sword*?) 'tis easy for Satan to *break* these Bows, and to *cut* these Spears in sunder; he can *ballance* such reasons with *equal* reasons, and presently make us believe, that we have *as good reason* to *commit* the Sin, as those urged by us, for the *not committing* of it.

Thirdly, This Direction of using Scripture-reason doth clearly imply, that the *force* and Power of Scripture is not in the *Words*, or Characters, but in the *Mind* and Reason of it; that not Scripture used as a *charm* or *spell* (as if the Devil were afraid of the sound, and words of it) can *beat back* the Devil, but 'tis the *Authority* of its *Command*, which works upon the Mind the highest *Impressions* of *fear* and *care*, and as a strong Argument prevails with us to forbear. Notwithstanding the plainness and undeniableness of this inference, not only do *ignorant Men* bless themselves, against the Devil by repeating some Phrases or Sentences of Scripture impertinently, and such as have no direct signification of the matter in hand betwixt Satan and them, (as if the Devil could not endure to hear the *Pater noster*, or durst not come within the sound of the name *Jehovah*) but also *Papists*, (and of them, such as might be supposed more considerate than to be carried by such conceits) have placed a *vertue* in the *Words* and Sounds of Scripture, and therefore do they command (though under some *limitations* and restrictions) the *hanging* of Sentences of Scripture about the *Neck* in *Scrolls*, for the driving away of evil Spirits, though in a clear *contradiction* to the reason which they give in the general against this course, which is this, that the *Power of Scripture is not in the Figures and Characters, but in the mind and understanding of it*; and therefore profits as *pondered in the Heart*, not as *hung about the Neck*: and upon as slender grounds do they place a more than ordinary vertue, in the *Angelical Salutation*, in the *seven* words upon the Cross, in the triumphal Title, *Jesus of Nazareth, King of the Jews*, &c. Such kind of oppositions are but a mock to Satan, we cannot think to *bore the Jaw of this Leviathan with a Thorn*, or to come to him with *this Bridle*, or to *play* with him as *with a Bird*: he

Malleus Malific. Part 2. Quæst. 11. cap. 6. Virtus Evangelii est in intellectu & non in figuris, ergo nec ius in corde posita prosunt, quam circa collum suspensa. *Barthol.* Sibilla Peregr. quæst. *dec.* 3. c. 9. & 9.

he durſt alledg Scripture himſelf to Chriſt, and therefore 'tis not the phraſe or ſound that affrights him.

Fourthly, The Direction doth imply an *argumentative*, *proper* and *fit* uſe of Scripture *Commands*, or *Promiſes*. We ſee Chriſt urged not any Scripture *indifferently*, but he uſed fit words, and *choſe* to himſelf *ſelect ſmooth Stones* out of this Brook to *ſling* againſt this ſpiritual *Goliah*. Every Temptation had an Anſwer that doth moſt fully and properly confront it; he regarded the *main* of the Temptation, and ſuffered not himſelf to be *diverted* from that proſecution, by engaging himſelf in that which might have been *perplexed* and controverſial, though he had a fit opportunity to reprove Satan for a diſhoneſt craft of repreſenting Scripture in a ſenſe of *his own making*, and ſo might have rejected the Temptation of caſting himſelf down, as leaning upon a *falſe Foundation*, in that God did not promiſe in *Pſal. 91.* to preſerve any that ſhould preſumptuouſly expect a protection while they run out of God's ways: yet he waved this Anſwer, and oppoſed the aſſault by a plain Scripture which chargeth the contrary duty.

Secondly, Having ſeen what this Direction doth *imply*, in theſe things that are to be *removed* from the *ſenſe* and intendment of it, I ſhall next for aſcertaining of the reality and importance of it, ſhew that Temptations are to be reſiſted by *Scripture Arguments*, by theſe two Evidences.

Firſt, God's recommending of the Commands of Scripture for *ſuch a purpoſe*; Deut. 6. 6. *Theſe words which I command thee this day, ſhall be in thine Heart — and thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine Eyes*, &c. Whether the later part of the Command is to be underſtood literally, as the *Jews* apprehended and practiſed, (though ſome think otherwiſe) is not neceſſary to be aſſerted, ſeeing 'tis granted by all, that they were to have the Commands of the Law ſo ready in their Minds, and Memories, as if they had been written on their Hands, and upon their Foreheads. That God deſigned this precept for the reſiſtance of Sin and Temptation, cannot be doubted, and that the advantage which might hence ariſe to them was not only the *information* of their Minds, in point of *Sin*, and *Duty*, is as unavoidable; for that, and more is intended by that part of the Injunction; *Theſe words which I command thee, ſhall be in thine Heart*, but when? beſides this information (which the knowledg of the Law would afford them) and their humble *complyance* with it, as *juſt*

and

and good (which would enable them to say, *Thy Law, O Lord, is within my Heart*) he further enjoyns them, the quick and ready *remembrances* of these Laws (as if they were *frontlets between their Eyes, and signs on their Hands*;) it can signify no less than this, that in so doing, they would be able to *resist* those Motions, by which Satan would seek to engage them to the violation of these Commands. Neither need we to doubt hereof, when Christ himself hath so fully taught us, by his own Example, in resisting Temptations, the *particular use of the remembrance of the Law*: In the *New Testament* the Apostle is most express in this matter, *Eph.* 6. 17. *Take the Sword of the Spirit, which is the Word of God*, where not only the *use* of Scripture-Commands and Promises against Satan's Suggestions is taught, but also the *high avail* and potency of this Weapon in reference to its end: 'tis called a *Sword*, and in that comparison, it shews the *active* resistance which may be made by it; and 'tis called, not a Sword of *Flesh*, (for *the Weapons of our Warfare are not Carnal*) but *of the Spirit*, to shew how mighty it is in repelling Satan.

Secondly, Another Evidence of its usefulness, is from the *success* which the Children of God have had in the right management of this Weapon. 'Tis observable that while Christ answered by Scripture, Satan was *silenced*, and had not what to reply to the Answer, but was forced to betake himself to a *new Temptation*. *David* in many places highly magnifies the Power of the Command, in the success he had by it. *Psal.* 17. 4. He shews how available it was to preserve him in his common converse, from the sinful Snares laid before him, *concerning the works of Men, by the word of thy Lips I have kept me from the Paths of the destroyer.* In *Psal.* 18. 22, 23. he tells us that he was shielded from the Sins of his inclination and love (which are hardest to prevent) by the opposition that he gave to the Motions of them, in setting up the Statutes of God against them, *All his Judgments were before me, and I did not put away his Statutes from me; I was also upright before him, and I kept myself from mine Iniquity.* In *Psal.* 119. 11. He puts his *Probatum est* upon the Head of this Receit, and speaks of it as his constant refuge, *Thy Word have I hid in my Heart, that I might not sin against thee.* In *Psal.* 37. 31. He speaks of it as a *tryed* case of *common experience* to all the Children of God, *The Law of God is in his Heart, none of his steps shall slide.* I shall add to this, the Experience of *Luther*, *When* (saith he) *the Motions of the Flesh do rage, the only*

In Epist. ad Gal.

remedy

remedy it, to take the Sword of the Spirit, that is the Word of Salvation, and to fight against them, ——of this, I my self have good experience, I have suffered many great passions, and vehement, but so soon as I laid hold of any place of Scripture, and stay'd my self upon it, as upon an Anchor, straightway my Temptations did vanish away, which without the Word, had been impossible for me to endure, though but a little space, much less to overcome.

Thirdly, The *Excellency* of this remedy will further appear from these following reasons.

First, In that it is an *Universal* Remedy, there can be no Temptation either of *seducement*, or of *affrightment*, but the Scripture will afford a suitable Promise or Command to repel it: So that it (like the *Flaming Sword* in the *Cherubims* hand at *Paradise*) turns every way to guard the Soul. I need not give instances of its Power against sinful Motions, having done that already; and of such Temptations which war against the peace of the Soul: I need but say this in the general, that as the *Nature* of *such* Temptations is to *disguise God*, and to render him dreadful to us, in the appearances of Wrath, and incompassionate Implacableness; (and this *Luther* sets down as a certain rule) So have we in Scripture such *declarations* of the Mind and tender Inclinations of God, and such full and *clear* Promises to assure us of this, and those so *adapted* to every case, to every kind of hard thought which we might take up against him, that we may find enough in them to break all those malicious misrepresentations of Satan, and to keep up in our Mind, *right thoughts of God*; which if we will adhere to (not suffering such Promises to be wrested out of our hands, nor our Hearts to give way to malignant impressions of Cruelty, Revenge or Unmercifulness in God) though we be cast into *Darkness*, into the *Deeps*, we may find some *Bottom* on which to fix such *beginnings* of Hope, as may at last grow up to a *Spirit of rejoicing* in God our Saviour: and in this case, when our Heart and Satan dictate to us that *God is our Enemy*, we ought (as it were) to *shut our* Eyes; to refuse to hearken to our own *Sense* and Feeling, and to *follow the Word*; but if we once give up the word of Promise, 'tis impossible the wound of Conscience should be healed with any other consideration.

Secondly, This Remedy is *comprehensive* of most other *Remedies* against Satan's Temptations. In *Eph. 6.* There are several other peices of Spiritual Armour recommended, and yet there is such a

Canon est, quod in omnibus tentationibus — alium fingimus Deum esse quàm sit, puramus enim Deum tunc non esse Deum sed horribile spectrum. *tom. 4. f.* 147.

Reclama (Satan) in corde tuo, te non esse dignum ista promissione — est autem opus ardenti oratione, ne extorqueatur nobis promissio. *Luther in Gen. c.* 21 *f.* 188

Cor dictat Deum adversum verbum Dei, sequi debeo non sensum meum. *Idem tom. 4. f.* 156.

Nulla alia re potest Sanari hoc vulnus conscientiæ, quam verbo Divinæ promissionis. Id. *tom. 4. f.* 400.

manifest mutual respect betwixt this and those, that any may conclude that however they be *distinguished* in their *Names*, yet they are *conjoyned* in their *Operation*; the *Girdle* (so far as it relates to truth of Judgment and Opinion) depends on the *word of Scripture* for Information; the *Shoes* (which are *defensive resolves* to walk with a *steedy Foot* in the ways of Religion, notwithstanding the hardships that attend Holiness) are prepared to us, by the comfortable and peace-bringing *Promises of the Gospel*; the *Righteousness* which is our *Breast-Plate*, is only *set forth*, and *wrought out* to us by the Scripture, and its Ordinances; *Faith*, which is our *Shield*, and *Hope*, which is our *Helmet*, they neither of them act *without the warrant* and encouragement of it: and whereas other parts of the Armour are *defensive*, this of the Scripture is compared to the *Sword*, which not only *defends*, but also *offends*, and beats back the Enemy. If the matter be seriously considered, *all these parts* of Armour are but these *two*, the *Graces* of the Spirit, Faith, Hope, Patience in their *sincere exercise*, and the *word of Scripture* as the *Instrument* by, and in which they shew their *Operations*; so that all this Armour being put to *use*, in every particular Temptation, it amounts to no more than this we are speaking of, *viz. That sinful Motions are to be rejected, by a believing, sincerely resolute opposing of them, with Arguments from the Word of God.*

Thirdly, Scripture (as it is the Word and Command of the great King of Heaven) hath a *daunting* and commanding Authority over the *Consciences* of Men. *Where the Word of a King is, there is Power, Eccles.* 8. 4. and such is the *Majesty* of a Divine Law, that it hath Power over the *Consciences* of those that are yet in their *Sins*, and can *wound*, *affright*, *constrain*, and *bind* even the *Rebellious*: so that so long as they retain any of their Natural Impressions of a Divine Power, they have some awe for his Commands, which may be seen and argued (where it would be least expected) from the *enragement* of the Hearts of Sinners, when *Sin by the Commandment* (accidentally) *becomes exceeding sinful*. Rom. 7. 13, 14. For as that *outragious* fierceness doth arise from the *contrariety* that is betwixt a *Carnal Heart*, and a *Spiritual Law*; so that *contrariety* would never work, if the *Authority* of that Law (having a Power to restrain, and give check to the corruption of the Heart) were not some way *owned* by the Conscience: for where no *countermanding Law* is *owned*, there can be no *irritating*, *provoking restraint*. This it can do to the vilest of Men: but of how much more Power may

we

we imagine the Word to be with good Men, whose Hearts *tremble* at the Word, when they *bind the Law upon their Heart* and charge their Consciences with it? 'tis surely *quick and powerful sharper than a two edged Sword*: nor doth it only by *unlovely* affrightments terrify them from Sin, but by commanding Duty make the Heart *in love* with it, so that it becomes a delightful satisfaction to be preserved from the Snare.

Quam suave mihi subitò factum est carere suavitatibus nugarum, & quas amittere metus fuerat, jam demittere gaudium erat. *Aug. Confes. l. 9. c. 1.*

Fourthly, There is no Argument that can be used against Temptations, that can be more *afflictively discouraging* to Satan: Satan, as bad as he is, cannot but *believe* those Truths which he knows, and he knows that there are many Truths in Scripture which respect him, as threatnings of Punishment and Divine Vengeance; he *believes* these things and *trembles*, Jam. 2. 19. His unavoidable *knowledg*, or remembrance of these things begets *horrour* in him, he cannot but be under a dread of these Truths; What can be supposed so to wound him as the bringing these things to memory, by urging the Command of God against him? *Dr. Arrowsmith* gives two instances of this kind, the one of *Christopher Haus* in *Sweedland* (from the Epistle Dedicatory to the 5 *tomes* of *Brentius's* works:) The other of *Daniel Cramer* Rector of a School at *Stetin* in *Germany*: on both which the Devil made a bold attempt in a *personal Appearance*: from the first demanding a *Catalogue* of his Sins in Writing; from the other demanding a *Paper* in which one of the Students had obliged himself to Satan's Service, they both referred him to that Text of *Gen.* 3. 15. *The Seed of the Woman shall bruise the Head of the Serpent.* And this was retorted upon him with such a *strong exercise* of Faith, that he presently *desisted* the suit and vanished.

Tract. Sacr. *l.* 1. *c.* 3. §. 6.

Fifthly, This Weapon cannot easily be *wrested* out of our hands. When we urge a *Divine Prohibition* against a Temptation, what can he say in Answer? he cannot *deny* it to be the *Word* of God, or to be *true*, or that we are not *obliged* to it; he made none of these returns to Christ, but by his *silence*, *owned* that it was God's Holy Command *obliging* us to Duty. Neither dares he stand upon these *exceptions* to us, except he find our Faith *inclined* to waver, or our minds *weak* and wounded by inward troubles of Spirit; and when he puts on a boldness to deny Scripture to be the Word of God, or that it signifies God's real intendments in his threatning (for by begetting *unbelief* of the Truth of Scripture, and by suggesting *hopes of escape* and pardon, notwithstanding the violation of the

Commands of it, he wrests (when he doth prevail) this Weapon out of our hands) yet he is forced to *fetch a compass*, and by many *previous* insinuations to make his way to these *atheistical assertions*. Thus he did with *Eve*, first (finding her a *little* inclinable) he *dropt* in privily something that might argue, the *Improbability* of the threatned Penalty, and then at last *positively* denyed it. But now if we hold to this, *that the Command is true and holy, and just and good*, he cannot wrest our plea from us.

Sixthly, Nothing doth more *undermine* Temptations, by rendring the *reasons* and motives thereof *vain* and empty, than doth the contrary commands of Scripture. Temptation hath always some *inticement* of pleasure or profit, and these only seem to be *taking* or reasonable, while we *consider not* the Word of God, as *rotten wood* or *Fish*, *shine* only in the *dark*, but when we are urged with *sinful pleasures*, how *mean*, base, dangerous, and unlovely be they, when the command to the contrary gives information, that they are *snares* and lead to Death, or the provocation of the Almighty.

Seventhly, While we resist with Scripture-Arguments, we *engage God* (whose Command we would stand by) to go down to the Battel with us; we *lay hold upon his strength*, and put obligations upon him, to take us out of the snare, and to deliver us from him who is *too strong* for us.

Fourthly, It remains that in a word, I shew *how* the Commands or Arguments of Scripture are to be *used* in resisting Satan, which is thus: *When you have any sinful thought cast into your mind, presently reject the offer, by charging your heart with duty, from some opposite command.* As if you be urged to acts of Uncleanness, presently refuse, thus; No, I must not, God hath commanded the contrary, he hath said *thou shalt not commit Adultery*. If a covetous thought arise, reject it with this, God hath said, *thou shalt not Covet*. If you be tempted to please the Flesh, and follow vain delights, answer it with this, *If ye live after the Flesh, ye shall die*; and the like must be done in other Temptations.

Object. Some may perhaps think, that this is *easy work* and quickly done, and that it seems to attribute a *Virtue* and Power to the *words* of Scripture, as if Satan were charmed by the language or phrase.

Answ. However, At the first view this may seem easy, yet he that shall consider how much *exercise of Grace* goes necessarily to the right use of Scripture *opposition*, shall not see cause to slight it as common,

mon, nor yet to think that any vertue is attributed to the words. For,

First, The Scripture here is only recommended as a *fit Instrument*, and no further or higher praise is given; though therefore we may not attribute the whole of the Conquest to the Instrument alone, yet this hinders not, but that as an Instrument *peculiarly fitted* for these ends, we may commend it above all *other Instruments:* as we may justly commend *Bread* for nourishing above a *Stone*, and expect more from it, than from a chip, so have we reason to expect more by the use of Scripture against Satan, than from other means of defence which God hath not set up for that Service.

Secondly, It is a *concomitancy* of *Divine Power* and Aid that *conquers* for us; the Instrument is Scripture, but the Power by which it works is from God.

Thirdly, Neither is it any *careless formal use* of Scripture expressions, that will give encouragement for expectation of a Divine concurrence, but the use of Scripture in this business implyes *an exercise of all Graces*, for it is an urging of Scripture under a *fourfold* Consideration.

First, As being *certainly* perswaded of their *Truth*, and fully keeping to that belief.

Secondly, As being *thankfully apprehensive* of the *holiness*, goodness, and profitableness of the Commands, and *chearfully adhering* to them, as the only way and means to bring us to Union with Christ, and to preserve us in it.

Thirdly, As being highly and *indispensibly obliged* by them, to perform the Duty commanded therein, and to avoid the Sins forbidden.

Fourthly, All this in an *humble expectation of a divine help* according to the Promise of God. Now he that can plead the Command or Promise against a Temptation in this manner, doth not do an ordinary work, neither will he ascribe the success to the words and phrase of Scripture.

Some may (peradventure) wonder why Christ by his example had not recommended *Prayer*, seeing it is of such unquestionable use in our undertakings against Satan. But that enquiry may be fully satisfied, if it be considered, that Christ did peculiarly prepare himself to this encounter by *solemn Fasting*, ver. 2. which doth *include Praying*; for such *complicated* duties are often *denominated* by that part which is *extraordinary*, and usually in Scripture a *Fast* is only mentioned, where *Prayer* is chiefly intended. That this

this Fast of Christ related to the Temptation, and that also as a means of preservation, hath been spoken of in its places; it remains only that from hence I add a fifth Direction.

CHAP. XXVI.

The fifth Direction of Prayer, and of the seriousness required of those that expect the advantage of Prayer. Of God's hearing Prayer while the Temptation is continued. Of some that are troubled more, while they pray more.

5. Direct. *THat in all our endeavours of resistance, frequent and earnest Prayers are not to be neglected.*

This is so frequently recommended, and so fully handled by most Authors, that I shall refer you to such Authors as particularly treat of it; noting only, That the *Apostle*, in *Eph. 6. 18.* when he recommends it to us in these words, (*praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all perseverance, and Supplication for all Saints*) he doth mind us that he that expects the advantage of that Duty, must be *peculiarly fitted*, and seriously *diligent* in that work. For

First, He must have a *Praying frame* of Heart, he must *Pray always*, or (as the Apostle elsewhere) he must *Pray continually*. Not as if this Duty must swallow up all the rest, and that a Christian had *no other Services* to attend than Prayer, but that he must be on a *design* to wrestle with God by Prayer; and this must be constantly carried on, though the *acts* of Prayer be *intermitted*; and besides, that (in such cases) he may keep his *usual stated times* for that duty, he must have his Heart *so much* upon his *design*, that every *occasion* or *offer* of Temptation will *presently* put him upon the Duty; nay he must (in respect of the frequent *intercourse* of his Heart with God, in frequent *ejaculations* and *breathings* of Soul) be as a Man *wholly resolved* into that Duty, as *Paul* was at his first Conversion, who (as that expression (*behold he Prays*) doth intimate) seems to have been *all Prayer*, and wholly taken up with that duty.

Secondly,

Secondly, He must pray *in the Spirit*, his *Soul* must be *truly* in the Duty. A more than *ordinary* earnestness is necessary at *solemn* times, he must put out all his Strength, he must *cry mightily*, and with his *whole Heart*.

Thirdly, When his Spirit grows dull, he must *reinforce* it, watch his Heart he must; and if it be needful to quicken it up, he must add *Fasting* or *Meditation*, or whatever other means may be helpful.

Fourthly, In this course he must continue without giving off the Duty, though God behave himself as if he minded not his cry, or took no notice of his hazard, yet without weariness must our Supplications follow him. It must be continued with *all Perseverance*.

Fifthly, The Heart that undertakes this must not be so *narrow*, as to be centred upon his own *concern only*, when he is melted into a *Spirit of Meekness* and Compassion for *others*, and is not so sollicitous for Peace or Ease, that he could hug himself in his *private enjoyment*, without *concerning* himself to tender and help those that are in the same dangers; when his Supplications are for *all Saints* as well as for *himself*, then may he expect to receive an *Olive branch of Peace* from Heaven in the return of his Prayer.

Object. 'Tis often objected by such, that they *pray*, but are not *heard*; and that Temptations continue, notwithstanding many crys and wrestlings.

Answ. First, It is a great *mistake* to think that Prayers are *not heard*, or do not prevail, because the Temptation is *not quite removed*; Prayers may be acceptable to God, and recorded among his remembrances, where the Temptation, for *Exercise* and other *holy Ends*, may be continued.

Secondly, What God hath *promised* to such Prayer he fails not to *make good*, he hath not promised to *exempt* us from Temptation, but from the *Power* and prevalency of it; *If his grace be sufficient for us* in the mean time, 'tis an answer as good as *Paul* got when he was importunate; *if together with the Temptation he gives an issue, that we may be able to bear it*, there is his faithfulness in keeping promise; he no where promised, that Satan should *not tempt*, but that he should *not prevail*; while we can hold up our hands in the Mount to God, (and our praying frame will ascertain us of this: *For a Man is never overcome by a Temptation, so long as he can Pray against it*; for so long he *delights not* in it, so long *he consents not*, and till he *do consent*, Satan *cannot prevail*.) *Prayer* will either make the *Temptation give way*, or the *Temptation will make Prayer* give

give way, but so long as we hold out with earnestness, the Temptation cannot prevail,

Object. Some further Object, that the *more* they pray, they are the *worse*, and more infested by Satan than they were before they undertook that course.

Answ. 1. It may be they may have *more trouble* from Satan. *David thought on God, and his trouble was increased*, and no wonder; Satan's spite and fury puts him upon giving greatest molestations to those of whom he despairs to subdue.

Secondly, But though they may be more troubled, yet they may be *furthest from Conquest*. These disquiets are like the trouble of the *working of Physick*, which at first taking may make a Man *more sick*, and yet bring him nearer to a *state of health* and strength: fear not then, faint not, resist faithfully, and to the utmost, and *God shall bruise Satan under thy Feet shortly*.

FINIS.

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